

Judith. Burgher

SERMONS

of M. John Calvin,  
on the Epistles of S. Pauls  
to Timothy and  
Titus

Translated out of French  
into English by  
L. L.

AT LONDON  
Imprinted for G. Bishop  
and T. Woodcock  
1679.



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SERMONS

of M. John Calvin  
on the Trinity  
to the people of  
Geneva

Translated into  
English  
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J. T.

AT LONDON  
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and T. Widdowes  
in the Strand



## To the Reader.



He good hope I haue of the children of God, that the matters of God shalbe welcome vnto them, without anye further commendation that man can yeeld them, then that they come from him that hath a tender care of their wel doing in beaueuty things, sending onely to the furtheraunce of their saluation, causeth me (gentle Reader,) to use few words or meanes of exhortation vnto thee, to reade this booke which thy heavenly Father hath in mercie bestowed vpon thee. The subiect of it are as thou seest, the Epistles of Paule to Timothee and Titus, the word of the Immortall God, as thou knowest, and the mightie power of that God to thy saluation, if thou dost beleue. The rest, is the preaching and expounding of that word, for the benefite of thee, and of all thy brethren, so whose hands it shal come, hauing grace to receiue it thankfully, and to use it fruitfully, though at the first appropriat to one congregation and flocke, whereof the faithful seruant of God, whose ministerie our heavenly Father vsed towards them, was the ouerseer. Thou mayest take it as a great benefite, so bee made partaker of that bread which is broken to thy fellows brethren so farre distant from thee, but such was and is the loue of thy heavenly father towards thee: euen as from the beginning, the word was first preached in Ierusalem, & fro Sion the Law came, but now more common and plentifull to thee, than to Ierusalem and to Sion. Thy thankfull receiuing of this and such like, will make this blessing to dwell with thee still, yea and God himselfe to dwell with thee still: but if after the hardnesse of the heart of the wicked, which cannot repent and turne from his naughty wayes, thou doe either carelesly account of it, or stubbornly reject it, thou shalt in short time finde as great an absence of the Lord from thee, as Ierusalem now findeth, and his worde and Prophets shalbe as precious in thy place as they be nowe in Sion. I speake not this to dismaie thee, but to comfort thee, for hee hath promised to bee with them that loue him, and I speake it for the loue I beare thee, and the dutie I owe vnto thee in loue, so admonish thee, to beware that the slumber of the wicked, which is a carelesnesse to heare the worde, and to receiue the preaching of it, doe not fall vpon thee. For he that is strongest amongst vs, cannot but confesse that he is subiect to great weaknes,



## To the Reader.

To manie imperfections reader enerie moment to fall, then to stand, & at things  
that may be used towards vs. little enough to make vs stand still, and continue  
in the race of godlinesse, which is the feare and seruice of God, without either  
fainting, or forsacking, or treading awrie. And as in great simplicitie of heart,  
I use these speeches unto thee, onely for thy good, so I trust thou wilt take the,  
showing thy selfe therein, not onely a brother, but a wise brother, for the wise  
will receive instruction, and it is proper to the foole, to be offended and grieved  
at it. To thee therefore I speake, and use this worde of exhortation, to the  
enemies of God, and them that are without I do not, onely lamenting their case,  
that they should be so hardlie affected towards them, as they are, which seeke  
nothing but their saluation. And if the Lord could be pleased with that af-  
fection of our hearts, we can in truthe witnesse to them, that we could wishe  
our selues to be rasd out of the booke of life, that they might be saved. But as  
we must be soberly wise, so we may not enter into such deepe affections, onely  
we pray to the Lord for their conversion, if it stand with his pleasure, that yet at  
the length they may be brought into the way of truthe, from which they haue so  
long time gone astray, & make that account of his true Prophets and seruants,  
which breake unto them the worde of life, and not the fancies of men, that the  
Lord commandeth, lest in going on still in the hardnes of their heart, with ha-  
tred against his Ministers, they be proued to hate him, the ende whereof will  
be their ruine and destruction, but to thee that receivest them, and therefore  
receivest him, life & glory for everlasting. By this thou hast assurance, of what  
sore thou art, herein thou maiest know thy selfe, and what state thou standest  
in towards God: none ever receiued a Prophet in the name of a Prophet, but  
had the reward of a Prophet: if thou receiue them that are sent from the lord,  
thou mayst be well assured, thou shalt neuer be refused of the Lorde, but shalt  
be receiued into his mansions, to be placed there with his Saints and Prophets  
his seruants for thy good, and thy brethren for thy comfort. Keepe this seale  
fast, and doubt thou not but thou art sealed up to the day of the Lorde Iesus,  
whose grace be alwayes with thee, to make thee loue, and continue in the  
loue of his truthe, and of his Prophets and teachers of  
his truthe unto the ende: and so shalt  
thou be blessed of the  
Lorde.

# The first Table, containing the summe of such necessarie

doctrines as are expressed in the Sermons of M. Iohn Caluine, vpon the two Epistles of Saint Paule to Timothee.

The first number signifieth the page, the second number the line. The letter A. the first column, and B. the second column.

<b>A.</b>	Afflictions of the faithfull, are a witnesse of the loue of God. 401	it proceedeth. 326.b 41
<b>Abba</b> a Syrian word. 189.b. 3 <b>Abba pater</b> , why these two wordes are put together. 189.b. 10	What should be the cause of al our troubles and Afflictions in this world. 399.b 13 The Afflictions of the faithfull and vnbeleeuers differ. 398.b 40 Affliction is the triall of our faith. 400.b 33	<b>Abba</b> a Syrian word. 189.b 41 An eating sore, or S. Antonies fire, what manner of inflammation it is. 308.b 10
<b>Abilitie</b> According as euery mans Abilitie is, God proueth what his minde is. 641.a. 33. &c. If men knowe that their Abilitie bendeth to this end, to imploy there where they see neede, then are they moued to giue willingly. 641.b. 20	The Affliction which comes to the good, are more honourable then all the triumphes in the earth. 916.b 8 If there were no Afflictions, it wold cost vs nothing to serue G O D. 714.b 9	<b>Apostasie</b> The daunger of Apostasie, or turning from the doctrine of the Gospel. 345.a 10 No sinne comparable to Apostasie, or the falling away from God. 1012.b 35
All the Abilitie that we haue, is compared to a peece of money, which God hath put into our handes, to make it increase. 650.b. 10 Euery man must strue (according to his Abilitie) to helpe the church of God. 1004.a 30	The Afflictions and chastisements of the wicked, is their entrance into hell. 786.b 32 <b>Agreement</b> There must bee a tuneable Agreement in our whole life. 456.b 33	<b>Apostasie</b> or backsliding, what it is. 338.b 6 Our Apostasie or backsliding, is muche worse then theirs vnder the Lawe. 339.b 6
<b>Abundance</b> God giueth vs abundance to vse it reuerently and soberly. 578.a. 15	<b>Almesdeeds</b> Almesdeeds are sacrifices vnto god. 194.a 10	<b>Apostasie</b> Apostates are as halfe diuels, though once they were of Christ his household. 1010.a 16 Apostates or backsliders, are a greate deale more bent to ouerturne the truth, then the Papistes. 1010.a 22
<b>Abstinence</b> The effectes of Abstinence, and to what end it serueth. 391.b 30	<b>Ambition</b> Ambition disguiseth the pure simplicitie of the Gospell. 24.a 33 Ambition goeth so farre, that men thinke they shoulde despise God, when they come to dye. 580.b 30	<b>Apostates</b> or backsliders from God are diuels incarnate. 868.b 30. &c.
<b>Accusation</b> Wee must receiue no Accusation rashly against the ministers of the word. 517.a 2	<b>Ambitious</b> Ambitious men haue no health in them. 52.b 34	<b>Apostle</b> There was a peculiar thing to be obserued in the office of an Apostle. 661.a 32
<b>Adoption</b> Adoption is an assurance that GOD taketh vs for his children. 187.b 38	<b>Angels</b> The Angels are the beams of Gods glory. 326.b 5 Diuels were Gods Angels, but they were not chosen to stand still, but fell. 326.b 16	<b>Apostles</b> were made to teach the doctrine of saluation, and to be witnesses of it. 662.a 38
<b>Adversities</b> Adversities proceede from Gods curse, laide vpon mankind for sinne. 401.a 8	<b>Angels</b> Angels are immortall spiritues. 621.b 0	<b>Appetite</b> Mens disordered Appetites, cause the ministers of the woorde, to giue them selues to vaine speculations. 654.a 10
<b>Affirmation</b> The meaning of this word Affirmation. 40.b 25	<b>Angels</b> Angels haue nor an abiding state of nature, as though they could nor change. 621.b 38	<b>Appetite</b> Our Appetite is alwayes playing
<b>Afflictions</b> How the children of God should be disposed, and behaue them selues in Afflictions. 876.a 7. &c.	<b>Angels</b> The dignitie of angels from whence	<b>Appetite</b> Our Appetite is alwayes playing



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vs in Christ Iesus. 30. b 30  
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word Benefice. 357. b 31

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1014. b 23

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The entrance vnto faith, is to be obedient to God, and to become as fooles, that is to say, void of all sense of our owne.

Faith is a sight of things out of sight, and a knowledge of things absent.

When we are put in possession of that which God hath promised in his Gospel, Faith shall haue place no more.

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If we will be taken for Christians, we must suffer our faultes to be reproued.

If we will not suffer our selues to be reproued for our faultes &c.

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If God discouer our faultes, and reprobeth vs, his doeth it for our saluation.

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The thing which is termed freewill is but a cursed diuine fiction.

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Freewill highly magnified amongst the papistes.

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## FINIS.

**THE SERMONS OF MAISTER**  
**John Caluine, vpon the two Epistles of**  
**S. Paule to Timothie, published for the benaifing and**  
**edifying of the Church of God.**

**The first Epistle of Saint Paule the**  
**Apostle to Timothie.**

**CHAPTER I.**

*Pauls an Apostle of Iesus Christe, by the commission of God our Saviour,  
and of the Lord Iesus Christ our hope,  
To Timothie my true sonne in the faith, grace, mercie, and peace, from  
God our father, and from Iesus Christ our Lord.*



I must not thinke  
that this Epistle  
was written by S.  
Paule, to serue on-  
ly for one man, but  
it is for the whole Church, as we  
may perceiue by the contents of  
it. For Timothie had no neede of  
many aduertisements, which S.  
Paule maketh here. So that he  
 speaketh in regard of others, ra-  
ther then of him. And surely, it  
may easily be so gathered, even at  
the first blush, in that, that Saint  
Paul giueth vnto him selfe the ti-  
tle of an Apostle, and confirmeth  
his vocation to them ward, whi-  
che would not haue given and  
yeelded him that authoritie, if he  
had not made himselfe knowne to  
be such an one. But when he writ-  
eth vnto the Churches, whiche

did alreadie verie well allowe of  
him, he maketh but shorfe menti-  
on of this word Apostle, or bare-  
ly calleth him selfe the seruant of  
God. Here he sheweth, that he  
thrust not in himselfe, vpon his  
owne head, but that he was ap-  
pointed of GOD, and that the  
charge was committed vnto him  
by our Lord Iesus Christ. And to  
what purpose doeth he so, vntlesse  
he regarded other men, then Ti-  
mothie? So then we see, that this  
Epistle was in such sort directed  
to one man, that it is also directed  
to all men, & that is ought to pro-  
fite generally the children of God,  
as we shall see more at large, that  
Pauls mind was to edifie all those,  
to whose handes forer this Epi-  
stle might come. And in deede he  
sheweth here, whiche is the true



order of the Church, how the word of God ought to be handled, and to what use it ought to be applied. He sheweth what euerie mans dutie is. Whereby we see, that it concerneth not one man only, but that all men ought to giue diligence vnto it, because God meant to direct this doctrine, by the mouth of Saint Paule, to his Church. But let vs now see, what manner Saint Paul vseth in his preface. He saith, *Paul an Apostle of Iesus Christe, according to the commission given him of GOD our saviour, and the Lord Iesus Christ our hope.* We shewed before, when we handled the Epistles to the Theſſalonians. Ca. 2. 13. how S. Paul sheweth by his own example, that no man ought to be heard in the Church of God, vnlesse he be sent: for our faith must not hang vpon mortal men, neither vpon creatures. None hath souerainty and rule ouer our soules, but God only, and as for all the doctrine of our salvation, we may receiue it of none, but of him onely. Notwithstanding, he doeth not come downe from heauen, in sightly shap to speake vnto vs, ne yet sendeth he his Angels vnto vs: but he will that we be taught by the meane of men. And therefore, if we will shewe our obedience to GOD, we must receiue his word, which is preached vnto vs by them, to whom he hath given this charge and office: for they that vaunt & bragge of themselves, that they

will serue GOD, and yet in the same while despise his worde, vnder a colour & cloke, because it is brought them by the mouth of men, they shew well that there is nothing but hypocrisie in them. And in deede, since we see, that God hath takē this order, to wit, that he will haue his Church gouerned by the preaching of the Gospell, and will that men be ministers of it, it is not for man to reason & strue about it. But both great and small, must frame them selues to the compasse of this rule which is given them, and whiche shal remaine of strength vnto the worldes end. And yet, in that, that Saint Paul calleth himselfe an *Apostle*, his meaning was here first of all to make plaine vnto vs, that we ought not to heare men ragge and ragge come who will, vnlesse they haue good warrant, that they speake in God his name, & in the name of our Lorde Iesus Christe. Moreover, he sheweth also that if we wil do homage to God, if we will be his subiectes, we must receiue his worde, when it is preached to vs, by the mouth of men, who he hath sent. Notwithstanding, he saith not barely, that he is an *Apostle*, but he saith, *of our Lorde Iesus Christ.* No doubt, because he was appointed of God the father, to be our soueraigne teacher, & none but he. Therefore all they that meddle with the office of teaching, must speak in the name of our Lorde Iesus Christ: for this was that was spoken

Heare

Mat. 17. c. *Howe* When this voice was heard from heauen, which he wil-  
leth vs to heare Iesus Christe, it  
was to stoppe the mouth of all  
creatures; that no man should be  
so hardie as to brooke forth any  
thing that was forged and shapd  
in his owne braines; and that no  
man should take vpon him to be  
a maister or a teacher for that do-  
eth and muſt belong onely to the  
ſonne of God. What remaineth  
then? That all they that teache,  
may vouch in deede, and of a tru-  
eth, that Iesus Christ ſpeaketh by  
their mouth; as Saine Paule ſaith

2. Cor. 13. 3 *For proofe of him ſpeaketh in*  
us? It is to wit, Iesus Christ, ſaith  
he. Beholde then why he decla-  
reth, namely & expreſly, that he is  
an Apoſtle of Iesus Christ, that is  
to ſay, ſent of him, hauing com-  
miſſion to ſpeake, as it were in his  
own perſon, & ſaith farther, that it  
is done by the ordinance of God,  
and of our Lorde Iesus Christe.  
Whereby he giueth vs to vnder-  
ſtand, that it becometh not men to  
thrust in theſelues, as it is alſo ſaid

Heb. 5. 4. 5 in the Ep. to the Hebrues: That  
no man ought to take vpon him  
that honour; but he that is called  
of God, he may ſay that he hath a  
lawfull calling. And in deede Ie-  
ſus Christ himſelf, who is maister  
of the houſe, and head of all, was  
appointed of God his father, and  
that with a ſolemne onthe, as we  
ſee in the Pſalmes. What ſhall  
we then ſay of them, that are ſet  
beneath him, and haue no ſuch

Pſal. 110.

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title; but that whiche he giueth  
them? Now Saine Paule might  
ſay, that he was appointed an A-  
poſtle, by the ordinance of God;  
becauſe he was miraculoſly cal-  
led from heauen; but it ſeemeth not  
ſo with all. What then to the end  
that nothing ſhould be don con-  
ſeſedly, but in good and ſeemely  
order in his Church, God tooke  
ſuch a way, and gaue charge and  
commiſſion to them whome he  
would uſe to beare his word, to  
wit, that they ſhould be choſen,  
& allowed of. Therefore, whenſo-  
euer this order ſhall be ſo kept, as  
the Apoſtles haue ſet it forth vnto  
vs, beholde a lawfull calling,  
and how God will be acknow-  
ledged, as he was of Paule. As for  
that, that S. Paule, and the other  
Apoſtles were ordeined after a  
peculiar ſorte, this was the rea-  
ſon of it, becauſe they were ſent  
to ſette Iesus Christ in poſſeſſion  
of his kingdome. But after that  
this foundation was once layed,  
GOD would that they whiche  
ſhould preach his Goſpel, ſhould  
be choſen and allowed of, & will  
that we content our ſelues here-  
with, as the Scriptures make it  
plaine vnto vs in other places. In  
ſo manie that we haue to marke  
two thinges, in all thoſe that  
preache the worde of God, and  
are called by this name *Sheep-  
herdes*: the one is, that they be  
choſen after ſuche a ſorte as God  
alloweth of, and we haue ſette  
forth vnto vs in his worde: for  
that lawe may not be broken or  
chaun-

Acts 1. 19.  
& 13. 1.

A.ij.

chaun-



changed. And the second is, that they doe their duetie faithfully, which thing they do, when they hold themselues to the pure doctrine of the Gospel, and stand not vpon their owne deuises, but seeke only the aduancement of the name of our Lorde Iesus Christe, and that he may be that which God his father made him, that is to say, (as we haue already shewed) the soueraigne and only teacher. Beholde the two things which are requisite in all shee-herdes, which will be taken and accompted for ministers of the worde of God, that they be called, I say, according to the order of the Church, and that they do their duetie faithfully, struing & labouring to passe through their charge in suche sorte, that Iesus Christe doe alwayes reigne, and haue this soueraintie and honour, that men heare him, and all obedience be giuen to him. And this is the reason, why it is saide, that the Church must alwayes remaine chaste vnto her spouse. When Iesus Christ calleth them, whome he meaneth to vse in his seruice, by his owne name, they must not therefore vsurpe his place and his dignitie: for it is all one, as if a man should committe his wife to his friend, & he should be the first that should go about to make her lewd. If then at any time, they that haue the charge to preach the worde of God, will broche their owne deuises, what is it else, but to make the Church

breake her faith, which she ow-  
eth to her husband, that is to say,  
to the sonne of God? For behold  
also wherein Saint Paule sheweth  
that the chastitie of the Church  
standeth, to wit, herein, saith he,  
when she gaddeth not astray fro  
the simplicitie of the Gospel: for  
as soone as we listen & giue eare  
to strange doctrines, it is all one,  
as if a woman should hearken to  
a bawd, who seeketh naught else  
but to make her naughty. So then  
let vs marke well, that men haue  
not this commission to gouerne  
the Church of God, with this  
condition, that Iesus Christe his  
dignitie and honor should be les-  
sened, or that he should be en-  
dangered thereby the least way  
that might be: but rather to this  
end it is giuen them, that they  
should fraue themselves to the  
obedience of him, who is the on-  
ly teacher both of great & small,  
and that they should hold them-  
selues fast to his worde, whiche  
he hath brought in the name of  
God his father: and yet notwith-  
standing, that we should with all  
humbleness and reuerence obey  
that doctrine, whiche is preached  
vnto vs by men: and if we make  
no accompt of it, we doe not the  
wrong to mortall creatures, but  
we shewe an open and plain re-  
bellion against God, and against  
his onely sonne. Now haue we to-  
note the titles which Saint Paule  
giueth here, both to God, and to  
our Lord Iesus Christe. *God our  
Father and Iesus Christe our hope.*

*True*

True it is, that this word, *Sauour*, is oftentimes in holie writ given to the sonne of God, because it is he that hath fulfilled & brought to perfect end, whatsoever was requisite to our saluatiō. He shed his blood, to the end that we should be washed, & made cleane frō our filth, & lothsome, he cleane put out the curse that was vpon vs: 10 he deliuered vs, & set vs at liberty, frō the slavery of death; he vterly put sin to flight. We see the, that we must seeke our saluatiō in our Lord Iesus Christ, & that it is vpo good reason, that he is called *our Sauour*. But yet notwithstanding it is not also without cause, that in this place, S. Paule giueth God the father this title: & wherefore? Let vs see from whence Iesus Christ came vnto vs. He was sent vs from God his father, for so the scripture witnesseth, *God so loved the world, that he spared not his only begotten sonne, but deliuered him to death for vs.* Therefore, whensoever we behold our saluatiō in the person of our Lord Iesus Christe, we must come to the verie head and founteine frō whence he came to vs, that is to say, frō this loue which God bare vnto mankind. And this is the reason wherefore S. Paul calleth God *Our Sauour*: giuing vs to wit, by this worde, that so oft as we thinke vpon the profite which Iesus Christ hath brought vs, & we haue gotten by him, we should lift vp our hearts more hie, and know, that God hauing pitie vpon the lost state wherein all the

stock of Adam was, meant to provide for it, & therefore gaue this remedie, to wit, our Sauour Iesus Christ, who came to draw vs out of the bottomlesse pitte of death wherein we were. Notwithstanding Iesus Christe is called our hope, that we may know, that he only is our leaning stock, & vpo who only we haue to rest: for how might we catch handfast & lay hold vpo the saluatiō which God hath giue vs, were it not that we are made at one with him, by the meanes of our Lord Iesus Christ? Seing that while we behold the maiestic of God, it cannot be, but we must treble & quake. And this is it, that caused the papists to serch so many patrons & aduocates, so many 20 ways, so many scald and beggerly paltries, to no other end and purpose, but to bring them to some sure assurace of their saluatiō. But they could neuer come to any pass with it: for if a man once turne aside from Iesus Christe, he cannot choose, but be full of dout, and in the briers: & be it that men rocke 30 them selues a sleepe for a season, yet at length will they, nill they, they shall be constrained in despite of their teeth, to confesse & acknowledge that they haue ben abused with their vaine imaginations: yet, so it is, that the Papistes doe not knowe that which Saint Paule here teacheth vs, to wit, that Iesus Christ is our hope, and though they had bene already instructed in this point, howe 40 God is the Sauour of the world.

A.ij.

yet



yet they cease not to be tossed  
 vpppe and downe hither and thi-  
 ther, as we see how they are car-  
 ried away and constrained to say,  
 we must do this thing, & we must  
 haue that meanes, we must holde  
 such a way, and that more is, we  
 must haue such a patrone, & such  
 an aduocate, if we will purchase  
 fauour before God. See see, in  
 what case these poore blind bus-  
 fardes are. And thus let vs learne,  
 that if we will haue good assu-  
 rance, and that our soules be at  
 peace and rest, we must searche  
 both the beginning, and the end  
 of our saluation in our Lord Iesus  
 Christ, that we ground our selues  
 wholly thervpon, that we be thus  
 perswaded, that he is not onely  
 come to giue vs some little taste  
 of euerlasting life, but that he  
 hath brought vs all fullnesse, and  
 all perfection of blessednesse, to  
 the ende that in him onely we  
 might be satisfied, and haue our  
 hunger slaked, & our thirst quen-  
 ched. Therefore let vs follow that,  
 which the sonne of GOD hath  
 here ordeined for vs, and let vs  
 not wander hither and thither at  
 our owne fantasies. For we haue a  
 way shewed vs here, whiche will  
 neuer deceiue vs: let vs keepe our  
 selues to it. To be short, S. Paule  
 sheweth vs here, that the princi-  
 pall cause of our saluation, is the  
 good wil of God, and the fatherly  
 loue which God hath borne vs,  
 without any worthinesse of ours,  
 but the verie substance and mar-  
 rowe, is comprehended in our

Lord Iesus Christ. Did God loue  
 vs? Beholde, I say, the principall  
 groundworke of our saluation.  
 But how doth God loue vs, while  
 we are sinners? It can not be, but  
 he hateth the euill that is in vs, &  
 cannot abide it. Why see then, we  
 are strangers from God, & ther-  
 fore banished and shut out from  
 euerlasting life: yea, we are giuen  
 ouer to death, and are accursed.  
 But haue we this washing of the  
 bloud of our Lord Iesus Christe,  
 to quit vs before God, by the sa-  
 crifice whiche he offered? Is sinne  
 put out of vs, by the righteous-  
 nesse which he hath purchased vs?  
 Oh see how the substance of our  
 saluation is in him. And therefore  
 there it is, whither we haue to  
 looke: it is there that we must cast  
 all our wittes vpon: and it is there  
 chiefly, and no where else, where  
 we must haue all our rest, & seeke  
 all our peace, wherof Saint Paule  
 speaketh, saying, that, *we haue*  
*peace with GOD*, for asmuche as  
 we are iustified by the grace of  
 our Lord Iesus Christ. So then we  
 see now, what doctrine we haue  
 to gather out of these titles which  
 Saint Paule giueth here to GOD  
 the father, and to our Lorde Iesus  
 Christe. Now must we ioyne vn-  
 to it that, that followeth, *Grace &*  
*mercie, and peace, from God the fa-*  
*ther, & from our Lord Iesus Christ.*  
 This is to set forth yet better to  
 vs that, that we haue touched: for  
 as S. Paule called God, our faui-  
 our, & Iesus Christ our hope: so is  
 it his meaning, that whatsoever

pertaineth to a full & perfect ioy,  
 is giuen vs of them both ioyfully.  
 For if we separate God fro Iesus  
 Christ, we can haue no entraunce  
 to him, because his maiestie is too  
 high. We are here as it were in the  
 bottomlesse pit of death: needeful  
 the it is that there be this mean of  
 ioining & bringing vs togiether in  
 the person of Iesus Christ, or else  
 God can neuer be merciful to vs,  
 we can neuer call vppon him, nor  
 looke for any good at his hands,  
 vntill our Lord Iesus Christe ap-  
 peare vnto vs, and he set himselfe  
 there to bring vs to God his fa-  
 ther, and he come neere vs, assu-  
 ring vs that God will be neere vs  
 in his person. But before we goe  
 further, touching these three  
 wordes which are here placed,  
*Grace, and mercie, and peace.* We  
 haue alredie declared two of the,  
*Grace, and peace,* and we haue said  
 in brieft, that this word, *Grace* be-  
 tokeneth that God loueth vs, and  
 sheweth himselfe mercifull vnto  
 vs. The word *Peace*, betokeneth  
 generally, all prosperitie. Where-  
 by is giuen vs to vnderstand, that  
 we are miserable, vntill God be  
 made at one with vs, and vntill he  
 haue receiued vs into his loue:  
 yea, although we had whatsoeuer  
 were possible to be wished for, &  
 the worlde accompt vs the blef-  
 seddest that may be, and we had  
 wherat to reioyce and clappe our  
 handes, yet shall we be alwayes  
 miserable, vntill we be sure that  
 God loueth vs, and that he recei-  
 ueth, and taketh vs for his chil-

dren. And why so? For all these  
 benefites, which we inioy in this  
 worlde, must needes be turned  
 to a curse, and they must cost vs  
 deare, vntill that God hath recei-  
 ued vs into his loue. But on the  
 other side. Are we beloued of  
 God? Are we grounded and stay-  
 ed fast vppon his grace? He will  
 send vs, what he shall thinke meet  
 for vs. As we see how he persecu-  
 teth them, whom he hath cast off:  
 and although he suffer them to  
 inioy goodes according to this  
 world, yet haue they not a true in-  
 ioying of the, because they are al-  
 ways in trouble: but on the other  
 side, he wil send his children, what  
 he knoweth meete for them, and  
 if they haue any want and neede,  
 he wil comfort them, so that they  
 may reioyce in the midst of their  
 miseries: as Saint Paule saith, that  
 when we haue this assurance of  
 the loue of God, that our soules  
 rest vppon him, we may reioyce  
 not onely for the hope, which he  
 giueth vs of euerlasting life, but  
 also in this present life, because  
 we knowe that he loueth vs, al-  
 though we be afflicted, yet we  
 reioyce: for that we knowe, that  
 he will turne all to our saluation,  
 seeing that he giueth vs alreadie  
 this feeling, that he hath care of  
 vs. See how miseries shall serue  
 the children of God, and by this  
 means they may reioyce in them.  
 Now then we see, how the grace  
 of G O D is the beginning of all  
 goodnesse, and of al felicitie. And  
 it is not without cause that Saint



Paul ioyneth them together. And thereby also we are taught, not to sette the tarte before the horse, when we aske of God that, that is meete for vs. But marke here the order which we must keepe. And it is this: that first of all it would please God to receiue vs into his grace, and then to sende vs those thinges which are profitable, and necessarie for vs. Truth it is, that our nature will draw alwayes the contrarie way, euen as a sickeman will be more tormented with his pang, the with the cause of his disease. In like sort, when we pray to God, we desire him to giue vs bread to eat, & that he wold send vs whatsoeuer is necessarie for vs: if we be sick, that he would heale vs: and if we want any thing, that he would send vs it. Behold how arswardly we goe alwayes when we pray to God. We forget that whiche is the cheefest, to wit, his loue and his grace, and stay our selues in thinges of baser sort and lesse accept. One will craue to be rich, another would haue whatsoeuer his lust leadeth him vnto. To be short, we are so froward in our desires, that we knowe not what is good for vs. And for this cause, let vs followe this rule, whiche is here sette downe, and it is this, that when we call vpon God, we craue of him especially & aboue all thinges, that it may please him to be mercifull vnto vs, and forgive vs our sinnes; and take vs to himselfe: and afterward to gouern vs, & be our Loads man in all our

wayes. Truth it is, that his holie spirite must leade and gouerne vs if we will rightly pray vnto him, as Saint Paule sheweth vs: Yet notwithstanding we must not despise this order whiche is here set foorth. As touching this worde, *Mercie*, Saint Paule vseth it not in all the other Epistles. And wherefore then hath he put it here but onely because he hath powred out his heart more abundantly in this place then in others: yet so it is, that this worde, *Mercie*, carieth nothing more in it then a plaine and euident setting foorth what was meant by the worde, *Grace*, for God his mercie is the cause why he loueth vs. And wherefore? What else can God finde in vs, but miserie and wretchednes? If he would loue vs for our worthinesse, needs should we be other then we are. Well then, let this be well marked, when God receiueh vs into his loue, there is nothing that moueth him vnto it, but our wretchednes and miserable state: yea, the mercy of God in that, that he pitieth vs & hath compassion on vs, sheweth that there is on our parts a wretchednesse and miserie to be pitied, so that the one answereth to the other. Go to then? Will we that he loue vs? Then must we begin at this end, to wit, with a feeling how wretched creatures we are, and how we are cast awayes and damned. Whatsoeuer they be that would hope for salvation, and haue no tast and feeling

ling of their wretchednesse, are as  
a man that wold leape aboue the  
cloudes. Let vs learn, let vs learn  
the way to come to this grace  
of God, which is no other but  
this, that we be agast at our wret-  
chednesse, and be ashamed and  
cast downe within our selues, for  
so much as there is nothing in vs  
but all naughtinesse and wicked-  
nesse, and then let vs flie to that  
infinite mercie and pitie, where-  
with God is moued to loue vs, al-  
though we are to vnworthie.  
Beholde to what purpose Saint  
Paule addeth this word, *Mercie*,  
in this place. Now true it is, that  
as we haue saide, grace commeth  
from mercie: yet haue we not to  
maruell, that Saint Paule setteth  
it in the second place. And why  
so? To giue vs to vnderstand, that  
we cannot be acceptable, & well  
pleasing to God, vlesse it be, be-  
cause he is mercifull vnto vs. As  
when he sayeth in another place,  
*The grace of our Lord Iesus Christ,*  
*& the loue of God our father be with*  
*you.* True it is, that the loue of god  
is first in order, as we said before,  
that we haue no saluatiō, but only  
because Iesus Christe was sent vs  
of god his father: but Paul hauing  
spoke of the grace which hath bin  
shewed openly vnto vs, & when  
of God maketh vs daily parta-  
kers in the person of his sonne by  
the Gospel, sheweth that it com-  
meth herehence, in that it pleased  
him to loue vs, of his free good-  
nes. And thus much touching this  
place. Let vs now come to that y

S. Paul saith. He calleth Timothie,  
*his naturall son in the faith.* It may  
seeme straunge at the first blush,  
that a man may be a spirituall fa-  
ther, seeing that our Lorde Iesus  
Christ hath forbid it, saying: *To* Mat. 23. 9.  
*must haue no fathers on earth: because*  
*there is no other father then he is in*  
*heauen, that deserueth that he*  
*be* 10 *now.* But euen as God being father  
both of soules and bodies, giueth  
this honour to mortall men, that  
he maketh them partakers of his  
name, to be called fathers: in like  
sort, when it pleaseth him to send  
men to bring vs to the faith, they  
are our spirituall fathers. Truth  
it is, that yet it seemeth that this  
agreeth not with that, that is said  
in the epistle to the Hebrues. For Heb. 12. 9.  
there is a comparison made be-  
tweene fleshly fathers, and the  
father of our soules, (which is but  
one) as though they were things  
one contrarie to another: but all  
this wil verie wel agree together,  
if we ouce vnderstand, how God  
is our father, and howe men are.  
This name *father* is so honorable,  
that it belongeth to none, but to  
God onely. Yea in respect of our  
bodies. And therefore, when we  
say, that they which haue begot-  
ten vs, according to the flesh, are  
our fathers, it is an vnproper kind  
of speech: for no mortall creature  
deserueth this so high and excel-  
lent dignitie: yet so it is, that God  
of his singular goodnesse aduanti-  
ceth men, to this so high a steppe,  
that he will that they be called  
fathers: and he doth it to this end



and purpose, that they should acknowledge them selues to be so much more bound vnto him. Well, there is no greate doubt as touching this present life, but we call them which haue gotten children, fathers according to the flesh: but it seemeth that God is the only father of our soules, in such sort that it cannot be giuen to men, & yet notwithstanding the reason is all one. Why so? It is true that it is God onely that begetteth vs by his worde, which is called *the seede of life*, yet notwithstanding, he calleth the Church *our mother*: for euen as a mother conceiueth, and bringeth forth her children, & nourisheth them, so God hauing his worde alwayes in his Church, will that we haue our being, and be begotten by it, and nourished & brought vp with it, vntil we come to the age of a perfect man, as S. Paule saith. Behold then the Church is called our heavenly mother, & the scripture is full of it. And Paule declaring that which was spokē to the Prophets, sheweth that we are made the children of God, by the word of the Gospell, which is the seede of life. For this cause the Church is called our mother. Gal. 4. Now by the same reason, they to whom the charge is giuen to beare the Gospell, are called fathers, when they beget soules in Iesus Christ by the seed of life which corrupteth not, and nourish them therewith, and bring them vppe vntill they come to perfection. Howe

are we made the childre of God? Surely by the word of the Gospell. And who bring vs that word, but men? So then, seeing that men are sent of GOD, who bringeth them as it were into his place to winne men to saluation, and with the worde, addeth also the sacramentes, marke as it were a newe birth: and God sheweth therein, that whereas we were borne the children of Adam, and that we remain in his curse while we liue to the world, all this is defaced & put out in vs by the meanes of his free adoption. Therefore, seeing it is so, that men are thus placed in Gods name: and by their meanes, soules are called to euerlasting life, there is no maruell if they be called fathers also. And this is the reason why Saint Paule maketh no matter of it, to call him selfe father, both here and in his other Epistles, especially to the Corinthians. His meaning is not to aduance himselfe, and take ought from God, or to preiudice him in any thing whiche belongeth to him, and so ought to be still kept; but Saint Paul doth rather mightily set forth the grace of God, who had begotten beleeuers by his meanes. To be short, S. Paule meaneth not to darken the glorie of God, or challenge vnto himselfe that, that belongeth not to him: for that were detestable sacrilege: but rather to the end that God might be acknowledged a soueraigne father, he sheweth that the beleeuers were drawn

1. Pet. 1. 13.  
Esay. 54. 1.  
Gal. 4. 27.

Eph. 4. 13.

1. Cor. 4. 15.  
Gal. 4. 19.

to euerglasting life by his meaneſt  
 as if he ſaid: My friends, we haue  
 altogether one father of all, both  
 to you & to me, it is he that hath  
 borne vs a newe by his vertue, it  
 is he that mainteineth vs yet not-  
 withſtanding, let vs marke that  
 the ſeede of life, yea of life that  
 can neuer corrupte, is in vs, for ſo  
 muche as we haue through faith  
 receiued the doctrine of the Goſ-  
 pell, and it pleaſed God to vſe my  
 perſon in this behalfe. Therefore I  
 am to you a ſpiritual father, not as  
 ſette againſt GOD, not to take  
 ought from his dignitie, but as  
 vnder him, and bearing his word  
 which he committed to me. We  
 ſee then now wherefore S. Paule  
 calleth himſelf father of the faith-  
 full. And thereby we are instruc-  
 ted, that if we will that God ac-  
 knowledge & take vs for his chil-  
 dren, we muſt alſo be children of  
 the Church, and doe not as theſe  
 backſliders, and theſe rebelles,  
 whiche would haue but onely a  
 fantaſticall Chriſtendome, whoſe  
 imagination is in deede diuelliſhe.  
 But as for me, I am a Chriſtian, I  
 holde the Goſpell, yea they will  
 not make muche courteſie to  
 ſpeake after this ſorte: yet not-  
 withſtanding, they caſt aſide all  
 order of the Church, they will be  
 vnder no yoke, they ſeek their  
 deſtruction whiche haue charge  
 giuen them to preach in the  
 name of God, and whome they  
 ought to eſteeme for fathers, if  
 they were not children of the di-  
 uell, but they are impudent and

paſt all ſhame, whiche will come  
 hither to prophane the Church  
 of God. Ye ſwine, ye ſwine, why  
 doe you not keepe your ſelues in  
 your filthe & infection, that you  
 infect not other? Thus if we will  
 be taken for the children of God,  
 the Church muſt be our mother,  
 and the miniſters muſt be our fa-  
 thers, and all they that will not  
 ſubmit them ſelues therevnto, let  
 them goe, (as I ſaid) & ſeek their  
 abode in hell with Sathan. For  
 they haue neither rone nor place  
 in the Church of God. More-  
 ouer, becauſe there are many  
 whiche make a ſhew to be belce-  
 uers, and will pretende to be cal-  
 led ſuche as haue bene reformed  
 by the Goſpell, and yet notwith-  
 ſtanding, there is nothing in them  
 but hypocriſie: behold why Saint  
 Paule calleth Timothie, *his natu-  
 rall ſonne in the faith*. He addeth  
 this, to put a difference betweene  
 him, and other children which are  
 baſtardes. For the wordes whiche  
 Saint Paule vſeth here, can not be  
 ſufficiently expreſſed, it betoke-  
 neth as much as naturall ſonnes,  
 and rightfull ſonnes. And had S.  
 Paul children which were true &  
 lawfull children in the faith? yea,  
 no doubt: not that there was any  
 faulte on his behalfe, but becauſe  
 many made a faire ſhew, as thogh  
 they had receiued the Goſpell by  
 his mouth, and afterwarde there  
 was nothing to be ſeene in them,  
 but malice and hypocriſie, he de-  
 nieth them to be his children, and  
 ſaith that they are not true & law-  
 full.



full children. Let vs learne therefore, that it is not sufficient, that we haue beene instructed in the Gospell, and that we haue made profession to sticke vnto it, and that we haue hearde at mennes mouthes, that which God commaunded vs: but we must remaine true children, and take good heed that we alwayes followe the right way without any turning the least iote that may be. For so soone as a man beginneth to runne at riot, & leaueth the straight line, what remaineth, but that he become utterly a bastard? whereas he was among the number of the childre of God, and he had exalted man to this inestimable honour. Let vs consider, that Pauls meaning is to instruct vs in the person of Timothie, that if we haue receiued the Gospell, we ought to continue in suche sorte, that the good seede, which was planted in vs, beecomie not naught and marred, but that it continue vntill

it bring forth it fruite. And when shall this be? When GOD shall haue taken vs out of this world, and shall make vs feeble the fruite and the inioying of our redemption in his heavenly kingdom.

¶ Nowe let vs fall downe before the face of our good God, acknowledging our faultes, desiring him that it would please him to cleanse vs, and touch vs so to the quicke, that we may learne to renounce what so euer is of this world, and of our fleshe, and that we may take paines to come to him: yea, and that in suche sorte, that he may receiue vs as his children. And seeing it hath pleased him to bring vs to faith, by the knowledge of his trueth, that it would please him to guid vs even to the end, and hold vs fast by the hand, that we neuer be turned away from his holie calling. And so let vs all say, Almighty God, heauenly father, &c.

### ¶ The second Sermon vpon the first Chapter.

- 3 *As I besought thee to abide still in Ephesus, when I departed into Macedonia, so do, that thou maist warn some, that they teach none other doctrine.*  
 4 *Neither that they give heed to fables and genealogies, which are endlesse, which breede questions, rather then godlie edifying which is by faith.*



Accordingly as God is thus gracious toward vs, and giueth vs this honour, to vse vs to his seruice, & the matter it selfe so requireth, it behoueth euery one to buckle

him selfe to labour so muche the more, wherunto we are otherwise to to slowe, and verie backward. And this it is, that ought to pricke forward them which are called to a great and cumbersome estate, to bestowe all their wittes and studies

dies vpon it. And for as much as we ought to acknowledge our weaknesse, we must also remember to call vpon God, that he may conduct vs, and fill vp our wantes, so that none of vs can be without excuse, if we marke not wherevnto God hath called vs, and wherein we may profite our neighbours. And herevpon it is, that Saint Paule saith now to Timothy, that he hath so thinke with himselfe, why he is in the Citie of Ephesus. For it can not be, but S. Paule was constrained to leaue him there against his will, being otherwise loath to forgoe so good a companion and fellow helper as Timothy was vnto him, in decde verie necessarie and to great purpose: and yet notwithstanding, he left him thus in a towne. And why so? if it were not because he sawe there matters of importance, and suche as required his presence. This is then the reason whiche he nowe vsith, to pricke him more forward to doe his dutie. Thou knowest, saith he, that I left thee at Ephesus. As if he should say: Thy companie was verie profitable vnto me, & when I must needs parte from thee, it was much against my will: therefore thou oughtest to be so much the more diligent, seeing thou ledest me. If it were not that the worke, wherevpon thou art bestowed, required more then a common man, and it had beene so expedient, I woulde no here haue had thee with me, and thou

mightest haue done God good service. And therefore take heede that the time be not lost there. But now let vs weigh what S. Paul giueth him in charge. *I will, saith he, that thou marke some that they teach no other doctrine, and that they give no heed to fables and genealogies which are endlesse.* S. Paul doeth not commaunde Timothy in this place, to preach, and to discharge his accustomed office, for that had bene superfluous: but speaking vnto him (as we haue touched this morning) he giueth him authoritie, and armeth him against such as otherwise wold not easily haue ben kept in order: for so much as they were ambitious mates, and suche as woulde be accounted somewhat, & thought their penie good siluer: yea, such as did their best to be an ace aboue Timothy. So then Paule doeth not in this place teach him, to whome he speaketh, barely to doe his office, but he sheweth him that rather, that who so euer contenteth him, setteth himselfe against GOD. And he doeth it to this end and purpose, that the faithfull shoulde not suffer themselves to be carried away by them, that only to aduance them selues, woulde haue troubled the whole orders of the Church. And take this for one warning. Yet notwithstanding, we see howe the diuell hath alwayes deuised to marre or darken the puritie of the doctrine: so that it is not a mischeefe that beginneth in this our time. Trueth



It is that GOD could wel haue let it, but his pleasure was to haue the faithfull exercised in this combat. As at this day, when we see that they are men which seeke nothing else, but to peruert wholesome doctrine, or sowe some tares, knowe we that God doth it to trie vs, and he will knowe what steadfastnesse and constancie there is in vs, & whether we haue taken good roote in the faith or no. For although there be light heades and witlesse braines, that broche manie folies and vaine speculations, yet suche as are well grounded in the Gospell, will alwayes stand sure, and neuer be carried away, because S. Paul saith, that there must be heresies and sectes, that they  
 10 which haue truely beleueed God, may be proued, and passe as it were by the touchstone. For this is a true triall to discerne the true children of God, from hypocrites and counterfaites. See what we haue to marke vpon this place, to wit, that euen fro the beginning of the preaching of the Gospell, the diuell hath stirred vp certeine  
 20 makebates, whiche haue gone about to broch new folies, to purchase credit to them selues, and haue laboured to darken the pure simplicitie of the Gospell, as much as in them lay, with false colours and painting, and all to peruert it. Therefore, if we see the like at this day, let vs not thinke it  
 30 straunge, seeing that at all times it hath pleased God, that his church should be subiecte to this incon-

1. COL. II. 19

uenience. And knowe we moreover, that God will assiste vs, and will neuer suffer vs to be carried away from the trueth, to followe lyes, so that we seeke to keepe our selues in his obedience, and be not light, to be carried away: and also, so that there be no pride in vs: for these are the two causes, wherfore we see many that forsake the pure doctrine of saluation: to witte, because they are moued with their pride to seeke out newe matters, and God will haue his scholeters to be humble. Will we then profite in his schole? Let vs haue this humblenesse, not to presume to knowe too muche, but onely to be taught of him, as seemeth him  
 10 good. And againe, there are other so passing light, that they content not them selues to haue vnderstood that whiche is conteyned in the Gospell, and therefore woulde needes chaunge their pasture, & it seemeth them that their eares are too muche beaten, if a man oft re-  
 20 peate a thing to them, that serueth fitly to make the increase in goodnes: as when we preach of the vertue of our Lord Iesus Christ, & of his grace, it seemeth the that they know this alreedy too well, & that they are too much accustomed to it. For so much as therefore this curiositie tickleth in many braines, God suffereth the to feed the selues with winde: for in deede they are  
 30 not worthie to be nourished with good pasturage. And therefore, if we will haue GOD to holde vs in the puritie of his worde, let vs  
 40 first

first

firste of all be humble and modest, and then, let vs be sober, & let vs not desire by vaine curiositie to knowe more then is lawefull for vs, and expedient for vs. Moreouer, when S. Paule speaketh here (of teaching any other doctrine,) it is to be referred not onely to the substance, but also to the forme as we call it and to the tenour of it. This might seeme somewhat dark, if we shoulde not expound it more at large. There are two things in the doctrine, to witte, the subiect or matter whereof we speake, as for example, this whiche we take for an argument, To knowe one onely God to be our father, and to knowe him in our Lorde Iesus Christe, for there it is that he sheweth him selfe vnto vs, as it were in his liuely image. So this is a matter to instruct the faithfull by. Moreouer and beside this, there is a manner of handling this matter. For although the cheefe thing be the substance, yet notwithstanding it is not all, but it must be set forth with a kinde of speache that is fitte to teache with all: as when we say that GOD is our father, we must shewe that this belongeth to vs onely by his merite goodnesse & free grace: and when we haue all knowne him thus, that we also thinke with our selues, how great his glorie and his maiestie is, to giue him that honour that belongeth to him, & that we know also that our Lorde Iesus Christ

is the liuely image, wherein we beholde GOD the father, be- Col 1.3. & cause that in him are hidden all the treasures of wisdoms and vnderstanding; and because GOD hath set forth in him his goodnesse, his righteousnesse, his wisdom and infinite vertue: in so much that when we haue Iesus Christ, then we knowe that God will come nigh to vs. Therefore, when matters are handled as they ought to be, and we labour alwayes to make the Scripture familiar, in such sorte that we may knowe that it is GOD that speaketh, then see we these two things whiche are conteyned in the doctrine. Nowe I say, that S. Pauls mind is by this place, that no man take vpon him to teach otherwise then he taught, and Timothie did at that time, being agreeable and like vnto him in all things. And why so? For if men change the substance, to banish and cast out the whole trueth of God (as the Doctors of the Papistes doe, in building false doctrines whiche are cleane contrarie to true faith,) lyes shall reigne in steed of truth. There is an other mischeefe, which seemeth not to be great, and in deede, it seemeth not vnto vs to be suche at the first blush: yet make of it what we can, it is a deadly poyson, and it is this. When matters are in suche sorte disguised, that we knowe not what men meane, and such as are carried away with ambition, vse only a rattling of wordes,



des, and picked language, with I knowe not what kinde of vaine speculations, so that a man may take holde of nothing. And thus we haue to gather of Saint Paules meaning in this place. And thus we haue some entraunce in to beholde the Apostles minde, which is this, that men should keepe them selues to the pure simplicitie, 10 whereof he had shewed an example. And therefore it is, that in the second Epistle, as we shall see, he commaundeth vs to followe the draught, & liuely image, as it were of that doctrine which they had heard of him. Saint Paule contenteth not himselfe, that Timothie should preache, and giue out the doctrine, and continue alwayes in 20 instructing the people, as he had begonne, but he sayeth, that he must frame him selfe wholly, and in all respects, to this liuely image & patterne which he held of him. We may better vnderstand Paules meaning by the vse and practise. We shall see sometime how heretikes come to turne the groundes of our faith wholly ypside downe. 30 As how? If any denie that Iesus Christ is God euerlasting, of one selfe same essence and nature with God the father, this is openly to fight against the principles and rules of our faith. If any would go about to make vs beleue, that we are saued by other meanes, then by the onely grace of Iesus Christ, as the Papistes holde, that we must 40 get Paradise by our desertes, and what wanteth we must supplie by

our satisfactions; and that this is the meane to redeeme vs before GOD: this is to fight openly against that which God teacheth vs, and it is as it were to bring to naught the substance of the Gospell. We must in this case take heede therefore: If any man bring vs an other doctrine, then that, that is contained in the lawe, and in the Gospell, let vs detest it as a deadly plague. For he that taketh the pure truth away from vs, and corrupteth it, taketh away from vs the life of our soules, and the false doctrines are as many poisons and venoms to murder vs withall. We must therefore keepe good watch and warde, that we be not carried away, and deceiued by heretikes, 20 which will come to turne vs away from the puritie of the faith. And take this for one warning. But there are some, which will come by vndermining, which will not turne ypside downe the substance at the first blowe, but will rather make a shewe to take our partes, & yet by their subtile practises, & crooked ways, turne vs away from 30 that simplicitie, wherein God will haue vs to be trayned vp. They will come vnto vs, as serpentes wynding their tales, they will vse many crickes and fashions which shalbe pleasaunt, to drawe and allure the eare, but howsoeuer it be, they speake but as a bastard language. If we heare them, and if we consent vnto them, all that we 40 learned before, is cleane put out. And so it came to passe in Papal

stie;

tis: for there also euerie man  
 chaunged his kinde of speeche, in  
 so muche that the holie scripture  
 is as it were a straunge language,  
 whiche men call diuinitie, not as  
 doctrine common to all GODS  
 children, but as a craft or science  
 for a fewe onely. For what is true  
 diuinitie? That whiche our Lorde  
 would haue common to all his  
 children, both to small and great,  
 as it is expressely put downe in the  
 1<sup>st</sup> of Iohn. That to be faithfull,  
 & to be of the flock of the church,  
 we must be taught of GOD. So  
 then when the worlde gaue it selfe  
 to suche a language, that it left the  
 holie scriptures, and had a cleane  
 newe and straunge speeche, what  
 a confusion was there of all things  
 and what a disorderous state? yet  
 not so farre forth, that the whole  
 doctrine was directly contrarie:  
 For in deede there are some things  
 amongst the Popish diuines whi-  
 che are not vtterly false. I say,  
 some thinges: for there are suche  
 shamefull and perillous corrup-  
 tions amongst them, that they  
 would make a mannes haire stare  
 vpon his head to heare them. Yet  
 there are some articles, whiche of  
 them selues are not vtterly false:  
 notwithstanding, Paule condem-  
 neth the in this place. And why so?  
 For they seeme to be as forcerers,  
 whiche haue a kinde of speeche by  
 them selues, and make I know not  
 what coniurations: or as those va-  
 garant Roges, which vse a kind of

speeche by themselves: they brall  
 as cattes & doggs in an vnkown  
 language, so that they vnderstand  
 not them selues what they say.  
 Hereby we see, what is meant by  
 these words. *Teach no other wayes,*  
 to wit, if a man peruert the do-  
 ctrine of God, by sowing errours  
 and manifest lyes to mocke the  
 people withal, or if he turne aside,  
 if he disguise, if he lay on painting  
 and whorishe colours vpon the  
 bare and naked simplicitie of the  
 Gospell, that we may not knowe  
 and perceiue whether he speake  
 of God or no, or whereabout he  
 is occupied. For in this wise, we  
 shall be otherwise taught, and  
 after a new and straunge fashion.  
 But Saint Paule will none of this,  
 and therefore he warneth all the  
 beleeuers to shunne suche specu-  
 lations, and warneth all suche  
 seeke to gette credite by vaine-  
 glorie, as fantasticall braines are  
 moued that way, whiche thinke  
 that they shall not purchase suffi-  
 cient comendation if they preach  
 the Gospell purely: and therefore  
 builde and forge newe speculati-  
 ons, and broche foolishhe and fan-  
 tasticall toyes, full of vanitie and  
 leasing, and yet are they the wel-  
 comest men in the worlde: and  
 when they see these their foolishh  
 deuises are taken in good parte,  
 they put forth them selues more  
 boldly, and set the better legge  
 before. Therefore Saint Paule  
 warneth such kinde of persons to  
 surceasse and leaue off, and wil-  
 leth that we giue no care vnto  
 them,



them, & that we suffer them not  
to come and make their hotche  
poches amongst vs to blind our  
eyes in such sort, that we can not  
knowe the true speche and lan-  
guage of y<sup>e</sup> holie Ghost. And this  
is in summe that, that is taught  
vs here. Now, because these men  
that are carried away with ambi-  
tion, will not easily be wonne, and  
their pride is such, that they will  
be obstinate and stiffnecked in  
defence of their owne case, Saint  
Paule willeth Timothie to vse a  
masterlie authoritie as we terme  
it. *I will*, saith he, *that thou warne*:  
that is to say, that thou forbid. He  
meaneth not hereby, that Timo-  
thie should vse himselfe after a  
syrlic fashion to rule without rea-  
son. For (as we said this morning)  
all cheefie and souereignie must  
be reserved to God alone, & men  
must not passe their tedder, but  
we must speak to maintein Gods  
cause: yet not as it were with  
feare and doubt, but as knowing  
that he who hath giuen vs this  
charge, is souereigne aboue all,  
that we may do him that honour  
which of dutie he ought to haue.  
Whē any man is sent by y<sup>e</sup> Prince  
in an embassage, although he will  
not speake to rudely in his owne  
name, yet must he doe his ducie,  
and must speake as his commissi-  
on is giuen him, and must speake  
in such sorte, that men may well  
perceiue he dissembleth not: be-  
cause he knoweth whose person  
he susteineth: yea, if there be  
but a sergeant sent from a Iudge,

he will speake with authoritie.  
And when God sendeth vs, and  
putteth his worde in our mouth,  
must we go so simply forwardes,  
that men should despise GOD,  
and make a mocke of the worde  
whiche we beare? No, no. Ther-  
fore S. Paule armeth Timothie in  
this place, that he may haue as it  
were a forehead of brasse, against  
all that proudly would play the  
checkemates against him: that  
he warne them, and shewe them  
that GOD is aboue them, as  
it is also sette forth in the Pro-  
phet Ieremie, not onely when  
GOD telleth him, that he set-  
teth him aboue all kingdomes  
and cheefies: but when he saith  
to him, *Thou must haue a fore- Iere. 2. m.  
head of brasse: for they will fight a- 1819.  
gainst thee, but thou shalt over-  
come* and saith afterward, *Reproue  
the mountains, reprehend the hills:*  
as Saint Paule also saith, that 1. Cor. 13.  
we must bring vnder all losi- 4. 5. 6.  
nesse that lieth vppē it selfe a-  
gainst our Lorde Iesus Christe,  
and holde prisoners all mens sen-  
ses, that the Gospell may be as  
it were a bridle. And if there be  
any that will play the parte of  
coltes that are broken loose, we  
must shewe them, that GOD  
hath a sword that alwayes carri-  
eth with it an execution, & there-  
fore such as will kicke and spurne  
against vs, shall not scape unpun-  
ished. And thus we see what  
Saint Pauls meaning is in this  
place. Therefore, all they that haue  
the charge of a shepheard in  
the

the Church, must knowe who appointed them in that place, and that is to say, God, and therefore they must speake with authoritie, and as maisters, but vsurping nothing to their owne persons. But it is so, that God his truth cometh in question, we must followe it, be there neuer so many threatenings. Spurie and kicke men as muche as they list, yet must the true ministers of CHRISTE holde good, and shew that their maister hath preeminence aboue all creatures, and bring vnder all loftinesse, which seeketh nothing else at all times, and all seasons, but to passe measure, as we haue saide. To be short, we see that it is not inoughe to instructe them that are of their owne willes ready to be taught, and wil willingly receiue what we say to them: but we must also shut the harche against them, whiche sette themselves against God, and go about to hinder the course of the truth. All they that goe aboute to disguise the true religion, that seek to peruerre the Church order, we must sette our faces against, and bearde suche men. And althoughe we haue not a materiall sworde, neither the might and power of this worlde, and they be armed with it: yet notwithstanding we must not leaue for all that to doe our duetie faithfully, shewing (as I haue saide) that the worde of God is not only aboute mortal men, but also that the Angels of Paradise must honour it.

H. A. C. 11

But Saint Paule mindinge to declare that whiche he had spoken in these fewe wordes, *To rebuke* *exhortatio*, addeth: *That they giue* *not heed to fables and genealogies,* *which are vnllesse* (saith he,) *which* *rather breed contentions & strife, aboue* *the edifyinge of the church which standeth in faith.* We see y more clearly here which I declared before, y is to say, that S. Paul did not only condemne in this place such doctrines as are vterly false, & such as cōtaine some blasphemies: but also al these litle palmies, all these vnprofitable speculations, which serue to turne the beleeuers away from the bare simplicitie of our Lorde Iesus Christe. Which thing Saint Paule hath shut vppe and inclosed within this worde, *Fables*: for he meaneth not onely deuised and counterfet tales, and suche as a man may perceiue at the first blissh, but also all vnprofitable thinges. And the worde which he vseth signifies as much. What is it then that Saint Paule casteth off in this place? All curious matters, all speculations whiche serue to nothing else, but to trouble our braines, and procure vs disquietnesse: or suche thinges as haue nothing in them, but a faire glasse and shewe, and are nothing profitable for their saluatio that heare them. And this is worthie to be laid fast hold of for we shall see hereafter, as it pleaseth God, why S. Paule speaketh after such sort, to wit, because the word of God ought to be profitable, as

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table, 25

1. Tim. 3



as he saith. So then God hath not giuen vs his word to feed vs only without profit, as the world wold that we should tickle their eares, and that there were nothing in vs but only to delight their mind, & make them merrie. God meaneth not to dallie and sporte himselfe here with vs, but his minde is that we receiue some good instructiō, 10 that is to say, that we receiue profite by his worde. Therefore all they that do not applie the word of God to good profite and vse, are contemnners and falsifiers of good and holisome doctrine. To be short, the word of God is as it were prophaned and made vile, vnlesse we applie it thus profitably, that we receiue good instruction to our saluation by it. And so all that is vttered and deliuered without fruite & serueth nothing to their saluation whiche hear vs speake, is accounted of, as of a fable, they are but tales which men deuise to make vs merrie with, to driue the time away, yea tales of Robin hooe, as we say. For God will not dallie & sport with vs after this sort, nor be taken of vs as a player & iugler: and yet see the honour that all they doe to him, which seeke out vaine curiosities in holic writ. As it is also vpbraided the Iewes by Ezechiel. For 20 they came to him making a shew as thogh they would receiue doctrine, they cast themselues there down at his feete, to say, *We come* 30 *hither to be taught at the mouth of God:* it was a wonderfull thing, to

Ezech. 33.  
31. 32. 33.

see their deuotion: but God tolde the that they came thither, as if a man shold go to heare a minstrel which playeth vpon an harpe or flute, only to feede his eares with a pleasant song. And when men came in such sorte, what is it else, but with open mouth to mocke God, and to prophane his worde. Therefore, let vs learne that God will not haue temples here to sport & laugh in, as if there were playes played here: but there must be a maiestie in his woorde, wherewith we may be moued & touched: and moreover a profitable instruction to saluation, and we must be nourished with this spirituall foode, so that we may 20 feele that it is not in vaine that God speaketh vnto vs. Saint Paul hauing thus spoken generally of these vnprofitable doctrines, setteth downe one kind of them, to wit, *Genealogies*. Not that whatsoever is to be saide of Genealogies, it to be cast away or laide aside, but we must marke the fault which reigned in S. Pauls time: for 30 the Iewes (as he sheweth in other places, & he there expoūderh himselfe more at large) did so greatly esteeme thinges which were but accessaries, that they left the principall, to wit, the feare of GOD, hope of saluatiō which he gaue to the fathers, y<sup>e</sup> holic league which they shold haue ioyned with the grace of our Lord Iesus Christ, y<sup>e</sup> blessing which was promised the, and holines of life, and the rule to pray to God aright, and to flie to 40 him. All

All those things which contemned the principall parte of the doctrine, were forgotten, and yet there was no a doe amongst them but to be skilfull to prattle vpon genealogies vnprofitably, and to knowe how to count the Tribes, as though their saluation lay in that, that serued to no purpose.

And this is the reason why Saint Paule condemneth genealogies. Where as God hath sette foorth vnto vs, how that after Adam, yea and after Abels death religion was as it were cleane put out, and that it was afterward established againe and brought in vnto Noah, and from thence againe all became naught as it were by a floud vlesse it were only in one house: and moreover, that Abrahams father was giuen to naughtie superstitions, and the whole world was full of idolatrie: those genealogies may bring vs some profite. Afterward, when from the time of Abraham vnto Dauids time, we see a continuall rehearfall of the twelue tribes, which leadeth vs to the tribe of Iudah, whereof Iacob spake by the spirite of prophesie, these are not thinges to be contemned. And why so? For there we beholde how God gouerned his Church in all ages, & although it was but small in number, yet it was precious vnto him, and he defended that litle handfull of people, after a maruelous fashion. We see how men haue ben alwayes bent to wickednes, how they became naught, & that God

could not kepe them obedient to him. And we see moreover, how the promises were fulfilled, after that GOD had chosen Abraham, we see that things came to passe, as he had foretolde them: We see how the kingdome was at length established in the tribe of Iudah, that the scepter was set vp as Iacob had pronounced long time before: accordingly, as the spirite of God had put in his mouth. After Dauid, we see how the kingdome was destroied, & how God set it vppe againe in the person of our Lord Iesus Christe. And these things are verie profitable for vs, if we applie them well & to good vse: but (as I saide) the Iewes beate their heades about the accessories, and in the meane season lest the substance, as also it came to passe in Papistrie. Wherein ought the childre of God to exercise themselves and imploy their whole studie? To know how God is our Father and Sauour, as he shewed him selfe in our Lord Iesus Christ, as Saint Paul also saith in this place, *That true edifying consisteth in faith*. But faith is not alone, but it betokeneth also, that when God hath forgien vs our sinnes, and iustified vs of his mere goodnesse, when he hath I say, fashioned vs a newe to his image, that we may most freely cal vpon him: yea, with suche boldnesse & sure trust, that we may not doubt to call him our father, & take our selues for his children in the name of our Lord Iesus Christ: that we

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may



may glorie against death, and against all our spirituall enemies, that we may walke as it were in the garde of our God, fearing nothing in the midst of all dangers, seeing that he leadeth vs & gouerneth vs. And this is it, wherein the faithfull haue to occupie them selues all the dayes of their life. But what do the Papists? They which will be diuines, bestowe a great peece of their life in disputing about thinges, wherein they canot be resolued. For albeit that they skirmish neuer so well, and fight till the y be wearie, yet can they not find one sillable in holie writ to dissolue their questions. And why? Because they dispute of thinges which God would not haue vs to know: & what if they be good, hath not God bounded vs how farre we shall go, and we may go no further? Yea no dout, & hath giuen vs in scripture what is good and behouable for vs to know. For sure we are, that when he gaue vs his worde, hee did not giue vs an A. b. c. onely, but hee taught vs with open mouth: as

Deu. 13. 14  
2 Cor. 2. 6

Moses saide to the people of Israel. And S. Paul reciteth more fully, saying that the Gospel containeth perfect wisdom. But the schole doctors, as men terme the, troubled them selues verie much to dispute about questions, which no man can finde testimonie for in holie scriptures. We see then hereby that S. Paul doth not here without cause condemne al thinges, which cannot edifie vs, as all

these fond curiosities are, whereby we receiue no stay for our faith, but serue rather to make vs flie a losse in the aire, when our eares are beaten with that that men haue forged. How then? Can we haue any ground to rest our selues vpon? No: but we shalbe shaken rather, and tossed vp and down, so that we can neither kepe way nor path: we shall neither know what saluation is, nor faith, nor hope to be short, God shalbe a stranger vnto vs and vknown, so y we shall not vnderstand, neither the learned sort, nor the simple. Therefore let vs learne hereby to know and discern the fashion to teach well, which God alloweth off, which is as S. Paule teacheth vs here, y we may be built vp in God, and that by faith. First of all, S. Paule saith that we must be built vp in God. This worde *To edifie or build vp*, is verie common in holie writ, but all men do not vnderstand it. To vnderstand it well, let vs marke that it is a similitude which is giue vs, because we must be the temples of God, for he will dwell in vs. They whiche profite in goodnesse, that is to say, in faith, in the feare of GOD, in holines of life, it is saide that they are edified, that is to say, that God buildeth them to be his temples, & that he will dwell in the, & also that we all together make one temple of God, for euery one of vs, is as it were one stone. Therefore when euery one of vs is wel instructed for his behalfe

behalfe, & we be also all ioyned  
 together in one true brotherhod.  
 See how we are built vp in GOD.  
 True it is that men may sometimes  
 be built vp in pride, as we see that  
 they which please themselves in  
 their vaine fantasies, and spread a-  
 brode their wings, and swell as  
 Toades, think that they are wel e-  
 dified. Oh what a poore building 10  
 is that? But S. Paule saith here ex-  
 pressely, that we must be built vp  
 touching God. Whereby he shew-  
 eth, that when we shalbe taught  
 to serue God, to worshippe him  
 purely, to put our trust in him,  
 that this is the edifying whiche  
 we must followe: and euerie doc-  
 trine that tendeth to that end, &  
 is agreeable thereto, is good & 20  
 holie, and we must receiue it: but  
 what so goeth contrarie, we must  
 cast it away without any more a-  
 do: we must debate the matter no  
 more. And why do we cast away  
 either this or that? Because it ser-  
 ueth not to the edifying in God.  
 For God wil not haue vs occupi-  
 ed like little children in puppets  
 or hobbie horses, as players and 30  
 Robin hoodes, but he wil haue vs  
 receiue such profite of his word,  
 as it may be honored herein, that  
 we knowe that our saluation and  
 our life standeth in it. It is not with  
 out cause, that S. Paule setteth  
 here against this edifying, an infi-  
 nite sorte of troubles, for he saith,  
*Genealogies whiche are endlesse.* We  
 haue already made a distinction 40  
 betweene that that may be profit-  
 ably, & to our instruction spoke

of genealogies, that is to say, of  
 flockes, & that which is vaine &  
 to no purpose. Therefore when S.  
 Paul spebeth of genealogies whi-  
 che are endlesse, he meaneth, that  
 if we stay there, & make that the  
 principal, it is to seke the shadow  
 & let the bodie go. He sheweth  
 moreouer, y if men once giue the  
 selues to their curiosities, they will  
 do nothing else but seek out vain  
 & frivulous speculations. Is there  
 any end in mans braine, when he  
 giueth him self ouer to be gouer-  
 ned by his owne fantasie? What  
 discourses make we? Whe a man  
 dreameth with himself, and build-  
 deth towers in the aire, as we say,  
 where walketh his wit, think you?  
 doth it not gad vp & downe this  
 way, & y way? So it fareth, as oft  
 as men will be wise after their  
 owne fantasies, that they fall into  
 such bottomlesse pittes, that it is  
 horrible to see. To be shorte, the  
 head of man is as it were a gulfe,  
 that can neuer be satisfied, and  
 when we are once entred into it,  
 we are so led in a maze, that there  
 is no way to be found out of it. Go  
 to then, wil we haue a good sub-  
 tilitie? let vs be taught of God, &  
 giue not our selues to imaginati-  
 ons? That is to say, let vs not giue  
 our selues to that that we can find  
 out of our owne fleshly braines.  
 For God knoweth well inoughe  
 what is good & meet for vs, & he  
 hath also told vs: let vs then stick  
 fast to it. Again, S. Paul is not co-  
 tent to condemne the fables whi-  
 che he hath spoken off, as vaine



and vnprofitable, and also, as makes, whence out there is no way to be found: but he sheweth moreover, that they bring an other discommoditie, to wit, strifes, disputations, and contentions. Whereas on the contrarie side, we must be peaceable to be Gods true children. So then whatsoeuer causeth trouble amongst men, & is not to edifying, must not only be cast away as vnprofitable, but we must also hate it as a plague, venome, & poyson. And why so? Because there is nothing worse, or that bringeth greater daunger to the faith, then to enter into contentions. True it is that the word *Disputations*, is not alwayes taken in euill parte. It is saide that Saint Paule disputed, but it was ruled with reason: and againe he was constrained to resolue those thinges which were doubted off, and were in controuersie: but when men enter into strife and debate, see the mischeefe: we must cast away all this same farre from vs, if we will be taken and accompted for Gods children. And thus we see now in some, that Saint Pauls mind is here to cutte them short, that by ambition disguise the pure simplicitie of the Gospell. And how? By their foolishhe and vaine questions. And he sheweth moreover, that when they haue once gone astray out of the right way, and hold not that simplicitie which we ought to holde, that they disguise the worde of GOD, and passe their boundes, and

cause the children of God to be deuided: whereas there ought to be a bond of vnitie, because the word of God bringeth with it the message of peace: and in steede of this, there are troubles and contentions, which can do nothing, but destroy in place of building.

Thus we see that Saint Paule is not without cause to remedie those faultes which reigned in his time, and which were to destroy the simplicitie of the Gospell, had he shewed that God hath giuen vs the perfection of wisdom in holie writ. And therefore no man, nor any other creature whatsoeuer, must attempt to turne himselfe away thence from, but must content themselues with that which is therein contained.

Now let vs fall downe before the face of our good God, with confession of our faultes, praying him to plucke vs out of the vaine confidence of our fleshly mind, & that we may serue him in such sorte, that we may be wholly giuen to him. And seeing it hath pleased him to be so gracious vnto vs, as to giue vs his worde for our rule, let vs be content to be ordered by it, & to be instructed there more and more, and let it be alwayes our end to be fully built vp in him: and in the meane season we may make him offrings and sacrifices both of our soules and bodies, and that we may be consecrated & dedicated to him in such sorte, that he may dwell in vs as in his true temples, and that

that he may reigne there, and that his image may shine there, to the end, that at length we may be partakers of his immortal glo-

rie, which he hath prepared for vs. That he be thus gracious, not vnto vs only, but to all people & nations of the earth, &c.

¶ The thirde Sermon vpon the first Chapter.

2. Now the end of the commandment is love out of a pure heart, and of a good conscience, and of faith vnfeigned.

3. From the which things some haue erred, and haue turned their selues vnto vaine talking.

4. They would be doctors of the law, and yet vnderstand not what they speake, neither whereof they affirme.



VR age is not the first time, that Sa-

than the diuel mar-  
ring & abusing the  
Scripture, casteth  
this cloke vpon him to couer him-  
selfe withall, to wit, that he will  
bring no euill doctrine, no nor  
gainesay the trueth of God by a-  
ny meanes soeuer. And therefore  
we are commaunded to examine  
euery doctrine diligently. For the  
diuel cannot so colour his lyes &  
deceiptes, but when we come to  
the touchestone of holie writte,  
we shall then know what is to be  
receiued, & how we may well di-  
scerne it from false doctrines, and  
the forged and counterfet stuf-  
fe of mans braines. Yet so it is, that  
at the first blushe the diuel coue-  
reth him selfe with this cloke, in  
so much that the Apostles were  
faine to fight against certain that  
sette forth the lawe of Moses, as  
though the Gospell had beene  
contrarie to that that Moses had  
taught. True it is, that they sayde  
not so openly and in plain words:  
for they that S. Paule speaketh of

in this place were not obstinate  
Iewes, that could not abide the  
name of Iesus Christe, and detes-  
ted the Christian faith: but they  
were double hearted mates, whi-  
che made protestation that they  
would hold the Gospell: but yet  
notwithstanding, they made an  
hochpoche of it, and so disguised  
and marred the whole. And yet  
for all that, they would seeme, as  
Saint Paule saith here, and would  
be taken to be Doctours of the  
lawe. And therefore, if at any time  
we see any in like sort abuse holy  
writte, let vs not be so muche  
troubled or offended, at suche a  
stumbling blocke. For that that  
hath fallen out in all times & sea-  
sons, ought not to be straunge &  
deintie to vs, and if all the faithfull  
haue passed that way, let vs pre-  
pare our selues to tast of the like.  
Were they of S. Pauls time made  
as the rest, and forsooke they the  
right way, because they saw those  
troubles, which Sarhan then stir-  
red vp and raised? Did this couer  
cause them to forsake the gospell?

No no: they stood to it constant-

B.v.

hyc



1. Ioh. 4. 7.

by: euen so must we: for our faith  
neither can ne shall be without  
combats. Moreouer, let vs marke,  
that the diuell can neuer lead the  
out of the right way, which are  
heedy to discern things wel. And  
therefore it is y S. Ioh. exhorteth vs  
to proue the spirites: but it were  
in vain, vlesse God gaue vs a sure  
and vndoubted way to doe it by. 10  
Therefore there is nothing to be  
blamed but our own negligence,  
if we stande not fast in the pure  
truth, when we see many sectes,  
and diuerse opinions: For GOD  
hath not decciued vs, in telling vs  
that if we proue the spirit, we shall  
knowe them that are sent, & them  
that come of theselues, & of their  
owne braines. Well then, let vs 20  
come to that that S. Paul saith. He  
sheweth what y end of the law is:  
& it is a lesson that may serue vs in  
all our doubts that may fall out to  
vs. For if men would trouble vs  
with their own inuentiōs, we may  
see what God shor at, and what is  
his will and counsell. And herein  
we can not erre. And it is a reme-  
die that S. Paule giueth in this 30  
place, against all these curiosities  
which we spake of before. For the  
men that he speaketh off, had ma-  
ny vaine questions, & such as ser-  
ued in no respect to edification: &  
be it that a mā beat his head neuer  
so much about them, there was no  
profit to be reaped, no certaintie  
to be founde. And if a man might  
be resoluēd in them, it was but a 40  
vaine knowledge, and suche as  
brought no instruction. S. Paule to

correct such a fault, saith. *Beholde  
the end of the commandment*, As  
though he should shewe vs, that  
God gaue not his lawe, to set vs  
there an vacerteine doctrine, and  
that euery man should wander &  
goe astray, that we should fetch  
windlesse, & go about the bush,  
and when we had sought all that  
might be gathered out of it, we  
shoulde not knowe at which end  
to begin. S. Paule sheweth that  
when God published his lawe,  
he had before his eyes, a certeine  
end, and a certeine butt, whereat  
also we our selues must aime: and 1. Cor. 14  
when we doe so, we shall haue the  
true life of the lawe, it shall not be  
a dead letter to vs, as he speaketh  
in an other place: and not that on-  
ly but hauing the pure knowledg  
of that, that is contained in it, we  
shalbe quickened. Therefore, let vs  
marke this well, that so oft as men  
would aduance and set vp them-  
selues, bringing their owne specu-  
lations, and would impale vs in  
their folishe curiosities, we haue  
here an especiall remedie giuen vs  
of the holy Ghost, and it is, that  
we knowe Gods meaning: if wee  
cast our eyes that way, we cannot  
be turned aside, either this way  
or that way: but if we knowe not  
Gods meaning, and it be hidden  
from vs, to great purpose is it that  
we turne our bookes and read: we  
shall alwayes be wandering: well  
we may get a gret deale of know-  
ledge, but it shall profite vs no-  
thing at all. And why so? we must  
keepe the way. And can we  
knowe

knowe or discerne this way, but  
onely by Gods meaning, and by  
his will. Marke this for one note.  
Let vs marke againe as touching  
the matter that S. Paul handleth  
here, what we haue in summe  
to gather of the lawe: it is, faith  
he, *Loue out of a pure hearte, and  
out of a good conscience, and from  
a faith vnfeigned.* As it is saide  
in an other place, that holy writ  
is profitable to teache, and to re-  
proue, and to admonishe, and  
to make the man of GOD per-  
fecte, as we shewed the last sun-  
day. Likewise in this texte, hee  
sheweth, that it was Gods minde  
to confirme vs in godlinesse,  
when he gaue vs his lawe. For  
it was not to tickle our eares with  
all, and to feede vs with vaine  
trifles, but it containeth a doc-  
trine verie profitable for vs. And  
wherein consisteth it? Trueth it  
is that Saint Paule putteth Loue  
here in the first place, but yet not  
withstanding, he sheweth that  
Loue commeth from an higher  
founteine, that is to say, from  
faith, whiche carrieth with it a  
good conscience, & a pure heart:  
and then is Loue the fruite of it,  
whereby we knowe that, that is  
hidden. What is it then that God  
ment to teach his faithfull, when  
he gaue them this law? He meane  
to make them grounded in faith.  
And this is the first and cheefest  
thing we haue to marke here.  
Wherein also S. Paule sheweth  
vs, that the Lawe was not onely  
giuen, to the end that they should

knowe their dutie, and liue iustly  
beeing conuersant with their  
neighboures, without disceipte,  
without mallice, without any vi-  
olence, but that faith also is as  
well contained in it: and this is a  
pointe to be well marked. For  
we see that the most part of men  
thinke nothing else of the lawe  
of Moses, but that it is a rule to  
liue well by, and that our Lorde  
sheweth vs his wil in it, to the end  
that euery of vs may behaue him-  
selfe holily, and without all fault.  
It is very true, that it is a part, but  
it is not all: yea, it is an accessarie  
and not a principall, as we see it  
here, that Saint Paule maketh the  
founteine of true doctrine, to be  
this, that we be well instructed in  
the faith. And what meaneth this  
worde, but that we knowe, what  
manner of God, our God is, and  
in hauing a feeling that he is our  
father, that we wholly rest our sel-  
ues vpon him, that we call vpon  
him boldly, not douting but  
we shall be hearde, and that he  
will succour vs at neede, and that  
we waite for euerlasting saluati-  
on whiche he hath promised vs? And  
this is the faith which Saint Paul  
speketh off, to wit, that we be assu-  
red what a God our God is, that  
we worshippe him, and that we  
doe not euery man make idols in  
his owne braines, that we haue  
not a forged GOD at happe ha-  
zarde, but that we know that the  
liuing God hath reueled himselfe  
vnto vs, and hath taken vs to be  
his children of his free goodnes.

And



And wherefore? That we may come wholly to him, and shoulde not doubt but being his children, we shall be also heires of his kingdome. But howe may we obtaine such a priuiledge, that we may be thus bolde to call GOD our father, and come to him familiarly, as though we were worthie? Surely by this, that our finnes are forgiven vs in the name of our Lorde Iesus Christe, and seeing that we be members of his onely sonne, we may conclude, that GOD taketh and holdeth vs for his children. And therefore our faith must cast it eyes vpon Iesus Christe, and our sight must wholly be set there, or else we can not come neere to God his father: for touching our owne selues we are too farre off. All this as I haue saide, is contained in the lawe. For GOD hath not onely declared by Moses that we should liue rightly, that we should abstaine from robbing and stealing, that we shoulde not beare false witness, that we should not couet, an other mans goods that euery man shoulde doe his dutie faithfully in that estate wherevnto he is called, but went further, and shewed howe we ought to serue him: and not that onely, but he shewed that he was the father and sauour of his people, with whome he made his free covenant, & shewed that he toke the seed of Abraham for his inheritance, and afterwarde this promise was confirmed by the sacrifices whi-

che were but figures of the Mediatour, which was reuealed vnto vs. We see then that the lawe doeth not onely teach vs, howe we ought to liue with our neighbours, nor yet also how we ought to serue GOD: but the cheefest point of it is, that we be assured of our saluation. And how? For so muche as it pleased God to receiue vs into his fauour, by the meanes of his onely sonne, because we are washed and made cleane from our filthinesse, because he hath payed our debtes, whereby we were in danger to euerlasting death: to be shorte, because we are iustified not by our merites, but by the pure goodnes of our God. And this is it, we haue to marke. But because many men from teeth forwards make protestation to be faithfull and beleeuers, which neuertheless hold nothing of God, neither of his worde, S. Paule setteth downe here, *a faith vnfaigned*. True it is, that if a man haue faith, it can not be, but he hath also a pure conscience, and vpriht hart, but S. Paule in this place regardeth the impudencie of men that are so shamelesse to lye, and especially in a matter as this is, in cloaking them selues with the name of GOD. As we see that there is a diuelish bouldnes in the worlde, for we can make curtesie to borowe and take vpon vs an others mans name, (for in deed if we shoulde doe so, it would be layed in our dish, as a villainous and shamefull matter,) but we will

will make no bones of it, to borrow the name of God, to a false purpose. And therefore S. Paule sheweth here what manner of faith we ought to haue, when he saith, that it shoulde be vnfeigned. And by this worde there is no doubt, but he giueth vs to vnderstande, that our faith must looke vpon God, and that we must not thinke to vse here any dissimulation: all this must be layed downe. When we haue to doe with men, it seemeth that we can contente them with faire wordes, and a smooth countenance: but S. Paule sheweth that all these wiles must be put away, when we talke of faith. And why so? For GOD calleth vs to him selfe, and will that we directe our selues to none but to him onely, and that our wittes be fast set there. For we knowe that no dissembling will be receiued before him, because he dealeth not after the manner and fashjon of men. So in fewe wordes, it is Saint Pauls minde, to warne vs in this place, that faith is not a wandering opinion, as when we haue some bare vnderstanding of the worde of GOD, and that it were no great pleasure, to be able to prattle well, and that it is not a subtiltie that swimmeth in our braines. What then? It is a liuely knowledge rooted in the heart. And why so? For here GOD offereth himselfe vnto vs, and will that we come streight vnto him. When we haue gotten suche a part, we must vse dissembling no more: for it wil

nothing auile vs. And in deede it hath also no place with God, as we haue shewed. We see what S. Pauls meaning was in this place, and what we haue to make vpon these wordes: to witte, that to profit well in the lawe of Moses, we must beginne at this end, to witte, to haue faith in God: and therevnto also we see that the law is verie profitable for vs. And we must not do as vile hogs, y always haue this worde in their mouth, or rather in their snouts: oh, al is at an end, we haue to beat our heads no more about the old Testament. We shall see some that are mixed among vs, as swine among the sheepe & lambs of our Lord Iesus Christe, whiche will belche out such blasphemies. But on the contrarie side, S. Paule pronounceth here, that if we reade the lawe of God diligently, and seeke in wisdom of spirite that, that is coneyned in it, it shall serue vs for a good instruction, to bring vs to faith, as also we see it by experie: for whence fro did our Lord Iesus Christe and his Apostles drawe their doctrine, but out of Moses? And if we well consider all, we shall finde that the Gospell is but a simple expounding of that whiche Moses preached before. True it is that there was a darkenesse in the shadows & figures of the law, and that God was not so gracious vnto the olde fathers as to vs: yet so it is, that the substance of the Gospell is drawne from thence, and we haue the same faith that they



they had, which liued before the  
 coming of our Lord Iesus Christ.  
 Let vs therefore at this day profite  
 in the lawe of GOD, and let vs  
 not lose suche a treasure, and let  
 vs not suffer these villaines and  
 shamefull creaturs to turne vs aside  
 from it, and robbe vs of it. I haue  
 shewed alreadye, howe we muste  
 learne to be faithfull by the lawe, 10  
 to witte, by knowing this co-  
 uenaint whiche God hath made  
 with men of his free mercie. True  
 it is, that he chose the stocke of A-  
 braham first of all: yet notwithstan-  
 ding, seing the goodnes which he  
 then shewed but to one people,  
 ought to spreade it selfe through-  
 out all the worlde, we are at this  
 day of that secte of people, and 20  
 therefore heires and partakers of  
 the promise of saluation, whiche  
 was before time giuen to Abra-  
 ham. For when we knowe that  
 God hath chosen vs to him selfe,  
 and will keep vs as his own hous-  
 hold, we may well claime him as  
 our father, & fle wholly to him: we  
 haue not to make any more dout  
 of his loue towards vs, and whe- 30  
 ther GOD loue vs or no. And  
 here it lyeth all our happinesse:  
 we lacke nothing when we are  
 once assured of gods grace: and so  
 the way to learne faith by Moses  
 doctrine, is to knowe that GOD  
 did not ordeine so many sacrifici-  
 es, and washings, & such like  
 thinges in vaine. Let vs also know  
 that God gaue not his people foo- 40  
 les bables, as they tearme them:  
 nor that the solitarie sacrifices

that were vsed, were toys for  
 little children to play with all: for  
 there was the spirituall paternel  
 that Moses saue in the mount-  
 teine. And thus let vs marke,  
 that our Lord would keepe his  
 people to him selfe by the means  
 of our Lord Iesus Christ: & there-  
 on it is, as I said, that our faith must  
 rest, and wholly leane vpon.  
 for if we haue not Christ Iesus be-  
 fore our eyes, it is vnpossible for  
 vs to know ought of God. And for  
 this cause it is said, that he shewed  
 himselfe to vs in his liuely image.  
 We cannot behold God in his bare  
 maiestie: therefore we must come  
 streight to Iesus Christ. And it is  
 by him also, that God is mercifull  
 to vs: there it is, that we are wash-  
 ed from our sowlnes & filthines:  
 there it is, that we haue an acquit-  
 tance of all our debtes: there it is,  
 that we haue a days man to bring  
 vs into fauour with God: there it  
 is that we finde full iustice to wash  
 away all our iniquities: there it is  
 that we finde life to drawe vs out  
 of the slauerie of death: there it is,  
 where we finde strength to helpe  
 all our weakenesse. So then, seeing  
 that in Iesus Christe all fulnesse of  
 good thinges is brought vs, we  
 haue to knowe that it was Gods  
 will to giue him to the people of  
 ancient time, to be the end of their  
 faith: and that at this day, muche  
 more we haue to driue thither, se-  
 ing that Iesus Christ is set forth  
 more openly and more fully to vs  
 then he was to the fathers. And in  
 the meane season let vs marke, that  
 all

all they that will vnderstand nothing by the law, but that it sheweth vs howe to liue well, set the carte before the horse, as we say. And why so? Because they leaue the principall, that is to say, faith, which we haue spoken of. Will we then profit wel in the law of God? Let vs marke the free promises which are conteyned in it, when God certifieth vs of his loue, whē he calleth vs vnto him, to the ende that we may call vpon him boldly as our father, and rest wholly vpon his goodnesse, and doubt nothing of his loue, that we may be certified of the inheritaunce of everlasting saluation. And this is the true contentment of our selues, & without it we shall but build castles in the aire, & haue no ground: and the house that we shall builde will quickly downe and come to naught. And hereby we see, howe in Papistrie all was turned ypside downe. For although this worde God, trot vp & down fast inough in euery mans mouth, and the talke of faith: yet can no man tell what it is: for the promises of God are not onely darkened, but as it were clean buried. Men speake of grace, but it is onely to hold men in a vaine presumption: yea, a diuellish presumption of their meritorious workes, in so much that none of them knoweth what it is to call vpon God with assurance. Hereby we see that the condition & state of the Papistes is very miserable. And therefore must we so much the more discern that whi-

che St. Paule speaketh here, who sheweth vs what order we haue to followe, to the ende that the whole may serue vs to good instruction, and fit for our saluation. So must we also remember that, that we touched before of faith vs feigned, & learne not only to haue a faire & smooth cōfession at our tongues ends: but to haue a liuely roote, and know God in deed: not to know how to bable & prate of him as many, yea, the most parte do: but that the mouth may speak from the abundance of the heart, and that we may say with Dauid, *I beloued, and therefore I spake* that whatsoever shall be heard of vs, exceed not the measure of our faith. So then, let vs take heede that we haue not a delight to please men, and to seeme some thing in their eyes, knowing that we can not scape out of the hand of God, when we haue falsly abused his name. And it is sure, that all they that make a shewe of faith, and haue it not in such sorte as Paule sheweth here, as if it were falsified before God: because they haue vsurped his name, and that vnjustly. Then must we so much the more make accompt of the wordes that Saint Paule vsed here, that our faith must be vfeigned. But he hath there with also shewed, howe the faith shall shewe it selfe to be a true faith: to witte, when it is ioy-  
ned with a pure heart, & a good and vpright conscience. Therefore, a man must first of all shewe

Pla. 116. 10.



a roundnesse and vprightnesse without dessembling, if he will giue a tast of his faith. For it is not without cause that S. Paule speaketh after this sort. And we see also howe S. Peter speaketh, saying that GOD hath clenfed the heartes of men, by faith. If faith were nothing, but a wandering knowledge, or some imagination of God, or else some certeine & resolued doctrine: yet, suche as had no seat in the hearte, Saint Peter woulde not say, that the heartes are clenfed by faith. For be it that I am verie well learned and a greate clarke, and can prate of the mysteries of GOD, it is not to say, that mine heart is pure. And is it so, that whoso hath faith hath this cleanness that S. Peter speaketh off? Let vs conclude then, that faith wandereth not in the braines, that it is no simple and bare knowledge, but it is an assurance which we haue of the goodnesse of our God. And this is it that S. Paule saith, in an other place, for he compareth the Gospel to a looking glasse, where Gods face sheweth it selfe in the person of our Lorde Iesus Christ, and it is saide, that in beholding that face, we are changed from glorie to glorie, to be like and resemble our God. And S. James also, when he sheweth howe we ought to profite in the worde of God: saith, that we must not haue as it were a looking glasse, wherein a man goeth and beholdeth his face, but as sone as

he hath turned his backe seeth it no more: we muste not, saith S. James, haue suche a knowledge whiche vanisheth away, and hath no constancie in it, nor sure ground. For marke, there is in deede a figure in a looking glasse, but it is nothing, but a representation. Howe then? Let vs haue that looking glasse, that S. Paule speaketh off: that is to say, that in beholding Gods face in it, we may be changed into it, and bee made like vnto him. And because this cannot be done in one day, we must growe vp therein: and therefore he saith from glory to glorie. If we cannot at the first dalie be fully made like to the image of our GOD, at the least let vs strine vnto it, and let vs be more and more like it, all the dayes of our life. And thus we see howe faith carrieth with it a good conscience, a pure and vpright hearte. For if the conscience be good, the heart will together be pure: they are thinges that cannot be sundered one from the other. And yet is it not without cause that S. Paule hath put downe these two wordes, although there be no greate difference betweene them. For we see that men are not brought to vprightnesse & simplicitie, but by force: it is so against their nature, that they must needes bring themselues prisoners, and force their affections, before they can be brought to the compasse of a pure simplicitie: seeing the loftinesse of mans hearte is suche, and pride

Act. 15. 9.

2. Cor. 3.  
13.1sm. 1. 13.  
14.

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30

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pride that is in him. And therefore, Saint Paule vsed these two wordes, to signifie one selfe same thing. And it is sufficient for vs that this is shewed vs, to meete with all kinde of hypocrisies where-withall we are too much inwrapped. Nowe as Paule hath shewed vs here, what faith is, so we see to what condemnation this doctrine will turne, to all suche as bragge that they are faithfull, & holde nothing of GOD, neither of his truth, or at least, haue not receiued it in deede, and with a right zeale, but by a certeine curiositie, I knowe not what. And to whome is this directed? Alas: it is almost the common state at this day. Truth it is, that there are a greate number, that will reioyce to heare of the Gospell: if the matter be no more but to bowe downe the eares, Christe shall haue a greate companie of scholers, at the least, he shall haue a good sort: but if there be no more in it, then listning with the eare, asses will be takē to be as wise as we. Our Christ is not content with this: for he will haue vs shewe by our life, that we haue receiued his woordes, and that it dwelleth in our soules: otherwise it will serue vs to small purpose to protest yf we wil stick to the truth, our life will proue vs liers, and that must needs be fulfilled that is spoken in an other place, that suche hypocrites hauing in deede confessed the name of God with their

tonges, renounce him in their whole life. Beholde then an horrible condēnation vpon the that at this day brag and boast of themselves, that they be Christians, whereas we see that there is very little or no roundnesse & vprightnesse, whiche way so euer a man turne himselfe, but all the whole world is full of treason and faithlesse dealing: and being so periured and forsworne to GOD, they obserue no iust dealing betwene themselves and their neighbour. When we see that iniquitie ruleth after suche a sorte, what shal we say, but yf faith is vtterly banished out of the world? Yet so it is, that this is not spoken to condemne vs, but rather to guide vs and bring vs to God, and to the end we shoulde followe the way which we ought to hold & know. Therefore, let all them that haue any feeling of God and of his maiestie, know that they shall neuer profite well in holy writ, vlesse they withdrawe themselves from the worlde. For the corruptions are at this day so great and so dangerous, that when we come together, and are mixed one with another, we doe but defile and betray our selues, and beecome as sacks to the Collier, as the Proverbe sayth. Therefore, whosoever will order himselfe according to Gods rule, muste learne to recule & withdraw himselfe. And that he may do so well, he hath to note what Saint Paule saith here.

Tit. i. 16.

C.

Nowe



Nowe if we would compare this doctrine of Saint Paule, with the course that the worlde holdeth almost in euery place in this our age, we shoulde finde it as fire and water together. Saint Paule speaketh of faith, and yet we see that all the worlde is faithlesse. Marke them at this day whiche make a very faire confession that they beleue the Gospell, but if there fall vpon them the least and slenderest tentation that may be, they stande amazed, and as men cleue forlorne. If they were grounded and fast sette in the grace of God, woulde they not be at full assurance without any staggering and stammering both in life and death? And yet notwithstanding, it is not a matter to be reasoned of, or if they do so, it is but a puffed, ye shall see them streight way turned: as for continuance, oh, tell me no newes of that. So then, when men cannot fight against tentations, whiche S. Paule here warneth them of, and cannot flee to God to trust in him, that he wil haue care of their saluation, & so be at a certaintie within the selues, where is this faith whiche S. Paule here speaketh of? where may a man finde this pure heart and good conscience? We see that both of them are at this day cleane banished out of the world. To speak properly, this good conscience, is, that if we had no witness whiche might reprove vs before the worlde, yet we might

protest that wee walked vprightly, knowing that G O D ought to suffice vs, and seeing that wee can not eschewe his sight, but he soundeth not onely our heartes, but also our affections & thoughtes, although we be subiecte to no blame or reproche, yet we cease not to walke purely and vprightly. And this it is whiche is meant by these words, A good conscience. For hide it as muche as you will, you must goe verie far and wide, you must post a good while to find it, it is not to bee sought here, it is a verie rare seed. And that it is so, we see what good consciences men haue euen in matters y are most solemne, & are of greatest importaunce, when they goe so farre, that they make no bones at it, to mocke God with open mouth in solemne sermons. I speake not of those thinges that are done in euerie shoppe, and in the market places, where the name of G O D is horribly rent in peeces, and many vaine othes are made: yea, there is nothing but periurie, and there cannot be the value of halfe a penie chopped and changed for, but either there is lying or periurie: and moreover, the name of G O D is set out to all reproch and villanie, euerie man ieasteth at it, yea, ieast and scoffe at it so impudently, that it is lamentable and pitifull to bechelde. I speake not, I say, of these othes: but in iustice and iudgements it selfe, there

there is nothinge but corrup-  
tion: where othes are or-  
deined, to the end that the name  
of GOD bee reuerently taken,  
and with a maiestie as it ought to  
be.

A man shall come thither, they  
will make him liſte vppē his  
hande to heauen, and it is as if  
hee were there before the ma-  
iestie of GOD, whome also  
he calleth to witnesse for that,  
that hee will say. And yet a-  
las, hee will not ſticke to make  
him ſelfe periured in the face of  
all the worlde. And especi-  
ally, when question is of ſpea-  
king the trueth, to diſcouer vil-  
lamies and wicked dealinges. As  
for example, the name of GOD  
hath bene blaſphemed, wicked  
extortions haue ben committed,  
one hath bene abuſed with foule  
language, an other beaten, an o-  
ther robbed: let witnesſes bee  
called forth, it is not poſſible  
to plucke out one true worde  
out of their mouthes. And yet  
notwithſtanding, they that come  
thither, knowe well inoughe,  
that the Iudges them ſelues are  
as if they had bene preſent at  
the deede doing: and within two  
dayes, if they bee called, they  
will not be aſhamed to ſweare,  
they knowe not what the matter  
is: and theſe vile periurers doe  
but wipe their mouthes, and yet  
they will bee taken for good  
Chriſtians. And who are they?  
Not onely two or three. Euerie

man as he can eſcape with his per-  
iurie, it is inoughe: in ſo muche  
that it is a common Prouerbe,  
that, Suche as will conceale a  
trueth, are true witnesſes: and  
if there bee any one that hath a  
reuerence to the name of GOD,  
and will ſhewe the matter as it  
is, and ſpeake the trueth, hee is  
a falſe witneſſe, in ſo muche that  
nowe a dayes men call true wit-  
neſſes periured. And thinke wee,  
that ſuche an impietie, and ſo  
horrible, and wherewith GOD  
is ſo muche prouoked to anger,  
ſhall eſcape vnpuniſhed? Wee  
knowe what curſe he pronoun-  
ceth againſt them, that take his  
name in vaine, and yet they that  
mocke GOD after this ſort, yea  
horribly blaſpheme him, are  
good witnesſes in this place: and  
the honour of the Citie muſt here  
needes be diſcifered and counted  
of, when thinges are ſo diſorde-  
red and out of tune. To be ſhort,  
if a paſſenger tarrie here but three  
dayes, hee ſhall well perceiue,  
that there is neither honeſtie nor  
modestie among men, & the bruit  
of our infamie ſhall flee euen two  
hundred miles off. Knowe we  
that if we will thus ſtrive againſt  
GOD with our euill cuſtomes,  
that it will be to ſmall purpoſe  
to couer our ſelues, and alledge  
for our ſelues, Euerie man doeth  
thus: yet, GOD will bring vs  
to that iudgement which he hath  
eſtabliſhed in his worde.

As our Lorde Ieſus Chriſt ſaith, Ioh. 12. 47  
It is not I that will iudge you, but

C.ij.

the



the worde whiche you heare to day at my mouth. Notwithstanding, such as are not past amendment, let them take heed to them selues, and know, that to be bolden and taken to be faithfull, and to be enrolled in Gods register, as his children, they must haue a good and pure conscience. As S. Peter also sheweth vs, If we beleeue that Iesus Christ is raised againe, we must haue a pure conscience.

1. Pet. 3. 21.

See from whence he deriueth a good conscience, when he spekethe of baptisme, he groundeth it vpon the resurrection of Iesus Christe. And why so? For let vs mark to what end Iesus Christ was raised vp againe: it was not onely for himselfe, but that we might be partakers with him of euerlasting life, whiche he hath gotten for vs, and that we should appeare as his brethren before God, & that the life of man whiche is in vs, that is to say, our nature, should be mortified. Therefore we must haue an aunswer of a good conscience before God, if we haue ben baptised in the name and in the authoritie of our Lord Iesus Christe, and haue not falsified the signe of this couenaunt whiche GOD hath contracted with vs. Moreouer, there is this purenesse of heart, whiche he addeth, to shewe that we must not onely absteine from euill, whiche is in our handes, but we must serue God with an vpriight affection. For he doth not content him

selfe with the whole appearaunce which is praised of men. We may be to to well accounted of, but vntill GOD perceiue in vs this purenesse of heart, all our workes are foule and filthie. A water may be cleare, if the fourteine be faultie: the water will be bitter to taste: so standeth it with all our workes. And an hearbe that is venomous may sometimes haue a goodly shewe, and bring forth flowers, but it deceiueth by sight, and venome is hidde within it: such is the beautie of our works, when our heart is not pure and cleane before God. But haue we that? then must our conuersation with our neighbours be in charitie, that is to say, we must in such sort communicate one with another, that no man be giuen to himselfe, but euerie man procure the saluation, commoditie, and profite of his brother. For, as S. Paul sheweth vs in another place, Charitie secketh not that, that is her owne. So then, if it be liuely in our hearts, it is certeine, y<sup>e</sup> no man will be so much giuen to his own priuate commoditie, but he will endeouour to help his neighbours, & if we haue that affection, shall we, I beseeche you, be set on fire with couetousnesse, to snatche, & scrape away an other mans goods to our selues? shall we go to force and violence? shall we go about to oppresse our neighbours, and set our feete vppon their throates to haue all aduantage that may be ouer them? And thus let vs

1. Cor. 13. 5.

not

not be as catt and dogs, but haue  
 suche charitie betweene vs, that  
 we shewe that God hath not cou-  
 pled vs together in vaine, and that  
 his will is, that this brotherly knot  
 whiche he hath set, shoulde be  
 mainteined, and in the meane sea-  
 son that we take heed to dedicate  
 our selues in such sorte to the ser-  
 uice of our G O D, that all the  
 time of our life, we seeke nothing  
 else but to honour him, seeing it  
 hath pleased him to visite vs with  
 his infinite mercie, and receiue vs  
 to be his children, that he might  
 be our father: and that we haue  
 a true brotherhood, communica-  
 ting one with an other, so that no  
 man seeke his owne peculiar pro-  
 fite, but strue to helpe and suc-

cour one an other, as God hath  
 ioyned vs together to this ende  
 and vpon this condition.

Now let vs fall downe before  
 the face of our good G O D,  
 acknowledging our faults, pray-  
 ing him that it woulde please him  
 to make vs feeble them in such sort  
 that we may be wholly drawne  
 vnto him. And because we can  
 neuer be so cleane spoyled of our  
 fleshly corruptiōs, but there may  
 be much faulte founde with vs,  
 that it woulde please him to beare  
 with vs, vntill he hath taken vs  
 to him selfe, to make vs partakers  
 of his heavenly glorie: and so let  
 vs all say, Almighty G O D and  
 heavenly father, &c.

¶ The fourth sermon vpon the first Chapter.

- 5 *Nowe the end of the commandement is loue one of a pure heart, and out  
 of a good conscience, and of faith vnfeigned.*
- 6 *From the which thinges some haue erred, and haue turned themselves vn-  
 to vaine iangling.*
- 7 *They would be Doctours of the lawe, and yet vnderstande not what they  
 speake, neither whereof they affirme.*



E haue seene this  
 morning howe we  
 ought to profite in  
 the lawe of God,  
 and wherefore also  
 it is giuen vs, to wit, that we may  
 be grounded in the grace of God  
 to hope for saluation at his han-  
 des, and that we shoulde walke  
 in his presence with suche a  
 roundencesse and vprightnesse,

that men may knowe, that we  
 haue beene indeede taught in his  
 schole, and then that we behaue  
 our selues with our neighbours,  
 without deceipte, or malice,  
 or outrage, and that euerie of vs  
 strue to helpe them with whome  
 he lieth: and in summe, that  
 wee knowe, that G O D hath  
 avowed vs for his children, to the  
 ende that we should haue a right

Calj.

bro.



brotherhood betweene vs. And  
 S. Paule hauing sette downe the  
 summe of the lawe, nowe addeth,  
*That many haue erred from thence  
 and haue turned themselves vnto  
 vaine ianglings.* He vseth here a  
 similitude taken from them whi-  
 che shoot in a long bow, or crosse  
 bowe, or harquebusse, for they  
 haue a white to shoot at, & shoot  
 not at all aduenture, nor at ran-  
 don, but ayme to the marke. So  
 then Saint Paule sheweth vs, that  
 when GOD gaue vs his lawe,  
 he ment to giue vs a certaine way  
 that we might not be in daunger  
 of going astray out of the way,  
 as vagabounds, and such as keepe  
 no way. And in deede it was not  
 without cause, that Moses propo-  
 sed it in this sorte: Beholde the  
 way, goe on: as if he had sayde,  
 that men knowe not the way, nor  
 where they are, vntill God hath  
 shewed them his will: but then  
 they haue a rule that will neuer  
 deceiue them. Let vs marke then  
 that GOD doeth so direct vs, that  
 we can not goe out of the way,  
 if we take him for our guide, as he  
 is readie and at hande to doe this  
 office, if we cast not away his  
 grace.

And this is it that Saint Paule  
 meant by this similitude: as it is  
 also saide, that all they that haue  
 not this marke before the, to rest  
 them selues vpon the grace of  
 GOD, to the end that they may  
 challenge him for their father,  
 and may wayte for their saluation  
 at his handes, and doe not walke

with a good conscience, & with a  
 pure heart with their neighbours,  
 are as it were wanderers and men  
 that goe astray. And what befall-  
 lesh them that are in suche sorte  
 vagabounds, and make nice of the  
 selues wittingly in their vaine fan-  
 cies? There is nothing but vanitie,  
 saith Sainte Paule. He vseth a  
 worde in this place, which signi-  
 fieth, that there is no ground nor  
 pith in all their talke: there is  
 no substance, there is nothing  
 but winde. Trueth it is, that there  
 will be some resemblance, but it  
 is as a blowen bladder, or a puffed  
 thing, as ye tearme it here: but  
 what pith is there in the meane,  
 and what substance hath it?  
 Not a ior: the point of a pinne  
 will pricke it out all, and then  
 shall you see but a withered skin.  
 So then S. Paule compareth all  
 these faire speculations, that these  
 braue fellows which will seeme  
 to be some thing, and will be had  
 in credite, & yet edifie the church  
 of God nothing at all, vnto blad-  
 ders: because there is nothing in  
 them, saith he, but meere vanitie,  
 neither in all their talke. And here  
 we haue to learne a doble lesson:  
 the one is that wee be not so wic-  
 ked, when GOD is so good  
 vnto vs as to guide vs, as to runne  
 at random hither and thither,  
 and marke not what our ende is.  
 Trueth it is, that men will couer  
 them selues with a pretence of ig-  
 norance, when they haue done  
 amisse: but we haue shewed al-  
 ready, that if we be content to be  
 taught

taught of GOD, submitting our  
selues with all humblenesse to the  
doctrine of the lawe, we shall  
find a most certeine way, & he will  
stretch forth his hande vnto vs,  
so that we can not go amisse. But  
we must therewithall driue at the  
marke, that he setteth here be-  
fore vs: and moreouer and beside  
that, be also thoroughly resolu-  
ed in this point whiche Saint Paule  
addeth for the second, that we haue  
won a great match, & done a no-  
ble act, when we make our selues  
seeme some thing before men. For  
all the knowledge that we can  
gette, shall be but winde and  
smoke, if we haue not this marke  
and direction, to witte, to serue  
God with a pure conscience, in  
putting the trust and confidence  
of our saluatiō in his meere good-  
nesse, and endeouour also to helpe  
and ayde our neighbours. But this  
is farre wide from the fleshly mind  
of men: for we couet pleasant  
shinges, and if men woulde be-  
leeue vs, wee woulde alwayes  
haue newe questions moued:  
yea, vnprofitable and vaine  
questions to beare vs into the  
aire.

If a man speake vnto vs of the  
grace of GOD, if a man shew  
vs that wee ought to bee pati-  
ent in aduersitie, if a man toll vs to  
this inheritaunce of the kingdome  
of heauen, oh, they be matters whi-  
che we heare so muche of, that  
we are angrie, and there need but  
three words, and we are full. So  
is it notwithstanding, that the holy

Ghost hath not pronounced with-  
out cause, that so soone as a man  
turneth himselfe aside from this  
marke, he can but erre: yea into  
all vanitie and follie. Marke then  
what we haue to marke in the se-  
conde place, to witte, that when  
we seeke not to be edified in faith  
and charitie, there will be nothing  
but light speculations, to carrie  
vs vp on high: but in fine, there  
shall be neither ground nor sub-  
stance. And thereby may a man  
perceiue, what the Popishe diui-  
nitie is. For they that will bee  
counted Doctours studie nothing  
else but vain questions, which bring  
forth no doctrine at all. When a  
man hath well beaten his head to  
become a Diuine, (as they terme  
it among the Papistes) he shall  
not onely be a stuttering calfe, but  
verie dumbe, if he bee put to  
make but one sermon. And why  
so? Because it is an other manner  
of matter then that, that they  
studie. For they haue amongst  
them the secretes as it were  
of forcerers, and coniurings. I  
knowe not what, whiche can bee  
applied to no vse. We see then,  
howe these miserable and sillie  
creatures are poysoned of Sathan.  
And thus hath all religion beene  
peruerted, so that they haue sow-  
ed dreames as euerie man thought  
best. And why so? Because the  
word of God is to base and com-  
mon a thing for these speculative  
Doctours.

Yet notwithstanding, so it  
is, that this must stande for a sted-



fast decree y<sup>e</sup> neuer may be called  
back again. Whosoever men haue  
not this marke before them, to be  
edified in faith and charitie, they  
doe but wander and goe astray,  
yea, whatsoeuer they doe, it is but  
vanitie. Now Saint Paul addeth,  
*Yet notwithstanding, they will be taken  
for doctours of the lawe, not vnderstanding  
what they speak, neither whereof they  
affirme.* When he saith  
that such manner of men, will be  
doctours, and yet know not what  
they speak, he sheweth that there  
are two contrarie things in them.  
For if they had giuen their studie  
to profite wel in the law of God,  
they should haue had such a cer-  
teintie, that they could not haue  
doubted, which had bene taught  
by them. He that hath profited  
well in the schoole of God, will  
not let loose the bridle to his i-  
maginations, to inuent any thing  
whatsoeuer: but will haue this  
simplicitie, to holde him selfe to  
that whiche God hath shewed vs  
all. Beholde then how all they  
that are rightly instructed in the  
law of God, will haue a certaine  
knowledge: but they that knowe  
not whereof they speake, shewe  
well that they haue forged vnto  
them selues vaine dreames, and  
would mixe their owne inuenti-  
ons with the truth of God, which  
is nothing else, but to bring in a  
corruption to bring all to naught.  
And why so? Hath God spoken?  
Haue we any witnesse out of ho-  
lie writ? It is sufficient for vs: all  
questions are at an end, when we

are grounded in the truth of God.  
If all the world rise vp against vs,  
yet must we make it good, & con-  
tinue with an inuincible constan-  
cie. For we know, saith S. Paule *2 Tim. 2.*  
in another place, whome we haue be-  
leeued. For so soone as we shal  
doubt of the pure word of God,  
we cannot choose but be shaken,  
and not be able to knowe what  
G O D meaneth. And what  
discretion & wisdom can there  
be in man, when he cannot sub-  
mitte himselfe to God, and hardi-  
eth himselfe so farre, to make that  
to be taken for good, whiche he  
hath dreamed vpon, seeing that  
God hath reserued this authori-  
tie to him selfe, to be our onely  
Maister? If men rushe in them-  
selues to mixe their fantasies with  
his decrees, can it otherwise be,  
but they must be in doubt & wa-  
uering? Notwithstanding, because  
such men neuer lacke boldenes,  
he addeth, *They affirme they know  
not what.* Now this worde *af-  
firme*, betokeneth muche. For if  
S. Paule had meant to haue spo-  
ken here of a simple argument, it  
had bene inough to haue saide,  
They knowe not whereof they  
speake: but he setteth downe this  
worde, whiche carrieth more in  
it, saying: Beholde, these men are  
resolved, they doe nothing but  
determine, & conclude, and pro-  
nounce, and would haue all the  
worlde bound to beleue them:  
suche rashnesse is alwayes found  
in them, that haue no ground in  
the worde of God. For suche as  
knowe

know, that there is no maister but Iesus Christe, will haue this modestie in them, that they will sette themselves no further forward, then the measure of their faith.

True it is, that when we doe well know what God hath spoken, we shall not be waivering as reedes are: we shall haue a faith that can not be moued, & that shall overcome all tentations. To be short, faith, and an opinion, or to think, can in no wise agree together, no more then light and darknes. For faith importeth a certeinie. But yet, as I saide, the faithfull will alwayes cast their eyes vppon that, that is giuen them, & will not be hastie to beleue. They will in dedde haue this readinesse, which Saint Paule praiseth, saying, Since the day that you haue heard, you haue beleued. So y<sup>e</sup>, they will be readie to followe that which shal be shewed them in Gods name, but not without discretion, as he faith in an other place. And why so? Because we know that there is none but God only that ought to leade vs, & ought to gouerne our soules: & if men come to vs, & we doe not discern them, we are as brute beastes, suffering our selues to be led by y<sup>e</sup> nose, & is not this to mingle heauen & earth together? For all creatures must hold their peace, and God onely must speake, and that that we shall beleue, must come from him, and that must we be well assured of. So then, as touching the faithfull, they will (as I said) haue this

modestie in them, that they will affirme nothing but that that they know to be of God, and will rather holde themselves a while in doubt, when they are not duly instructed in any article, then speake at all aduentures, as many doe, whiche will be ashamed to be ignoraunt in any thing. They would be great Clearks, & know all thinges, and yet knowe nothing. But the faithfull will not go on so rashly: but they that put forward themselves, and presume, to say what they thinke good, to mixe their dreames and fantasies with the worde of God, they that are such, will affirme all and more too, yea, there shall be nothing, but they will make an absolute conclusion of it, and say, Loe this you must hold, Loe this you must obserue. For this cause Saint Paule faith, that suche men, although they affirme, yet can they certeinly determine of nothing. But they are always mounting, and the diuell likewise carrieth them away with suche an impudencie, and boldenesse, that whatsoeuer they say, must be received, they will haue it so: and what is this else, but a madnesse and frensie for lacke of settled iudgement: it is inough for them to say, Beholde, we haue it from God. And hereof haue we good prooffe at this day, as there was then in the time of Saint Paule, as he speaketh in the second Chapter to the Colossians. For there he exhorteth the faithfull to kepe them-



them selues in the pure simplici-  
tie of the Gospell, that they be  
not deceiued by deceiuers, and  
these speculatiue Doctors, vnder  
a colour of humblenes, (saith he)  
and of reuelations of Angels, and  
other like things. There were su-  
perstitions, which the diuell bro-  
ched by curious heades. Saint  
Paule saith there, that the faithful  
must beware, that they be not  
carried hither and thither. And  
addeth afterward, They are puf-  
fed vppe with their owne vnder-  
standing, and put forth them-  
selues, and rushe in themselues, &  
sette themselues in possession of  
things which they neuer knewe.  
And thus we see, that it is not in  
our dayes onely, that the diuell  
hath stirred vp troublous mates  
to sowe their danel and cockle,  
and haue beene bolde to affirme  
most impudently that, y they knew  
not: but yet in these our dayes we  
see it is more practised then euer  
it was. What articles are they, I  
pray you, whiche in Papistrie are  
holden moste certaine? If a man  
should denie the resurrection of  
the dead, or euerlasting life, it  
were not so great an heresie, as to  
denie purgatorie: and what cer-  
teintie haue they of purgatorie?  
What Angel, or what diuell, hath  
reuealed vnto them, that there is  
a purgatorie? They haue built it  
in their owne brains: & although  
they went about to alledge some  
witnesses of Scripture, yet at  
length they stooode agast, in so  
much that they haue no other

defence for their purgatorie, but  
antiquitie. Ho, beholde, this was  
alwayes holden. And this is the  
ground of faith, according to the  
Papistes. And againe, this is a  
matter not to be doubted dead;  
that the Saintes which are depar-  
ted, ought to be called vppon as  
aduocates and patrones. To goe  
to G O D, and not to haue some  
Saint Michael to be our guide, or  
the virgine Marie, or some other  
Saint whiche the Pope hath put  
into the Kalendar at his owne  
pleasure, sie vp6 it, that is a thing  
not to be heard of. And how so?  
What reason haue they? Is there  
one worde, or one syllable to be  
found in holie writ, to shew, that  
creatures, that is to say, the dead,  
make intercession for vs? For in  
deede in this world we must pray  
one for another, so we are com-  
maunded, and it serueth as well  
for the one as for the other: but as  
for the dead, there is not a worde  
for them. Neither may we doubt  
of it in any respecte whatsoever.  
And as touching like thinges, as  
these foolishe deuotions, whiche  
are brought in in Papistrie, and al  
these paltries, there is not a word  
to be found of them in holie writ,  
And what? They are speculations,  
they are subtilties of our maisters  
the Vniuersitie men: yet must we  
holde them for suche determina-  
tions, y we may not once moue  
the lippe against them. And how  
proue they all this? Oh, it is i-  
nough that they haue dreamed  
of it.

We

We see then howe Sathan hath kept himselfe in possession to harden men in such impudencie and boldenesse, that they are more hardie a great deale to affirme that whiche they neuer knew, the if they had good witness for it of God, and of his trueth. But for our part, we haue to gather out of this place of Saint Paule, not to be offended when we see men thrust in themselves in such sort, and take suche an aduantage to preiudice God withall: let vs neuer trouble our selues with it, it is no new thing, it beganne not to day, but long ago. What must we then doe? For our part let vs take heede, that we haue this modestie and humblenesse, that we heare and be slow to speake: but when we are taught of GOD, then let our mouthes be open to make confession of our faith, but see that a worde escape vs not out of our mouthes, vnlesse it be thoroughly resolu'd of in our hearts, And how? Nor that we thinke so, or vnder a shadowe that we haue heard men say so: but beeing wel assured, that we holde it from God.

And this is it we haue to doe. And moreouer, whatsoeuer men vouchē vnto vs, let vs holde it as vaine, vntill it haue prooffe out of the word of God. We thinke that we do well, to holde that for an article of faith, whiche men haue broched and put forth, but in so doing we take away a parte of

**GOD** his authoritie, and spoyle

him of his right, whiche of right belongeth vnto him.

And therefore it is that Saint Paule condemneth this counterfeit humblenesse, in the place whiche I haue alledged. As at this day the Papistes will say. And howe? Doeth it become men to presume to go against the determination of our mother the holie Church? They haue their Counsellors, wherein are assembled a sorte of blocke headed asses, whiche can not speake any one language, and neuer in all their liues read three leaues of holie writ. And yet those mates may conclude, what they neuer thought vpon.

The Papistes at this day make a greate vaunt of this. Lorde howe they condemne vs of presumption, because we will not in that sorte so lightly set forth our faith, and giue them credite: but will reserue it to God, to the ende that, that obedience may be giuen him, whiche is due to him. So then, as the Papistes condemne vs herein for pride, let vs knowe that their humblenesse is diuelishe: seeing that while they make a face to obey GOD, they plainely reuolte and fall away from our Lord Iesus Christ: for it is he, that must haue full authoritie ouer vs, and not men, as it hath beene declared alreadie. And this it is that wee haue to lay fast holde of in this place. S. Paule addeth forthwith. *The lawe is good, if a man vse it lawfully.*

And



And this is according to that, that we spake of this morning. For hee had to doe with them that were halfe Iewes and halfe Christians: and to make themselues accompted of, and to gette fauour and reputation, shadowed their doings by a colour of the lawe. S. Paule had beene instructed therein euen from his childhoode, as we knowe, and was well practised in it: but hee sawe well, that these companions had wrested and marred the lawe of God: because they neuer troubled themselves to seeke either the doctrine of saluation in it, or a rule to liue well and holily by, but vaine and vnprofitable speculations. S. Paul could easily haue beene as subtle as the best of the, if he would but that had beene to make of one diuell two diuels. We must not enter into suche contentions, to knowe who shalbe strongest, and who shal beare away the ball. For while the worde of GOD should be thus drawne as it were by the haire, all would be sowly disordered and come to naught. So S. Paule seeing that these men made a buckler of the name and title of the lawe, would not doe the like: but made a barre against the, shewing them, that he was not enimie to the lawe. And after addeth, that he is so farre from abolishing the lawe giuen by Moses, that he doeth rather. confirme it by his doctrine: for all that he preacheth, is wholly agreeable to the lawe, and goeth iump with

it. And this in summe is that, that Saint Paule saith. But that we the better vnderstand the proces of his words, he saith first of all, that The law is good, if a man vse it lawfully: This worde lawe, and lawefully, haue some resemblance one with the other. As if he saide, The rule is good, if it remaine well ruled: but if an vnruely man vter this worde, rule, it is but a verie mockerie. And therefore, let men marke, saith Sainte Paule, what the vse of the lawe is: for we doe not reason and dispute, whether we ought to keepe the lawe of GOD, or no: this ought to be a resolued case among vs. What then? To know what is the naturall vse of it. And this is S. Pauls minde: and he addeth streight ways, that the law is not giuen to the iust. Why doe they not make it serue as behooueth? for the lawe is as it were a bridle to holde backe our wicked desires and lustes withall. See howe men are as it were wilde beastes, and run with full raine as their lustes doe leade them. One is a contemner of God: an other a verie heathen, without all vnderstanding and knowledge what true religion is: an other is dissolute and out of frame for his whole life: an other is a theefe, an other an whoremonger, and if there be any faults worle, euen vnto buggerie and suche other vile infection, there it is, (saith Saint Paule) that the lawe of God must be applied to his vse. They that are thus out

of

of rule, and the diuell hath set on fire with their wicked affections, they, I say, must make the law of God to serue to bridle them, and to holde them backe, & to prison them, that the villanies of the diuell doe no more beare rule ouer them.

Nowe may we wel thinke, that these men to whome Saint Paule <sup>10</sup> spake, were bespotted with many sinnes, & were men of a very wicked life, and yet made a countenance of zelous men. As nowe a dayes, I beseech you, what men are to be founde, more villanous, and horrible beastes, then the Monkes, & all those schole Doctors, all those iolly vnderprops of that Romish Antichrist: to be <sup>20</sup> shorte, all those raskals, and they that at this day mainteine Papi-  
strie. When they come into their pulpites to speake to brute beasts (for they keepe their hearers in such ignorance, that they are not able to discerne white from blacke,) they make their goodly prefaces, and how? These Lutherans woulde banishe all honestie <sup>30</sup> out of the world, there is no more talke of discipline amongst them: they woulde haue vs eate fleshe on Fridayes, there is nothing amongst them but fleshly libertie, all is out of order amongst them, they will haue all men married, & wil haue this angelike state of perfection no more amongst vs, they seeke nothing but the pleasure of <sup>40</sup> their flesh, & that therbe no more a manner of spirituall liuing. And

again, when we speake of being iustified, by the free mercie of God: What shall become of good workes and merites? In somuche that when a mā heareth such mat-  
tes speake, he would thinke that there were no holinesse but in thō, and that they carrie it in their sle-  
ues, and yet it is to well known, y when they haue well preached of chastitie in the pulpite, they keepe a stewes in their chambers, and throughout all the Citie: and if they haue free accesse to any house, it is to make it stincke of their infection. And these are y ioly zelous felows in Papi-  
strie. And if the holiest of them be ex-  
amined, a man shall finde some of them conuicte (I speake of them  
whiche are known and all the worlde speaketh of) of periurie,  
other of falsenesse, of theft, other make no conscience to giue them  
selues wholly ouer to whoredome  
& all villanies, other are carried a-  
way with such shamefull lustes  
and so horrible, that they bee-  
come buggerers, as it is a com-  
mon trade amongst them. And  
thus we see, howe Sainte Paule  
had to doe with such monsters,  
as there are at this day in Papistry,  
and as al the Popes aduocates are:  
all these frie of friers, these dogs  
that barke against the trueth of  
God, to mainteine their hellishe  
tyrānie. And therfor he saith, Go  
to, beholde I am here: is the Gos-  
pell contrarie to the law of God?  
I say no: For what doeth the  
Gospel preach? I speake that  
we



we must be reformed to y<sup>e</sup> image of God, that man must renounce himselfe, that he must lay aside all his affections, if he will walke as it becometh him. And as touching our wicked appetite & the world, that we be as dead men & aboue al, that we be not wise in our own conceits, to doe what seemeth vs good, but learne to giue ourselues wholly to God. Beholde, saith Paul, the summe of my preaching touching y<sup>e</sup> life of men. Now what wil they say, that stande so stoutly for the lawe? If they meane that the lawe should be well obserued, why begin not they themselves? But in steede hereof, they seeke out toyes & trifles, & conceiue imaginations, to know how many childre such a man had after his death, & how y<sup>e</sup> race & descent of such a man & such a man standeth, & torment theselues with many things, which serue to no purpose. Go to then, is not the law of God by such dealing turned into a prophane vse? Therefore, whosoever they be, that receiue no good instructio<sup>n</sup> by y<sup>e</sup> law, they passe not a pin for it: and therefore to them it is that the lawe of GOD must be applied. You adulterers, you whoremongers, you lose liuers, you beastlie and villanous creatures, you rebels, you contemners of GOD, you can not make the lawe serue to beate downe your vices: and yet notwithstanding, you will constrain men to obserue I knowe not what ceremonies: and the law in the meane

time must lye by the walles, as though it had beene giuen to no purpose, and men might busie their heades aboute trifles, and thinges of no value. And thus we see Saint Pauls meaning. Now to make this parte of scripture serue to our profite, let vs marke, that when the wicked disguise the worde of God, we must not therefore be cast downe and discouraged: as there are many that seeke nothing so muche as occasion to turne them selues away from the truth of the Gospell, when they see any trouble. What shall I do, say they? We see there be diuers opinions, it is best for me to leaue all. And thus one little strawe will cause such an hinderance, that possibly we cannot go ouer it. To be short, the daintinesse of the worlde is such, that rather then they will lacke occasion to become vnthriftes, and disorderers, and so dispatche and quit themselves from the obedience they owe to God, they will seeke as farre as is betwixte Yorke and London. But on the contrarie side, we haue shewed vs here by Saint Paul, that although all the tentations in the worlde were readie furnished to fight against vs, and the diuel should so straine himselfe, as to wrest holie writ, both this way & that way, to confirme his errors, and his wicked and accursed purposes, in so muche that the worde of God might seeme so cofused, y<sup>e</sup> a man would thinke, it were giuen to no

other end & purpose, but to serue  
to colour errors and mens wic-  
ked deceptes, and slighes: yet  
must we not be brought out of  
taste for all that. Was not the law  
of God prophaned in S. Paules  
time, by them that so applied it to  
vnprofitable things? And doeth  
he say, It were better that the  
lawe were cleane cast out from a- 10  
mongst vs, seeing that men so a-  
buse it, and that we should cast it  
at our heels? No, no: S. Paul spea-  
keth not so: for he knewe y<sup>e</sup> God  
did not giue his lawe, to the end  
we should tread it vnder foot. The  
law is good, saith he, there remai-  
neth nothing, but that men vse it  
well. So then, according to this  
rule, let vs alwayes glorifie God 20  
in his word, whē we see that there  
are wicked & euill disposed men,  
whiche prophane holie writte by  
marring it, & tearing it in peeces:  
and let vs not be moued by any  
suche blocke cast in our wayes, to  
speake euill against the worde of  
God: but let vs alwayes mainteine  
it to be good and holie. And in  
deede, we may easily in the life of 30  
men finde a stumbling blocke, to  
make vs to hate the lawe of God.  
And why so? Be it that the vse of  
the law is such, as S. Paul saith it is,  
to wit, that we should be consi-  
dered in our nature, as it is, & then  
let y<sup>e</sup> law come: what will it serue  
to? To condemne vs. Hence it is y<sup>e</sup>  
S. Paul calleth it, The message of  
death, whiche serueth to no other  
end and purpose, but to sende vs  
a curse & destruction. And seeing

the law of God cōdemneth vs all,  
& leaueth vs no hope of saluatiō,  
as touching it selfe, (I say, as tou-  
ching it selfe, in that it serueth to  
rule our life: for S. Paul doth not  
speak there of the promises) if, the  
law be such, haue we not occasiō  
to hate it, specially if we go rude-  
ly & grossely vnto it? yet notwith-  
standing our faultines & wicked-  
nes that is in vs, we haue to know  
that whiche is good and holier as  
S. Paul also speaketh in y<sup>e</sup> seuenth  
to the Romanes, after that he had  
said, that y<sup>e</sup> law bringeth nothing  
to men but condemnation, vntill  
they haue faith in Iesus Christ. He  
saith, it is good and holie, and pro-  
fitable: for that euill commeth of  
our owne selues, and it is no con-  
dition of the law. Therefore, when  
we see men so peruerse, that they  
wrest the true & naturall sense of  
holie writ to their inuentions, the  
authoritie of God, or of his word,  
must not therefore be lessened.  
And this is it we haue to remem-  
ber in the first place. But yet let vs  
marke also, that all they that take  
occasion by holie writ, to be ledd  
aside, and carried away, are wor-  
thie of a double condemnation.  
True it is, that before men, they  
may seeme to haue some starting  
hole, but it will serue nothing at  
all before God, I thought to doe  
well, I meant to seeke out the  
trueth, but I had euill successe.  
This is it that many will al-  
ledge, when they are carried a-  
way and deceiued. But since it  
is so, that they do but lye, because  
God



God will not suffer that suche as come to him to seek for doctrine, shalbe deceiued. And why so? The holie scripture is not onely good and holie in it selfe, but it is good for vs, it is profitable for our saluation. For we shall finde there, that GOD is a good and rightfull dealing maister to vs, so that we also for our partes be good scholars. But what is the cause that we are thus carried away into errours, but onely our wicked appetites, or rather our pride? Some will knowe more then is needefull for them, and be hastie and rashe to iudge, before they knowe that whiche they do not know. Other are alwayes busie, and seeke nothing else but to bring some new toyes, and this is the cause why many are deceiued, vnder the colour of scripture: yet so it is, that if we come to God, requesting it of him earnestly, and with all humblenesse, he will be as good as his worde which is vttered in the Psalme: that is to say, that he will be a teacher vnto the humble and little ones. Haue we then any cause to feare that we shalbe deceiued, when we shall haue God to play the parte of a maister? So then there remaineth nothing, but y we vse the holy scriptures aright, that is to say, that we drawe not the worde of God to our fancies, but that we take good heed with all purenesse to that, that is contained in it, & pray to God to declare vnto vs his will by his holie

Psal. 119.

spirite, knowing that as the holie scriptures were not giue by men, neither grew in their gardens, so likewise the exposition belongeth not to creatures, but to the holie Ghoste, who shall and will declare vnto vs, what is conteyned in them. If we goe on in such sorte, let vs be sure that God will not suffer at any time, that we shal finde the law to be otherwise, then it is here set foorth by Saint Paule, that is to say, good, & such as hath nothing in it to be reiect-  
 10 ed, because it is profitable for vs. And in the meane while let vs learne to keepe vnder our wicked affectiōs, knowing that God would bridle vs, as wilde beastes. True it is, that this cannot now  
 20 be handled at large: yet so it is, that to make an ende, we must touch this word, that to be good scholars of the law, we must euerie man looke to him selfe, and know that we haue neede to be bridled vnder the seruice of our God: & to make the law serue to our profite, we must bring all our  
 30 wicked lusts into subiectiō, & renounce all our fleshly affectiōs. And this is the way to applie the lawe to our vse, and if we doe so, we shall finde it true, that Saint Paule sayeth here: to wit, that the lawe is giuen to reproc all vnrighteousnesse, and al iniquitie. Let vs knowe then, that we are a  
 40 thousand ways faulcie before the maiestie of God, and therefore let vs humble our selues vnto him, giuing our selues wholly to his  
 ser-

service, as wee ought to be subiecte vnto him all our life long.

Now let vs fall downe before the face of our good G O D, with confession of our fautes, praying him that it may please him to touche vs in such sort, that we may displease our selues, & runne to him: and that he accepting vs of his free goodnesse, would forgive vs all our offences which we haue committed here to fore, and

that all the rest of our life, hee would make vs like to himselfe. And because we are in this world, as it were in a way, that wee may daily come neere & neere to that marke which is set vp before vs, vntil we be come to that heavenly life, wherunto we are commaunded to bend our selues, and labour to goe vnto. And that he be not only so fauourable vnto vs, but to all people & nations of the earth, &c.

¶ The fift sermon vpon the first Chapter.

- 8 And we knowe that the lawe is good, if a man vse it lawfully.  
9 Knowing that the lawe is not giuen to a righteous man, but vnto the lawlesse, and disobedient, to the vngodly, and to sinners, to the vnholly and prophane, to killers of father and mother, to murderers.  
10 To whoremongers, to buggers, to manstealers, to liars, to the perjured, and if there be any other thing, that is contrarie to wholsome doctrine.  
11 Which is according to the glorious Gospell of the blessed God, which is committed vnto vs.



He shewed the last Sunday, for what purpose. S. Paule saide, that the lawe is not giuen for the

iust: and it was to stop the mouthes of his enemies, which would haue made the simple and ignorant to beleue, that he meant to abolishe the lawe of God, and that he was a backslider, which sought nothing else but to broch a newe and straunge doctrine. The Apostle, to cleare himselfe from suche a false reporte, sheweth that he hath no occasion to hate the lawe of God, nor to cast it aside. Why so? Because the doctrine which he preached, agreed verie well with it: yea, &

that more is, because it is taken out of the pure founteine. For the Gospell is not a doctrine iarring from the lawe that Moses published in Gods name: So then Saint Paule sheweth, that all that hee teacheth, is but to proue and confirme that which is contained in the lawe of God. And on the other side, he repro- ueth his enemies which disguised the lawe of God, seeking nothing but that, that might serue their vaine glorie. For they had faire paintings to purchase themselves credite withall, but in the meane while, there was no instructiō profitable for their saluation to who they spake. Therefore S. Paule sheweth in fewe wordes, that the lawe



law is good yea, saith he, but y<sup>e</sup> vse of it must be accordingly. Whereby he sheweth, that if the wicked corrupt & peruert the law of God yet they cannot make, but y<sup>e</sup> lawe is always good & profitable. And it is a point (as we said then) well worthie to be noted: for thereby we are aduertised not to doe, as many men do, who when they see that the worde of God is turned this way, and that way, coulde be content to haue some couer to inquire no more after the truth of God, but do despise all religion: for marke the excuse they take, they thinke they shoulde be in daunger to inwrappe them selues in many errours, because the worde of God is darke, and a man cannot tel to what vse to apply it. They that seeke such an occasion, cease notwithstanding to be condemned: for S. Paule sheweth vs here, y<sup>e</sup> if there were wicked men which wrest the truth of God to their lewde fanisie, it followeth not therefore that it is worse or of lesse value, or to bee cast away of men: but let vs knowe the vse of it, and marke the end that God setteth before vs, and it is certeine that if wee driue thither with a right affection and voyde of all doublenesse, God will neuer suffer vs to be deceiued nor carried away. And this is the way for vs, to finde always good instruction and holy in the Scripture, & God will giue vs this wisdom, so that we doe not willingly hoodwinke our owne eyes, as those men do, which seeke nothing else but to be abused. And this is the cause why

the world hath bene so euill led at al times. Men are worthie to be carried away by the diuell, if they cannot suffer God to teach them, because they do not submit them selues vnto him, and come not to his schole, with such simplenes & singlenesse of heart, as they ought to do. But if we desire to be faithfully instructed, God will reache out his hand vnto vs, & will shew vs, that his word is profitable for vs, what soeuer come on it. Yet a man might moue a question here, what S. Paule meaneth when hee saith, That the law is onely for the lawlesse. For it seemeth, that hee meaneth to exempt some me out of this number, as though there were any to be found so iust, that they no more needed a bridle. But we know that fro the highest to the lowest of vs, we are al faultie before God: and as long as we liue in this worlde, there is not a man amog vs, that hath not many infirmities, & many vices. Then, seeing the case standeth so, what perfection will we seeke in men? Why doth S. Paule say, That the law is not giuen for the iust? For, answere to this, it is to no purpose to dispute generally vpon the vse of the law: it condemneth all of vs and pronounceth vs all accursed, forsomuch as we are comprehended in this race of Adā, which hath nothing in it but corruptio & sinfulness. Therefore the law summoneth all the world before God, not one except: it condemneth al the children of Adam, and sheweth that they are worthy to be cast away of God, & that they haue nothing

els to loke for, nor any other hope but to be swallowed vp in hel-fire. And this is first of all, why the law of God is giuen vs. Now seeing y God so thundereth against vs, we must needs run to y mercy which is offered vnto vs in our lord Iesus Christ, seeing that without it wee should be cast away & vitterly condemned. Therefore the lawe of God ought to feare vs, when it sheweth vs that wee are worthe that God should exercise his horrible vengeance vpon vs: & this is done, to the end y beeing humbled we should seeke our saluatiō in our Lord Iesus Christe, seeing y in vs there is nothing but mere damnation. And let this be for one rule. And though God hath beene so gracious vnto vs, as to giue vs a good affection & desire to walke according to his will and iustice, yet haue we neede to be spurred forward & stirred vp by the lawe. True it is, that the children of God are exempt from that curse which I haue spoken of, they are no more put in feare as though God were their enemie, & would play the part of a Iudge to vse rigor against the. No, for they know y they are set at libertie & deliuered from that curse, by the grace of our Lord Iesus Christ. And as S. Paule saith, Iesus Christ hath vpon the crosse torne in peeces the obligation that was against vs, & hath fastened it there vpon, & hath cancelled it, to the end that when we shall come before the iudgement seate of God, we may bee quit and absolved. So then, the faithful shall be well assured, that

God will not handle them after the rigor of the law: yet notwithstanding, so it is, that God must alwayes thrust them forward, as it were by force, because there are many superfluities in vs: and there is none of vs all, but feelleth it to to much. For although wee haue, (as S. Paule handleth in the scēth to y Romanes) although we haue I say a lawe whiche leadeth vs to goodnesse, because God hath borne vs anew by his holy spirit, in so much that we loue to serue & honour him: yet notwithstanding, there is a lawe contrarie in our nature, that is to say, we are to much giuen and bent to rebellion. So then the law of God must always be as it were a spur vnto vs, to moue vs forward to goodnes. And thus the lawe of God is giuen to vs all in generall: yea, in two sorts. First of all, both in curse and death, & then when God hath lifted vs vp out of that condemnation, it must stirre vs vp to goodnes, & euery one of vs must strue with himselfe, seeing howe God meaneth to correct our vices, & reproveth vs, and vsēth threatenings, to the end that we should not be hardened. But yet notwithstanding, Saint Paule speaketh here of an other vse of the lawe, that is to say, of constraining as it were by force them that will not in any wise be subiect & obedient to God, either by cōuincing them and making them voyd of all excuse, or else by making them ashamed, or poynting their out already as it were by the finger,



wayting till their sharre be more openly discovered before the Angels of Paradise, and before all creatures: for we see some which will in no wise submit them selues to God. When men tel them of their faults, then they gnash their teeth, the they storme and rage: to be short, they shew theselues rather like vnto mad beastes, then to reasonable creatures. S. Paule speaketh in this place of suche kinde of people when he saith, that the law is giuen for the, as it were to chain them: bicause they can in no wise submit themselves willingly to God, nor bow the neck, nor heare reason: because that although the faithfull haue much gaine saying, and struiuing in them, and can not giue themselves to good workes without great difficultie; yet notwithstanding, euery one of them hath as it were a lawe written in his hearte, so that they neede not to be reprov'd by other: but they haue this witnesse within them selues, that if there were no scripture, if there were no sermon, a man that is touched with the spirit of God, will not leaue off notwithstanding to walke as he ought: for the desire y<sup>e</sup> he hath to honour his heauenly father, is as it were a law vnto him, and a willing rule. So then, we neede neither paper nor inke, we need not to haue our eares beatē to draw vs to God by force, but whē God instructeth vs after this sort by his holy spirit, he frameth our heartes therewithall in obedience; as it is written in the

1st. 13. 33. Prophetes, as well in Ieremie, as in

Ezechiel, where our Lord saith, Ez. 16. 26  
That God will ingraue his law, in our inward parts, that it shall not only be writē before our eyes, but we shall haue them within, so that our life shall be agreeable vnto it, without any mā's mouing vs ther-vnto, or any mā's inforcement therevnto. But on the contrarie, they whome he speaketh of here, that is to say, they that are nothing but pride, and bladders puffed vp with obstinate malice, they haue neede to be holden as it were in chaines, euen as we see wilde beastes are. For we see howe they run at randon, and dash them selues against God. Therefore they must be reprov'd, bicause they wil not ioine themselves to reason, they will not submit theselues to God, therefore must he needs thunder against them: & those men haue occasiō (though they haue no iust cause) to hate the law. They haue I say, a naughtie occasion, which issueth from their wickednes. For they are at despise & fret, bicause they see God so against them, and wil giue them no leaue to execute their vile & shamefull filthinesse. And these men are y<sup>e</sup> true enemies of the law, which S. Paul here speaketh of. And it is a thing whiche we ought to marke well: for although the faithfull perceiue that the law of God pricketh & toucheth them to the quicke, yet they find such sweetnes in it, that y<sup>e</sup> bitterness bringeth the not out of tast, & they had rather God shuld chastise the, or threaten the, & discover the wretchednes that is in the, then be

be buried in their corruptions.  
 And thus the faithfull, although  
 their fleshly appetites would  
 desire rather to be flattered, desire  
 notwithstanding to bee corrected  
 by the lawe of God, and offer  
 themselves willingly vnto it,  
 and receiue the admonitions that  
 are made to the, very meekely &  
 patiently. On the contrarie side,  
 what doe the wicked? Oh there  
 is no talke with them, but of stri-  
 uing against it, & despising God:  
 and when they see that the word  
 of God presseth them, then bee-  
 come they more madde then beas-  
 tes. We see it before our eyes.  
 And hence it is, that there are so  
 few y<sup>e</sup> can abide to haue the word  
 of God preached in it vertue as it  
 ought to bee. True it is, that for  
 fashion sake men will be content  
 so haue sermons made, & suffer vs  
 to enioy the name of the Gospell.  
 But what? If there be therewithall  
 ioyned a certeine quickenesse of  
 the spirit of G O D, then it is a  
 worlde to see what murmuring  
 there is. And what Gospell must  
 we haue then to contente suche  
 manner of people? Ho, if there be  
 players to make some sporte with  
 all, it is sufficient, wee must hence  
 forward haue no other worde of  
 God then these players. For it is all  
 mens seeking to haue the doctrine  
 of the Gospell turned to play and  
 ieaunting, and to haue no pulpits  
 but to set their players in, and to  
 prophane all: and these are the  
 preachers that you desire. Go to,  
 go to, satisfie your selues. And

is the worde of God no more the  
 to be thus prophaned? But yet this  
 is not the head of the sore, it is ra-  
 ther because we can not abide to  
 haue those things ripped vp whi-  
 che S. Paule setteth downe here.  
 And that it is so, let vs first of all  
 consider wel those persons, which  
 disorder themselves, and become  
 wild colts, & can abide no law nor  
 bridle, which will suffer no yoke.  
 S. Paule calleth them here rebels  
 and disobedient, and not without  
 cause: for where is there more  
 shamefull rebellion to be seene,  
 then when men will be subiect to  
 no lawe, but cast away all obedi-  
 ence, and all will to do well? And  
 because it might seeme somewhat  
 darke, he addeth, *Men that are*  
*contraries of G O D, and wicked.*  
 By these two wordes he compre-  
 hendeth the breach of the two ta-  
 bles of the law of God. Lo e (saith  
 he) some of the are wholly contem-  
 ners of God, other are wicked to-  
 wardes their neighbours. And af-  
 terward he sheweth himselfe, yet  
 more familiarly by other wordes,  
 saying that they are prophane, or  
 voyd of all holinesse, and foule and  
 filthie. By this worde, prophane,  
 he meaneth, (as the worde also  
 signifieth) that they haue no feare  
 of God, they haue no godlinesse  
 that holdeth them backe, to giue  
 them selues to faith and praiers, &  
 such like exercises: and are more-  
 over dissolute and out of frame in  
 their whole life. Hath Saint Paule  
 spoken thus generally? he setteth  
 downe the most cōmon kinds of  
 D iij. hor-



horrible finnes, as on the one part, he setteth murderers, & outrageous persons, killers of father and mother, theeuers, extortioners, whoremongers, adulterers: yea, & speaketh of horrible whoredomes that are against nature: & last of al, of deceiuers, liars, & forsworne persons. And these are they which are enemies to y<sup>e</sup> law of God, those men flee it as much as is possible and would with all their heartes, that the verie remembrance of it were put out. But they that loue the Gospell of our Lorde Iesus Christ, loue also to haue men crie out against finnes, and will submit themselues vnto it, not only with a peaceable and meeke heart, but purely and sincerely: they wil make their profite of it, and be thankfull to God, in that hee suffereth not their finnes and iniquities to lye groueling there, and they neuer thinke of them, or haue their swinge, and they neuer corrected for them. And thus are the faithfull affected. But what? They that would haue the Gospel to serue to nothing, but to be plai-  
ed withall, and would haue it to  
be nothing else but toyes and pa-  
stimes, why can they not suffer mē  
to speake earnestly, & crie out a-  
gainst so notorious and apparent  
corruptions? It grieueth their ears,  
for they feele themselues to much  
guiltie. It is a pitiful case to se how  
confusedly & in what disorderous  
fort al things stand at this day. For  
what accompt is made of so many  
blasphemies as are belched and

vomited out of the stinking  
mouthes of the wicked; of so  
many offences which are daily  
committed against the honour  
of G O D, of villanous wor-  
des which are vttered against  
true doctrine: yea, in open free-  
tes, insomuche that a man may  
finde more honestie amongst the  
Turkes, then is to be founde in a  
great sort of houses? yet suffer we  
all these things to passe, and goe  
with the streame. What soeuer is  
done that soundeth to the disho-  
nour of God, it maketh no matter,  
we passe not a flie for it. Where  
is then our zeale which we ought  
to haue to Gods honour? We are  
in the time that the Prophete E-  
saie spake of. There is no man  
that setteth himselfe against wic-  
kednes, & vnrighteousnesse: if all  
things go topsie turue, no mā put-  
teth to his hand: and in the meane  
season, the iust shall be oppressed,  
the innocent troden vnder foot,  
and all iniquitie haue free course.  
If any one be so hardie as to open  
his mouth to reprehende sinne, &  
disorderous life, or when a wret-  
ched cayuse shall sing filthie and  
bawdie songs, if a man speake but  
a word to reprove him, they will  
make him beleue that hee hath  
spoken against the honour of Ge-  
nou. So that it is not possible now a  
dayes for a man to rebuke sin, but  
he shall be accused, as though he  
had committed some great offence.  
And yet this is the Citie that is so  
meruellous holy, and which you  
thinke

Esa. 59.14

thinke to be godly. Better it were  
that the world should sincke, then  
it should be saide that suche wic-  
kednesse is committed, and no  
man durst open his mouth against  
it.

And yet notwithstanding, we may  
say nothing else we lay our hands  
and clawes vpon the innocent, &  
oppresse them so cruelly as no-  
thing more. To be short, it would  
make a mans haire stare, to see in  
what plighe thinges are, and if  
wee tell them of it, then be-  
ginne they to rage and storme.  
Moreouer, if there be an whore a-  
mong vs, & her husbände correct  
her, (althoughe I allowe not the  
stripes and blowes that are seene)  
O, the matter must be looked vn-  
to, there must be order taken for it,  
all is not well: and in the meane  
while the poore men go to wrack:  
and whosoever dareth mainteine  
Gods honour, shall be taken as e-  
nimie to the Citie. Yet so it is, that  
S. Paul putteth in a bill of endite-  
ment against all sins in this place:  
& we must not thinke to exempt  
our selues out of the condemnati-  
on of all the despisers of GOD, if  
matters remaine in that order that  
they are in. Let vs marke I pray  
you, in what case wee are in at  
this day: although there were no  
preachers amongst vs, no pulpit,  
although we had no Gospel at al,  
let vs follow that naturall sense  
that God hath given vs, doe we  
not see such villanous disorders,  
that we may be rather ashamed  
to open our mouthes, then to lift

vp our heades to shew our selues?  
And yet notwithstanding, wee see  
suche impudencie euery where,  
that if a man reprehende the  
shamefull and slanderous deeds,  
the dissolute behaviour whiche is  
daily done and practised amongst  
vs, which all the worlde crieth  
out vpon, we make as though  
we knewe nothing, euery man  
wipeth his mouth, as though hee  
knewe not one whitte. And what  
is it? What euil is it? It is nothing.  
Though a man knowe an hun-  
dred times where the euill is, yet  
will hee make as though he knew  
nothing, and yet euery day things  
wax worse and worse. We are al-  
wayes in beginning, and neuer  
make an end. Because we neuer  
beginne to doe well, we shall ne-  
uer end well. Euen so then, when  
thinges are thus reprovied, see  
why so many men become as mad  
as March hares. Moreouer, if a  
man come particularly to other  
corruptions, if a man come to ha-  
tred and fauour, if a man runne  
through the kinds which S. Paule  
speaketh of, if he beginne with  
the despisers of God, and pro-  
phane men, neede a man, I pray  
you, to point them out? Doe they  
not carrie their badges plaine y-  
noughe? Nay, they are gone so  
farte, that they glorie of it? We  
shall shortely, not onely haue a  
brotherhood, but the whole Ci-  
tie full of prophane persons, men  
without all godlinesse, and despi-  
sers of God.

True it is, that they will not

D. iij.

say



say so? But what? Why are wee  
 here come together? Why are there  
 sermons? Why are the sacraments  
 ministred? It is not to beare wit-  
 nesse that we haue religion? And  
 yet notwithstanding, these men  
 practise nothing else, but to cast  
 aside the order of the Church, and  
 to haue deadly foode with it: yea  
 they speake it with open mouth: it  
 is to to well known: and yet they  
 wil say, that they are not despisers  
 of God, that they are not without  
 religion. And how then? Let them  
 make a newe religion against na-  
 ture, and hold them to it. And  
 againe, if we speake of dissolute  
 persons, of rebelles, of vnthriftes  
 or dishonest throughout their  
 whole life, if we do but open our  
 eyes, if we do not cleane shut the,  
 but wincke a little, if we doe not  
 looke with full open eyes, but on-  
 ly glimmer in passing by, we shall  
 see such gret villanies, that they are  
 enough to put out our eyes. Like-  
 wise, if we come to the other kin-  
 des, wee shall see whoredomes,  
 dronkenesse, lose liuing, we shall  
 see outrages, violence, & iniuries,  
 and then if we compare the life of  
 men as it is now a dayes, with the  
 lawe of God, what will become  
 of vs? For as for violent dealings  
 how doe they overflowe? Who  
 beareth out the good, when they  
 are oppressed? When they haue  
 not only the wooll-eaten from the  
 backs of them, but are all to be  
 scratcht & torne in peeces, and de-  
 uoured. Who is there that setteth  
 himselfe against it? or sheweth y

there is some pitie or affection of  
 mā in him? But there is no more a  
 do, but euery man see to his own  
 profite. To bolster vp euil quarels  
 there are too many. Hee is my  
 brother, he is my coufine: to be  
 shorte, we make no bones at it to  
 despise & despite God, vnder the  
 name of a gossiphoode. And thus  
 we honour Baptisme amongst vs,  
 thus of the marke of the couenant  
 which God made with vs, that are  
 bought with the bloud of Christ,  
 men make a spoyle and robberie.  
 We see this with our eyes, as clere  
 as the sunne at noone days. As for  
 the helping & fauouring of good  
 men, no talke of that: we see ra-  
 ther howe they are openly and in  
 sight of all the worlde troden vn-  
 der foote, and oppressed. But  
 when the wicked growe vp, eue-  
 ry man reacheth out his hande to  
 them, they strengthē them in their  
 wickednesse, and this is knowen  
 so to well, euery man seeth it. And  
 then, if there be any talke to haue  
 some rule & policie, it is thought  
 now a dayes, that men go aboute  
 to hunt out & banish all honestie  
 from amongst vs. For what can a  
 mā say of those villanous songs of  
 whoredome, which are ordinarily  
 hearde among vs, but that they  
 are instrumentes of Sathan, they  
 are firebrands to kindle the hear-  
 zes of men to wickednesse, which  
 are but to to muche set on fire  
 already of them selues? And yet  
 we see notwithstanding how they  
 reigne, & neither Psalme, ne other  
 good things can come to be vsed,  
 doe

doe what we can.

Moreover & beside that, we see how bauderie is nourished, in so much y<sup>e</sup> for ought we cā see, men seek nothing else, but to set them in full possession, so that hereafter there may be no remedie found. We see it: these wicked dealings are suffred but to to much. Again, if we come to corruptiōs & slight-  
 10 tie & subtile dealinges, to the deceiuing of men, & mens forswearing themselves, there is generally suche colourable dealing, and the world so full of painting, that it would greeue a mans heart to thinke on it. Where is truth now a dayes? We must seeke it farr off: and as for lying one to another, they sticke not at it, onely to in-  
 20 trap the simpler sort, and suche as will not runne with the hare, and hunt with the hound, (as we say) and they spare not the name of God: as in open iustice, there is nothing to be seen, but periuries, & y<sup>e</sup> vice is at this day holdē for a vertu. And thus we cā not maruel if there be many men, that are eni-  
 30 mies to the law of God, & to holie scripture: and therefore also it is, that they crie out and say, What haue we to doe with so many bookes, and with so many commentaries? They cannot abide to haue any thing put foorth, that may serue to the vnderstanding of the holie scriptures, & giue some help to the children of God to be better instructed. They could be  
 40 content y<sup>e</sup> there were but a Mahumets Alchoran, which were not

vnderstood: and yet they will not cease to say, that the Gospell is preached. But I pray you, you maisters that are cheefe doctours, keepe you open schoole a little, that we may knowe what manner of Gospell you would haue men to preache, and in what shop you haue framed and fashioned this  
 10 Gospell. For we preach that, that was committed vnto vs by our Lord Iesus Christ, which maketh warre against all harde hearted & rebellious persons. With it must we fight against these hornemad beastes, whiche are fully fraught with rebellion & crueltie. So then the Gospell, which is the spiritu-  
 20 all sword of God, was giuen vs to that end: but because you despise God, and his Angels, because you despise him openly, because you cast off all policie and discipline, because you practise to set a disorder euerie where, therefore you will not haue this Gospell. And when you haue so done, you will mainteine, and sette vp brothell  
 30 houses, you will make men voyde of all shame and bashefulnesse, away with all feare, and bring in such an hotch potch, that a man shal not know white from black. And thē, if a man come into your courtes, and before your iudgement seates, a matter shall neuer be proued, otherwise then your fanisie will haue it. And when your  
 40 please, you can make this name of iustice serue to some purpose. How now? Doeth it become you to despise iustice after this sorte?



Oh, you will extoll it about the cloudes, if it be in an other mans matter: but if it be in your owne case that iustice must be shewed, the you are at open defiance with it, & shew plainly, that you passe not a pinne for it: and these things are well knowen. And when men see suche a mocking of God, and iustice, what can they say of this  
 10 goodlie professiō which we make, for that we haue the worde of GOD? Well may we haue our mouthes open to brag of it. It is a wonderfull thing to heare how you talk of iustice, to the end that your goods may be safe, that neither they, nor any that be vnder your wings may be touched: but yet y men may lawfully & freely  
 20 robbe this man, lay violent hands vpon an other, that they may beat and kill, do all kinde of wrong, & whatsoeuer they list. We shewe and teache you, that naught of all this ought to be suffred. And this is the matter why suche kinde of people are angrie, when we applye the Gospell of our Lorde Iesus Christ to it right and naturall  
 30 vse. What should become of the Gospell, if we would beleue the? It should be a doctrine that shuld hang in the aire, a confused thing, or else a doctrine, that should let vs alone at our ease and rest, and not disquiet vs: to be shorte, it should be a doctrine, that should not discouer our sinnes and filthinesse. This is that goodly and fantastickall Gospell, which such men  
 40 would haue. Let men speake now

against Popish superstitions, then against y follie, & the against such an other abuse, but let them not touche vs, let God let vs alone, let him get him farre away, let not his doctrine disquiet vs, let not our eares be beate with it, this is their Gospell. But on the contrarie side, it is said, that all sinnes are against  
 10 wholsome doctrine. For wherunto doeth the worde of God serue vs? It is the foode of our soules? & it is moreouer a medicine. We haue bread & meate, which serue vs to nourish our bodies: y word of God is of like vse in respect of our soules, but it hath more in it, and it is this, that when we be sick of our sinnes, and we haue many  
 20 corruptions, and wicked lustes in vs, we must needes be purged: & the word of God serueth vs sometime for a purgation, sometime for a letting of blood, sometime for a drinke, sometime for a diet: to be short, whatsoeuer the Physicians can apply to these bodies of ours, to heale their sicknesses, it is not  
 30 the tenth part of that, wherunto the worde of GOD serueth vs for the spirituall health of our soules.

Therefore S. Paul speaketh here of wholsome doctrine. For curious & ambitious men do always faint, they haue no helth in them, they are as poore men, that are out of taste, and suck & licke, but can receiue no nourishment. But  
 40 when the worde of GOD is applied to it right vse, needes must there be a combat, and warre against

gainst all vices; & needes must it  
condemne them, in such sort, that  
men be touched and wounded  
within them selues, and beaten  
downe and humbled with a right  
repentance, to lament & bewaile  
their sinnes before God; & if they  
haue no other thing, yet at the  
least, that they be conuerted, and  
haue a gnawing within the selues,  
and a hot yron as it were seering  
them, and God persecuting them  
in suche wise, that they be an ex-  
ample to all such as are not with-  
out hope of repentaunce and a-  
mendement. And thus will our  
Lord haue his word applied to a  
right vse.

And therefore let vs marke  
well this worde, when Saint Paul  
saith, that all the things, which he  
hath spoken of, and suche like are  
contrarie to wholsome doctrine.  
And what doctrine? Euen that,  
(saith he,) *That is according to the  
glorious Gospell of the blessed GOD.*  
Now Saint Pauls meaning is here  
by to magnifie the maiestie of the  
Gospell, to the end that all crea-  
tures should be instructed to giue  
eare to that, which he teacheth  
them, with all feare & reuerence.  
For we see how readie men are  
to rebell; they will not say at the  
first blush, nay they wil not think,  
that they make war against God,  
but they will be angrie with him  
that they shall heare, and then  
will they come to be at defiance,  
in so much that a man may see  
that the diuell hath bewitched  
them, and that they are as it were

carried out of their right wittes:  
for they stumble against GOD,  
not knowing what they doe.  
Saint Paule seeing the rebellion  
of men to be suche, that it is an  
harde thing to tame it, and bring  
it vnder, setteth forth here in  
expresse wordes, that it is a Gos-  
pell of glorie: that is to say, a  
glorious doctrine, wherein the  
maiestie of GOD appeareth.  
And then saith, *Of the blessed God.*  
And in conclusion, attributeth  
vnto himselfe the authoritie to be  
a faithfull minister of the Gos-  
pell, and how he was chosen vn-  
to it, & hath executed his charge,  
as it became him.

Now here are wordes which  
deserue to be well weighed; for  
(as I haue said before,) we see, af-  
ter that men are once drunken in  
their sinnes, how they can not suf-  
fer themselves to be handled, but  
become as vnractable coltes. Yet  
must that fiercenesse be abated:  
and that stomach brought down.  
And by what meanes? Euen by  
causing them to feele the maiestie  
that is in the worde of God.  
For we cannot bring our selues  
in compass vnder it, vnlesse God  
draw vs to it, & he himselfe mag-  
nifie his worde, and intitle it in  
suche a sorte, that we may be no  
more so hardie, and so bolde, as to  
despise it. And thus we see  
wherefore Saint Paule saith, that  
the Gospell is not a common do-  
ctrine, nor a thing that we may  
make a sporte of.

True it is, that it pleased God,  
that



that his Gospell should be preached by men, whiche are fraile creatures, and oftentimes of small accompt: but is it therefore to be saide, that because the pot is not worthe a farthing, the treasure which is hidden in it, is the worse, or to be accounted of lesse value? Is the gold of lesse value, because of the vessell wherein it is? We know no. So then, although our Lord send vs his word by mortall men, yet must we not therefore take occasiō to make no account of it. And why so? For that it is alwayes a glorious worde. If there be maicstie in God, needes must it be knownen in this, and who so euer maketh a scoff & iest of this worde, it is all one, as if he spat in Gods face, or cast stones against his Kinglie seate. Sure we are, that it is not possible for men, with all their madnesse, to reache so farre: but yet they do their best as much as in them lyeth. And for this cause it is, that S. Paule sheweth vs in another place, that it is no small matter, after suche sorte to contemne the doctrine of the Gospell. God authorized the law, when it was giuen by the hand of Moses. And how? Because the aire rang with it, lighteninges, & tempestes flewe in the heauens, the earth trembled, the people conceiued suche a great feare, that it was as a presēt death vnto them. In so straunge, and maruelous a sorte God did giue authoritie to his lawe, to the end that it should be receiued with feare. Now

let vs compare the law with the Gospell, (saith S. Paule,) the law brought vs nothing but death, & cursing: & the Gospell bringeth vs life and saluation. There was at that time a veile, so that God spake as it were in a shadow, and now he reuealeth himselfe vnto vs face to face, and not onely in a natural image, but to the end that we should haue our shape turned into his glorie, & that we should profite therein from day to day: and yet shall we not sticke to forsake and forswear that doctrine, wherein God sheweth himselfe, and whereby he will that his glorie and maiestie be knownen? Yea, let vs consider what he saith, by his Prophet: Behold the time, & I wil yet once again moue the heauen and the earth, saith the Lord. The earth was moued, when the law was published, but now that the Gospell is brought vs, heauen & earth must now be ioyned together, that they may be moued: and shall we on our partes be so flintie, that we cannot be moued? Nay, we shall see men become worse, whiche should and ought to haue beene better. And what beaflinesse is that? Are we worthe to be taken and accompted amongst the creatures of GOD? And thus we see nowe, what is ment by this title of (Glorie) whiche is ioyned with the Gospell: to wit, that we shold learne to humble our selues, and if we feele that our flesh doeth not so freely of it own accord, we should confirme

our-

Mal. 4. 2.

our selues, and euery man strue  
as much as we can, to the end that  
we may reuerence the maiestie of  
God, whiche shineth in his Gos-  
pell, as muche as we can, and doe  
homage to him. And surely there  
is no doubt, but Saint Paule meant  
here to giue them a nippe, which  
went aboute to bring in the sha-  
dowes of the law againe, & hun-  
ted after small and foolish pal-  
tering trifles, which were to no  
purpose, and of lesse value. For he  
sheweth, that now in the Gospell  
we haue the sunne of righteous-  
nesse, whiche giueth vs light, as  
the Prophet Malachie saith. God  
sayeth not that he will make his  
worde shine as a lampe, as before  
in the lawe: but it is said, that the  
sunne of righteousness shall come,  
whiche shall bring perfect health  
in his winges: as Saint Paule also  
declareth in the 3. of the 2. Cor.  
that the doctrine, whiche is now  
sett forth, is not hidden & darke.  
For God hath in suche sort taken  
order for whatsoeuer was requi-  
site for the perfection of our sal-  
uation, that we see clearly in the  
doctrine of y<sup>e</sup> Gospel, whatsoeuer  
is necessarie & requisite for vs. We  
need not any more goe seeke the  
stars, seeing we haue the sunne at  
high noone. If we be benighted,  
in deede we are glad to haue the  
Moone shine, or the Starres to be  
our Lodesmen. But to what pur-  
pose shal we now ask, Where are  
the Planets? Where are the other  
starres? Seeing we haue the sunne  
to giue vs light? If a man should

norly

say: It angreth me to the heart, I  
haue nothing but the sunneshine  
would we say, Ah villaine, canst y<sup>e</sup>  
not be content with the blessing  
that God giueth thee, but thou  
must fret and chafe thy selfe? Let  
vs learne, let vs learne to be con-  
tent with the Gospell, seeing that  
God hath giuen vs such a Lode-  
men, as he knoweth meere for our  
saluation. And euen this is the  
cause why S. Paul giueth this ti-  
tle to God, & calleth him, *Blessed  
God*. To shew that the creatures  
must no more puff vp themselues  
with this fiercenesse, whiche is to  
so muche noted in their nature,  
(for this it is that casteth vs downe  
from the obedience whiche we  
owe to our God) knowing that it  
were to leade vs to destruction.  
Curst shall he be, that shal dare  
to snuffe against his creator. And  
why so? for he is the blessed God.  
If men would set them selues a-  
gainst him, if they play the stub-  
berne coltes, if they turne taile to  
him, what will they gaine by it?  
Not a pinnes point: they shall a-  
bide in the curse of God, and yet  
will not God suffer, but his Gos-  
pell shall haue his course, and flo-  
rishe in despite of their teethe. So  
then, to the end that we may be  
partakers of this blessing, wherof  
he is the fountaine, let vs learne to  
frame our selues wholly vnto his  
square. Thus you haue in summe,  
what Saint Paule meant to touch  
in these two words. Now that we  
may make an ende, we haue to  
beare in mind this one thing, whi-  
che



Num. 16.  
13. 14.

che he setteth downe, to wit, that the Gospell was committed vnto him. It is not without cause that he addeth it. For we see, as the practise hath alwayes beene, that all they that resist God & his word, haue had some smacke and tast of hypocrisie. And although their lewde dealing was as cleare as noone day, yet did they neuer make face to encounter with God, but with men: as we see those seditious and rebellious people, which murmured against Moses and Aaron. And shall these men rule ouer vs? They thought that God did them great wrong, whē he gaue them Moses and Aaron to serue them. For what was their office, but a verie painefull and wearisome charge? And yet see these rebellious mates wold make Moses & Aaron beleue that they sought to rule ouer them: as much was cast in Saint Pauls teeth: as we see how those iolie fellows, which sought nothing else, but to destroy and marre that whiche he had built, gaue forth in this wise. How now? You suffer your selues to be to muche carried away and lead by the noses, this man hath to greate sway ouer you. And why so? And by what reason? This is the matter why S. Paule sayeth, and setteth downe here, that the Gospell was committed vnto him: as if he should say: When I speake of the Gospell, it is not a doctrine whiche I haue lightly forged: but that which you heare at my mouth, is according

to the commission which I haue receiued from my GOD, and I haue done my duetie therein to you warde, faithfully. And hereby we are warned, that if at this day, the wicked disguise themselves, and take them this visard, saying that they will not strue against GOD, but that they minde onely to deale with men, this was an olde subtiltie of Sathan, which he practised in Pauls time, and in Moses time, and in the time of the Prophets. It was a kinde of fight which was vsuall in the Church of God. And therefore we must not only protest from lippes forward, but when it is preached we must receiue it with all humbleness, so y we may know them, to whom God hath committed this treasure, to bestow it faithfully amongest vs: from other whiche falsely abuse the name of GOD. True it is, that the deceiuers will say, that they serue GOD. But what? The lawe of God shall be alwayes good: let vs examine it, and God will not suffer vs to be deceiued at any time, whē we vse it well? So then, let vs take heede on one side, whē these rebels shal come and say, We will not resist God, we haue nothing to doe but with men, let vs know, I say, that this is but a craftinesse of Sathan, whiche he hath alwayes vsed.

Euerie man therefore that will be taken and counted to be God his childe, must submitte himselfe to this order, whiche God hath established in his Church, when

when it pleased him, that his Gospell should be preached by men, and that there should be a policie and discipline, to the end that matters might not be huddled and scuffled vpp together confusedly, and without order.

Therefore it behoueth euerie man to submitte himselfe vnto it. For whosoever shall say, I could be content if an Angel spake frō heaven, to allow all things that are contained in the Bible. Yea wis, and yet will refuse whatsoeuer is faithfully taken out of that fountaine, and is but a bare expounding of that, which is therein contained. Whosoever therefore speaketh in this sorte, sheweth himselfe to be to impudent, and that there is nothing but hypocrisie in him. Therefore let vs learne to heare our G O D, as it pleaseth him to speake vnto vs: that is to say, whensoever his worde is preached, let vs receiue it peaceably, and let both small and greare submitte themselves to it, that G O D may be honoured of vs all, and we may witnesse by our liues, that we haue beleued in him: yea, that

we haue beleued in him to be wholly his, as his heritage.

Now let vs fall downe before the face of our good God, acknowledging our faultes: desiring him, that it would please him to make vs feelee them more and more, and better then we haue done heretofore: yea, and to feelee them in suche sorte, that beeing wounded in our heartes, we may knowe our yn happines, and our sinnes, to humble vs before him, and to acknowledge him, not onely for our Iudge, but also to flie vnto him, as to our father: that we may suffer our selues to be reformed by his worde, and to become like vnto it, and that we may profite in it so, that whiles we haue our beeing in this worlde, we may put off our fleshly infirmities by little and little, vntill that beeing fully cladde with his righteousness, he make vs come to his glorious immortalitie, which he hath provided for vs in heauen. And that he be not so fauourable vnto vs onely, but also to all people and nations of the earth, &c.

### The sixt Sermon vpon the first Chapter.

1. I give thanks to him which hath strengthened me, in Iesus Christe our Lords, for that he hath counted me faithfull, putting me in his service.

2. I do, which was before a blasphemer, and a persecutor, and an oppressor.

Saint





Aint Paul boasted of him self before, that the Gospell was committed vnto his charge. And we

knowe that it is an honour, that passeth all the dignitie of men, if we consider what the preaching of the Gospell meaneth: it is the treasure of saluation: they that haue this office, are appointed embassadours frō God, to set the worlde and him at one. Beholde then an honour that belongeth not vnto mortall creatures. And herehence it is that Saint Paule, in the second to the Corinthians crieth out and saith, Who can be found meete for this? And therefore there is none other thing to be looked for then this, that whē God choolett men to this estate, he giue them wherewith they may be furnished, and be fitt for it, & make thē meete of his free goodnesse: for of nature they haue it not. And for this cause, Saint Paule saith now, *That he giueth thanks to GOD, who hath made him strong, euen to our Lorde Iesus Christ.* Wherein he sheweth, that whereas he gaue this vnto himselfe, that he had the Gospel committed vnto him, it is not to vaunt and boast himselfe, it is not to set vp his owne worthinesse. No, no: ne yet to be in reputation amongst men, as though he were worthy of this so greate an honour: but that he giueth, and yeeldeth all to our Lorde Iesus Christe. So we see how Saint Paule confes-

seth here, that he was not chosen to the dignitie of an Apostle, nor set apart therevnto, for his owne worthines: but because the good will & pleasure of God was such: and that he had not in himselfe wherewith to furnish so honorable a charge, but Iesus Christe gaue him all. And this is the summe of his matter. And to the end that such a maruellous, and exceeding goodnes of God might be better knowen, he confesseth y he was a blasphemers, & a persecuter of the Gospell: whiche are two so horrible and detestable faultes, that he deserued iustly to be plunged and swallowed in the moſte bottomlesse pitte of hell. Therefore Saint Paule, to set forth the goodnesse and mercie of GOD more clearely, sheweth here the moſte pitiful state wherein he was, he was ouer the eares & drowned, before that Christe had pitie vpon him, and drew him out. He addeth, *That he obtained mercie:* Because he did not resist God wittingly, neither of an obstinat malice, but of meere ignorance, being blind, & thinking that he did well. And yet he meaneth not hereby to make himselfe faultlesse, and vterly to be excused: but it is to the end that the wicked & cuill liuers shuld not cast it in his teeth, that he had of an euill conscience resisted the truth of God. He sheweth that he did not go on in such sorte: & yet concludeth, that the grace was so muche the more exceedingly powred out vpon him:

2. Cor. 2.  
16.

as if he should say: In that I alledge  
my ignorance, it is not to lessen  
the good turne that was done me.  
For I know that GOD bestowed  
a singular grace vpon me, when it  
pleased him to lighten me, and  
not that only, but in that he made  
me an Apostle. I must needs  
therefore confesse, y I am so much  
the more bound vnto him herein.  
Now it remaineth, that we make  
our profite of this doctrine. And  
let vs marke first of all, that it is  
no smal thing to preach the word  
of God: for there is no man meet  
for it of him selfe, or his own ver-  
tue. We must, to be short, confesse,  
that when God appointeth pre-  
achers of the Gospell, he therein  
witnesseth a maruelous goodnes, 20  
in y he vouchsafeth to vse men,  
whiche are ytterly vnprofitable,  
to an office, that surmounteth all  
abilitie that is in them. For to  
speake properly, y Angels of Pa-  
radise could not be worthie to  
beare suche a message, or be mes-  
sengers, and embassadours of the  
saluation of euerlasting life, to  
dispense the secrete and hidden 30  
things of God, to confirme forgiu-  
nes of sinns, to absolue poore sin-  
ners, y they might be out of dout  
that God loueth them, & taketh  
them for his children. I say, if we  
know all that is conteined in the  
Gospell, it is sure that the Angels  
themselves could not find them-  
selves meete for suche an office.  
And therefore in that, that GOD 40  
chooseth mortall men, whiche  
are poore and fraile vessels, let vs

knowe, that GOD sheweth  
therein a maruelous goodnesse.  
We that are appointed to preach  
the Gospell, ought to know that  
God hath honoured vs, in that it  
pleased him, that our mouthes  
should beare them witness of  
saluation, and that we should be  
witnesses of his truth, and that  
10 we should offer saluation to them  
whiche were before condemned  
& castawayes. Hereby we ought  
to be stirred vppe, first of all to  
praise God, for that it hath plea-  
sed him to honour vs in such sort,  
and then walke in greater feare  
and warinesse. And this honour  
wil cost them deare that vse it not  
accordingly, especially them that  
20 shall walke negligently, and like  
blinde bayardes. When GOD  
hath set them in place to dispense  
the treasure of saluation, and in  
the meane while they make none  
account of it, what vnkindenesse  
and vnthankfulness is it? And  
therefore let vs take good beede  
to our selues, and be we watche-  
full, to execute the charge that is  
30 committed vnto vs, faithfully. Se-  
condly, let vs consider what need  
we haue to call vpon God, that it  
wold please him to supply y want  
of ablenes wherein we stand. For if  
we be not sufficient and meete of  
our selues, we must be holpen  
some other ways. And so it is, that  
we are so farre from being able  
thoroughly to furnish so weightie  
40 and hard an office, that we can-  
not haue so much as a good  
thought, to say, What is there



2. Cor. 3. 5. to be done? As Saint Paule speaketh of it in the place whiche I haue alledged. And if so be Saint Paule knoweth that there is no man that can finde himselfe wor-  
 thie for it, what hath euerie one of vs to thinke of his smallnesse and weakenesse? And therefore let vs be earnest in calling vpon God, that as he knoweth we haue  
 neede to be holpen & succoured by his grace, so he would giue vs that, that we haue not of nature, and that he would supplie our  
 poore want and weakenesse. And thus haue the ministers of y word of God to applie this doctrine to their vse. Yet is it also profitable  
 for all the people. For when we come to heare the Sermon, the  
 man that speaketh might be light sette by, and the word of God not regarded, by that meanes, where  
 it hath not such authoritie, as is requisite. Therefore we must  
 looke higher then to him y speaketh. For how can I be sure and  
 warranted of my saluation, seeing there is none but God alone, that  
 can be a faithfull witnesse of his trueth? I haue saide before, that  
 the Angels of Paradise, cannot be sufficient for so highe a charge.  
 And how is it possible for a poore creature, which is nothing, to sur-  
 mount the Angels in honour? So that we shuld be always in dout,  
 and the doctrine of the Gospell could not muche profite vs, vn-  
 lesse we had this certeintie, and were well resolved in our selues,  
 that it is God, that sendeth men

vnto vs, & it is he that disposeth them vnto it, and maketh them meete, whiche thing they are not of their own vertue. Thus S. Pauls mind is to shew in this place, not  
 onely how the Preachers of the Gospell ought to humble them-  
 selues, & acknowledge the grace that is bestowed on them, & not  
 to lift vp themselves proudly and presumptuously: but also his pur-  
 pose is, to put all the faithfull in minde, that when the Gospell is  
 preached to them, they consider, that it cometh not from man,  
 but that they that speake are sent fro a greater maister a good deal:  
 and y they haue not this ablenes in themselves, but God frameth  
 them to it, and are made meet by his holie spirite. As he also spea-  
 keth in another place, That no  
 man could giue the honour that  
 is due to Iesus Christe, vnlesse he be ledde by the holie Ghost, and  
 he gouerne his tongue to it. Be-  
 holde, I say, how we may be put out of doubt, when we heare the  
 promises whiche are giuen vs in  
 the Gospell, and how we may be  
 certified of our saluation: to wit,  
 by knowing that God sendeth  
 men vnto vs, and that he vseth  
 them as instrumentes, & the holie  
 Ghost ruleth in this office, which  
 he hath appointed, and there is  
 nothing that deserueth to be de-  
 spised. Why so? Because the whole  
 proceedeth from him, to whome  
 we owe all homage, acknowled-  
 ging that all that he sendeth vs, is  
 beyond our reach, & farre aboue

2. Cor. 13

Yst

vs: we must not dispute of Gods matters, whether we ought to receiue the or not, or what account we ought to make of them. We must do God this honor, we must praise & magnifie whatsoeuer cometh from him. This it is that we haue to marke in this texte, where S. Paul giueth thanks to our Lord Iesus Christe. As for this worde *Strengthened*, he setteth it against y<sup>e</sup> worde *Weaknesse*. For we know y<sup>e</sup> when S. Paul speaketh of weaknesse, he meaneth the imperfections, y<sup>e</sup> sinnes, the blots, that might hinder men to be receiued to such a grace, and such a dignitie, as they are aduanced ynto. Hereby we see that S. Paul meant here to make a compariso betwixt his condition y<sup>e</sup> he had of nature, and that, that God had giuen him aboue the nature of man, that was in him. And in deede, we shall neuer know the grace of God well, but when we consider what men are, when God leaueth them in their owne estate: But when we haue once taken a good view of the state of men, what they are, & what they haue bene, and what is properly their owne, then we shal see them ful of all wretchednesse, & miserie, we shall see y<sup>e</sup> there is not so much as one drop of goodnesse in them: & if they haue any shewe, it is but verie smoke, it is indeed nothing. To be short, whē we once know y<sup>e</sup>, it shal be an easie matter to iudge of the grace of God, whiche supplieth all our wants, which remedieth al our vi-

ces. This is it that S. Paul meant to shew vs here, by this word, *Strengthen*. Behold, saith he, that is true, that touching my self, I should be feeble, for mine own part, I shuld be a poore creature of no account, to be short, I shuld haue nothing that might be fitte for this office, which is to beare the Gospel: but  
 10 all my might, all my worthinesse, cometh from the meere grace of our lord Iesus Christ, who hath thus framed me, and made me meere, as you see, he hath made me cleane an other man thē I was. But because this, (by meanes of y<sup>e</sup> shortnesse of it) might haue bene darke, S. Paule goeth on further, confessing (as we haue saide) that  
 20 he was a blasphemmer against God & a persecuter of the Gospel: yea & that with violence. So then we see now, that his meaning is not, y<sup>e</sup> God, and our Lord Iesus Christ did only supplie in part some one want that was in him: but in sume he confesseth, y<sup>e</sup> whatsoeuer was in him of nature, was corrected: for there was nothing but euill.  
 30 Then must we conclude, that God made him cleane a new man, & y<sup>e</sup> he doth not here part stakes, to say, I was something, and God hath supplied y<sup>e</sup> rest. But he sheweth rather, y<sup>e</sup> he hath nothing of his owne, & y<sup>e</sup> he hath all that he hath, frō aboue. Herby we are put in mind of our ductie, I say, both great and small, euerie one of vs: when we wold exalt the grace of God, as it is meet, we haue to confesse what we are, & what would be-  
 Eij. be-



become of vs, if GOD had not holpen vs. This is an hard matter to compasse, seeing y men seeke nothing so much, as to make themselves seeme some thing: and to speak in one word, although they confesse that they hold al of God, yet they do gladly darken it, and will neuer come to a plaine, free, & simple confession, vnlesse they be constrained, especially if the matter stand in discouering our shame, that we be put to rebuke within our selues, that our sinnes be made manifest, and we must not onely bow downe our heads, but be accepted vtterly condemned, vnlesse it be that the Lorde hath of his infinite mercie drawen vs out of condemnatio. When-  
 soeuer therefore the matter standeth so, that men must receiue such shame, they will not come to it, but drawe backe as farre as they can possibly: & vse all kinde of starting holes, to the end, that if they cannot wholly iustifie themselves, at the least they seeke some closets to lurke in, y their shame and filthinesse may not be known. So much the more haue we to marke this place of Saint Paul. For he maketh not a generall confession, as these hypocrites do, whiche will say, I am a man, I am a sinner: but he setteth downe in plaine tearmes what he was: *I was, saith he, a persecuter of the Church of GOD: I was a blasphemer of his truth.* He sought not here to couler himselfe with this name of the weakenesse of

man, but (as I haue already touched) he leaueth to euerie man y confession of his owne faults, and for his owne parte confesseth his owne. Now, if euerie one of vs compare himself with Saint Paul, shal we not, I pray you, haue farre greater occasion to magnifie the goodnesse of God, and to cast our selues cleane downe? shal we not also haue farre greater occasion to acknowledge our sinnes, wherein we were ouer the eares, vntill GOD reached vs out his hand? And yet there are verie fewe of vs, that will make this accompt of God his graces, and wholly abase our selues. And why so? For pride ruleth to much amongst vs, and that pride causeth vs to dissemble our wretchednesse, & we seeke nothing else, but that they may be buried. And we thinke in the meane while, that it carrieth with it a shameful vnthankfulness, because the grace of GOD is not exalted, as it ought to be, and we robbe him of that honor whiche he ought to haue. So then, let vs learne to practise this doctrine better, whiche Saint Paule sheweth vs heere, by his owne example: let euerie one of vs, I say, imploy himselfe to sette forth the goodnesse of God, such as we haue all tried it to be, and let euerie one of vs take good heede to his own sinnes, for that we cannot do homage to God for y benefites whiche we haue receiued of him, vnlesse we confesse our faults and offences: let vs euerie  
 one

one giue our selues to this : & let vs put off this foolish shame, and let vs not feare to be subiect to reproofe, when we shall be clothed with that, that God wil giue vs. For when a man hath offended, although he be cast down in himselfe, yet must he not be ashamed of it. Marke this for one point. Yet let vs marke also that, that Saint paule addeth, *That our Lord Iesus Christ esteemed him faithfull, and sette him in his seruice.* He meaneth not by these words, that he was chose, because God foresawe in him a good faithfulness. For then should there be here a manifest contradiction. True it is, y they whiche smally or nothing exercise them selues in the scriptures, will take aduantage at this worde, as though God in choosing whome he pleaseth, found any secrete or hidden vertue, and were moued by some suche respect : and loe how they that denie the free election marre & falsifie y holie scriptures, that God chuseth not only of his free goodnesse: but vseth a difference therein, seeing what maner of persons men will be, and how they will behaue themselves. A like matter, as though we were not all of one corrupt lumpe, and were not all condemned, and were not all wholly subiect to Sathan. Euen so then, what good is it, that God can find in vs? And what is it, that he cā foresee in vs, but only sinne y is in vs, vntill he haue put some goodnesse into vs? And why doth

he put it rather into one then in so an other, but onely for his free choyce? So then we see, that God doeth not choose men to take the into the number of his children, because he foresawe them to be better then those whiche he forsooke and cast aside: but needes it must be, that his good rule bare al the sway there, without any other consideratio : I say, consideratio y we know. We see it in y, y S. Paul was made an Apostle : for if God had sought any worthines in him, he must needes haue remained always in his destruction. But yet why is it then, that he saith, *That Iesus Christ esteemed him faithfull?* Oh, it is not of a foreseeing, but onely of a deliberation, which Iesus Christ made, that he accounted him faithfull. Here Saint Paul meaneth to stoppe the mouthes of all euill and wicked speakers. We must mark this circumstance, as in deede we shall neuer haue y naturall sense of holy scripture, vnlesse we know to what purpose things are spoken. Behold then, many men spake euill of S. Paule, as we see that there are alwayes dogs that barke against the seruants of God, seeking nothing so much as to bring the in reproch, or else cause their doctrine to be euill welcome, and make men disdain it. And S. Paul, meaning to stoppe such mens mouthes, saith, *That it sufficeth him, that Iesus Christ is his author, & his warrant,* as if he said, Men may well relect me, but it is inough for me, that

E. iij.

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he hath declared me to be faithfull, whiche hath all authoritie in himselfe, and is the Iudge in heauen, & hath pronounced the sentence: when he sette me in this charge, he shewed that he tooke me for his seruant, & would employ me to the preaching of his Gospell: and this is inough for me. Let men deuise & beate their heades together as much as they list, let them speake euill, & spare not, as long as they will: so that Christe be on my side, let men snarle and bite at me, I will not passe one rush for it: for that sentence, which our Lorde and Sauour Iesus Christe hath once pronounced, cā neuer be called back againe. So then we see now what S. Paules meaning is, to wit, not to say that Iesus Christe foresawe any thing in him, wherevpon he should be moued to call him to so honorable an office: but onely that, in that he put him in it, he shewed plainly, and declared to the worlde, that he would vse his seruice. Saint Paule might well speake after this sorte, because he was called from heauen: but we shall see many that shalbe called to offices, whiche cannot vse this speech. Why so? Because God was not cheef ruler in that choice when they were chose. How many doe we see, which occupie the place of a sheepeheard, and are so called by name: whiche yet notwithstanding, serue for nothing but to trouble the Church, to marre all, and to bring y into dis-

order, which was before in good order: to be short, which are wholly giuen ouer to Satan, full of vnfaithfulnesse and malice, & full of treason? We shall see this at euerie turning of an hand. And God doeth oftentimes giue Sathan the full raine, euen for mens vnthakfulness. When we are not worthie to haue good and faithfull sheepeheardes, we must needes haue such as are meet for our diet, yea iacksticklers which bring al to naight, as we haue shewed before. And thus there are a great sort in y office of shepherds, which yet for all that cannot say, that God hath found them faithfull. And why so? For he made them not. As much is to be saide of other states. Doe we not see verie oft: yea, and to much, euen in y office & estate of iustice, y there are som which are called to it by y diuel, & are maintained, & borne withal in despite of God: yea in despite of nature? For it booteth not in this case, to talke onely of religion, or of the duetie of a Christian, but of ciuill honestie, all things are so farre out of square, and so disordered, that the verie Barbarians, and people y are without God in this world, are in better case, & haue a more ordered state in truth and iustice. We see it. How so? Vnder y seate of iustice, which is dedicated to God. It is true, but men abuse it. And how so? Is not iustice ordained by God? Yes in generall: but yet notwithstanding, he suffereth such disorders to be comitted, for the

the wickednesse & naughtines of men. Therefore they that are such can alledge no faithfulness. On the contrarie side, when they are in it, we cannot say that they are settled and placed in it by Gods hand, but in despite of him, and in suche a disorderous sorte as is meete for a sorte of helhoundes. And therefore we ought so much the more to marke well, that this belongeth to them onely, whiche haue good witnesse, & can shewe in deede that it is God that chose them: because that when God mindeth to speake to his people, and will edifie his Church, and cause vs to feele his grace & presence, then he chooseth men, and setteth them in that office, and sheweth some signes and markes, whereby he will haue it known, that they are sent from him. They therefore that haue suche a witnesse, may well say with S. Paule, that GOD hath counted them faithfull: but they that prophane the state wherein they are, whether it be the seat of iustice, or the pulpit of truth, all they, I say, are double faultie: and if priuate men whiche runne at riot and randon against God, are worthie to be condemned, these are verie diuels theselues: as they were also called by Iesus Christs owne mouth in the person of Iudas. And therefore they that are called to so honorable an office, ought to take heede to themselves so much the more: because God hath chosen them to vse them in his seruice,

and wil by their meanes haue the order of nature and all true dealing kept and mainteined amongst his people, yea in suche sorte that they do well know and consider, as I haue saide already, that if all the rest of the world should be condemned, they must needs look for a most horrible vengeance, bycause they haue peruerterd that order, whiche God had so highly established, aswell for his owne honour, as for the saluation of his people. And thus much touching that pointe, where Saint Paule saith, that Iesus Christe counted him faithfull.

But yet a man might moue an other question here: for Iudas was not chosen of men, but by the sonne of God: and yet notwithstanding it is not to be saide, that he was faithfull or dutifull. But this hardenesse will easily be answered, if we consider the odds betwixt Iudas, and S. Paule: For needs must that be fulfilled in the Church of Christ, which was spoken of in the Psalmes: That is to say, that his enemies must be one of the, y were nearest about him, & one of his own household: yea, and suche a one, as must be in an honorable office, that he might be put out of it, and that charge be giuen to another. So then Iudas was chosen vpo this condition, to be an Apostle for a short time, and to be put out of that honour, that he might be a looking glasse for all men to beholde themselves in; and to the end that suche as

E.iii.

are

Psal. 41. 10

Psal. 9. 16,  
& 109. 8.  
Act. 1. 16,  
& 20.



are appointed to be ministers of the Gospel, should walke in feare and humblenesse, least they fall into suche a shamefull breake-neck as he did. And therefore it was requisite, that Judas should be chosen for a shorte time: but Paule in an other manner of case. Why so? Because Iesus Christ shewed, that he was a chosen and picked instrument, and that his name should be preached by him throughout all the worlde. And this is the witnesse that was thus giuen of Saint Paule, that he was appointed in this office, and that God is his witnesse, so that men may no more now doubt of it. And this is according to that, that I touched before, howe he spake, hauing this well sealed in his conscience by the holie Ghost: as in deede no man can iustly call himselfe faithfull, when he is called to any office, vnlesse he knowe, and be well resolved, that God guideth & leadeth him, and that he hath chosen him, to vse him to his seruice and honor, & to the saluation of his people. Now let vs go on forward with Saint Pauls texte. He saith, *Although he had bene a blasphem- mer, and a persecuter of the Gospel, & a murderer, yet he hath obtained mercie.* Although we might stand vpon it here, to shewe what the goodnes of God is, in the person of S. Paul, we wil deferre it to another time, & y<sup>e</sup> text giue vs occa- sion. It shall be sufficient for vs at this present, to know what S. Paul

meant by this word, *That he obtained mercie, because he failed vn- wittingly in his vnbeleefe.* S. Paule meaneth not, that the finnes which are wittingly and willingly com- mitted, and which men offend in, knowing well inough what they doe, cannot ne shalbe forgiue. For what a thing were that? The most part of them that do sinne, are re- proued, and do well perceiue the euill y<sup>e</sup> they do: & yet notwithstanding are ouercome by the tenta- tions of Sathan. If all they which haue offended God, euen with o- pen eyes, were condemned with- out any further a do, and without hope of saluatio, alas in what case should we be? Let vs then marke well, that S. Pauls meaning is not here, to make all finnes in general past hope of forgiuenesse, if they haue not ben done by ignorance: but he knit ignorance and vnbe- leefe together in this place, to shew that he speaketh but of the resisting of the truth of God. And this is a farre greater offence, then to commit theft, or whoredome, or murder. And why so? It is true that we ought to detest all finnes: but yet notwithstanding, we ought to abhorre this sinne aboue all finnes, to lift vp ourselues against God, and to goe about to take a- way his preeminence from him, & turne his trueth into a lie, that it may be knowen no more, y<sup>e</sup> faith & true dealing be no more heard of amongst men, and that God be no more honoured and serued of them. Alas what a wandering

is this? This is to to farre out of the way, and against nature: for they that resist the trueth, doe as much as in them lyeth to plucke God out of his seate, and to bring to naught, & cleane to put out the remembraunce of his maiestie, to the end that he may reigne ouer the world no more. Therefore, S. Paul speaking of such an accursed thing, saith not without cause, that hee did it of ignoraunce: as if hee said, My friendes, it is true, that to blaspheme Gods name, & tread his woorde vnder foote, to reiecte that which cometh from him, is a thing that surmounteth all sinnes: yea, it is so great an offence, that it shoulde make the haire of our head stare, when we doe but thinke yppon it. I am in fault. But what? I did it not with my will: for I thought I had serued G O D, when I was an enimie to the Gospel, I was a blockish and a senselesse beast. Nowe we see Saint Pauls meaning. But to the end that we may turne the more to our profite, let vs distinguish the two tables of the lawe of God. Wee knowe that God sheweth vs in the first table of his lawe, howe he will bee honoured and serued of vs: in the second table he sheweth vs, howe wee ought to liue together, howe euery man hath to behaue himselfe with his neighbours. If wee make a scape against our neighbours, we doe not then make open warre against God. A man may doe wrong to his brother,

either in his person, or in his goods, or in his honour: and so it is, that he will not iustifie his euill deed: and he knoweth that he doeth not well: yet notwithstanding, he fighteth not directly (as we say) against God. It is true, that we cannot make a scape the least way that may bee, but to the maiestie of God is broken: for we transgresse his iustice, & come cleane ariward, therefore we break as much as in vs lieth, y vnitie which ought to be. But yet notwithstanding, it is not done with a pretended minde, to say, Let me alone with God, I will handle him well inoughe, I will bring him to naught. But when we come and blaspheme against the religion, and can not abide that the trueth of God be receiued: nay, wee fight against it, we woulde haue it brought to nought, this is not so wrong men, but to make open warre against God, as if wee cast all our might & strength to despise him, & to shew that we will not be subiect to him. And thus we haue to beholde the passing ouerflowing & swelling heape of all mischeefe, when wee come in such sorte to resist the trueth of God, so that if a man doe thus fight against holy writt, and doe it wittingly, and of a set purpose, it followeth that God hath cast him off, & he is a man cleane forlorne. For God will neuer suffer that man, which he hath reserued to him selfe, to fall into suche a gulfe and bottomlesse pitte, as to

E.v.

say,



say, I will goe of a sette purpose, and a cankered stomache, & fight against God, I knowe that this doctrine is true, but I will goe cleane against it, I will, as muche as in me lyeth, goe about to bring it to naught. When a man cometh so far, he beareth his marke with him, he is withered, hee is a diuell: wee may well accompte him for a condemned person. Yet because we cannot iudge of mans meaning, and of his heart, wee must not be hastie and rash to say, Suche a man sinneth against the holy Ghost, he hath committed a sinne that cannot be forgiuen. But when God hath shewed vs that a man hath thus blasphemed of purposed malice, wee know what

Mat 12. 31. Iesus Christ hath said, If a man sin  
32. against him, it may be pardoned, but whoso blasphemeth against the holy Ghost, he doeth a faulte that can neuer be forgiue, we may neuer looke for grace nor pardon for him. And why so? If a mā haue repentaunce, is it not saide that God is alwayes readie to receiue sinners that come vnto him? It is true, if a man repent him selfe, But from whence cometh this repen-  
Eze. 13. 17. tance? Haue we it in our sleeues to giue it our selues, when wee list? No, no: it is a speciall gift of God. Thus standeth the case with vs, when we run at randon, we are in the slauerie of Sathan, wee are in euerlasting death. So then, he y repenteth, is raised againe from the dead, and if a man coulde raise vpp him selfe from death,

what shoulde beecome of the mightie power of God? Let vs marke well therefore, that GOD must worke with an extraordinarie power, when it pleaseth him to drawe vs vnto him, when hee vpholdeth vs, that we fall not wholly from him, and haue yet some small tast of religion, it is, I say, a singular worke of Gods spirite. And can we thinke then, that such as come and blaspheme in this sort, God ought to receiue them to mercie, to giue them repen-  
tance?

No, no: but as I said, he must cast them away, for he will neuer suffer a man to fall so lowe, as to blaspheme openly, and to lift vp him selfe of set purpose against holy writte, and true religion, vn-  
20 lesse he bee a castaway, and asforlorne childe. And this is S. Pauls meaning in this place, saying, that he obtained mercie, in that he resisted not the Gospell, nor fought against the truth of GOD of a pretended malice, or thinking to strue so against the maiestie of God, but did it as a poore blind  
30 man, and knew not what he did.

And therefore he saith, that hee obtained mercy. Althoughe this matter can not bee thoroughly handled at this present: yet notwithstanding, to the end that we may haue some conclusion to instruct vs, and edifie vs, let vs marke well, that when we are vtterly blind and ignorant, we shall  
40 not therefore be without faulte, neither can it serue as a cloke to  
absolue

absolute vs before GOD. It will  
 serue vs to great purpose to say,  
 I thought not of it, I thought o-  
 therwise, I knewe it not: yea  
 wis, yet are wee to be condem-  
 ned for our ignorance, and wee  
 must passe condemnation, for it  
 will not auayle vs one whitte to  
 goe about to iustifie our selues.  
 Let this be one rule. Moreover, if 10  
 they y<sup>e</sup> faile of ignorance are iustly  
 condemned of God, as wee can  
 not, but knowe it: yea, euery one  
 for his owne parte, what shall we  
 thinke when God hath lightened  
 vs, and hath shewed vs the way  
 of saluation, and then we shutte  
 our eyes? yea, and bee so mische-  
 uous, when wee haue receiued  
 suche a grace, that when God 20  
 calleth vs to the one side, we go  
 cleane contrarie: what horrible  
 condemnatio may we looke for?  
 And thus let vs beware, because  
 God hath plucked vs out of that  
 vnbeleef, wherein we were, and  
 hath lightened vs in the faith of  
 the Gospell. Let vs thinke, I say,  
 to walke in his feare, and goe for-  
 ward in it euery day, vntill wee 30  
 come to that euerlasting saluation  
 which is prepared for vs in heauē.  
 And aboue al things, let vs stand in  
 feare of beeing cast away of God,  
 & that he giue vs not vp into Sa-  
 thans hande, and that we fall not  
 into this horrible bottomlesse pit  
 to blaspheme against him, as we  
 see some y<sup>e</sup> haue had some feeling  
 of the Gospell: yea, and haue 40  
 beene sufficiently perswaded in it,  
 and now we see them as home

woode beastes spue out their  
 blasphemies against GOD. And  
 whence cometh this? It is an hor-  
 rible vengeance. As muche will  
 befall vs, if we learne not to walke  
 charily, as I haue saide, that eue-  
 rie man ought to take heede to  
 him selfe, and pray to GOD to  
 raine vs vp hard, and that it would  
 please him not to giue vs ouer in  
 suche sorte, that Sathan get pos-  
 session of vs: and whereas wee  
 haue beene lightened by him, we  
 beecome not brute beastes, and  
 with blindness haue not this  
 cursed rebellion, to come & butte  
 our hornes against God, & against  
 our Lorde Iesus Christ. Let vs,  
 I say, feare suche a vengeance:  
 otherwise must the sonne of God  
 display against vs this mightie  
 power, which was giuen him for  
 the saluation of all beleuers, and  
 for the destruction and condem-  
 nation of all them that would hin-  
 der the course of his kingdome.

Now let vs fall downe before  
 the face of our good God, ac-  
 knowledging our faultes; desiring  
 him that it would please him to  
 giue vs suche a feeling and per-  
 seuerance of them, that we may  
 displease our selues with them, &  
 be always ready to seeke his mer-  
 cie, and grow vp more and more  
 in his feare, and in his loue, and  
 in knowledge of his goodnesse,  
 according to the measure of grace  
 that wee haue receiued of him.  
 And so let vs all say: Almighty  
 God and heavenly father, &c.

The



## ¶ The seventh sermon vpon the first Chapter.

*I haue obteyned mercie at Gods handes, for I did it ignorantly throughte vnbeleefe.*

24 *But the grace of our Lorde abounded so muche the more, with faith and lone, which is in Christ Iesus.*

25 *This is a sure worde, and worthie by all means to be receiued, that Iesus Christ came into the worlde to saue sinners, of whome I am cheefe,*



**V**E beganne already to declare, why S. Paule setteth foorth his ignorance in this place, and we saide in fewe wordes, that it was not to lessen his sinne, as we shall see anon more at large, but to y end, y such as haue bene lightened in the knowledge of G O D, and in the faith of his Gospell, shoulde walke humbly in their vocation, and take heede y they list not vp theselues against God, & against his trueth, which they know. And it is a sinne that cannot be forgiven (as we haue shewed,) for a mortall man to come vpon a pretended malice, and shoulder against G O D, and fight against his glorie, and go about to bring his truth to naught. It cannot be, but that creature must needs be accursed, and cast away of God, when it cometh so farre. Therefore let vs thinke vpon our selues, and knowe that if G O D hath forgiven vs our ignorance wherein we liued, wee must not prouoke him to anger. For it were to much, to prouoke

his vengeance, to rebell against him, and that willingly, knowing that it is he against whome wee wage battell, and not against any creature. Yet a man might aske a question here, Whether the vnbeleeuers haue any such knowledge, that they thinke to fight against G O D, knowing it is euill that they do. For holy writte saith, That infidelitie is y greatest blindnesse y can come to man: as in deede, we are without sense & reason, if wee knowe not God. If this bee so, it seemeth that Saint Paule confoundeth his matter, when he saith, that it was by ignorance, when hee was in vnbeleefe. And saith moreouer also in an other place, That if y Jewes had knowen the Lorde of glorie, they woulde neuer haue crucified him. And proueth thereby, that the wisdom of men cannot come so high, as to knowe the secretes of God.

But this harde matter will be easie inough to vndoe, if we compare the two sortes of ignorance whiche are in men, as wee see by experience. There are some whiche

1. Cor. 13.

che

che are vtterly ignorant, as they that are moued with a foolish heate, and suche as want discretion: as at this day, there are many amongst the Papistes, which thinke they doe a great sacrifice to God, when they persecute the faithfull, and are hornemadde against the Gospell. And why so? For they vnderstande not what the trueth of God is: they haue their foolish deuotions so imprinted in their braines, that what soeuer is against y, they may not abide it. Therefore, they that are so beastly, are vtterly ignorant: and suche an one was Saint Paule before he was turned to Christ: for although he had beene trayned vp in the lawe, euen from a childe, and was of the number of Doctours: yet list he not to bee ignorant for all that: as hee saith, that y Iewes of his time had a couer before their eyes, and hauing vnderstanding in the lawe, remained alwayes ignorant in their beastlinesse, because they had not the right ende, that is to say, Iesus Christ. And this is one kind of 20 doltish ignorance, which, when it hath once got possession of man, moueth & pricketh him forward to euill, although he thinke to do well.

Let vs nowe come to them that sinne of malice: as there be many at this day in Papistrie, whiche are not moued by their good intent, as they tearme it, to striue and 40 speake against the Gospell, as they doe. What, then? Their kichen,

their couetousnes, their ambition, pusheth them forward, & setteth them on fire: they know well enough that they do euill, but yet they see on the other side, that if the Gospell growe on, their tyrannie shall be abated, and their purses shal not be so wel filled as they haue bene. And this it is that 10 pricketh them forward, to lift vp themselues against Iesus Christ, and against his trueth, whiche they know. We cannot wel iudge whiche they are, that are pushed forward with such and so desperate a rage: for they, as we saide, are out of all recouerie: but yet notwithstanding, we knowe by experience, that there are a great many of such. And yet suche as they are, cease not to be blinde. And why so? For they haue a frensie which carrieth this away, although God maketh his brightness to shine vnto them, that they may be without excuse: yet notwithstanding, they beecome 20 beastes, and are content to bee carried this way and that way by Sathan, vntil he haue wholly made them stocks and blocks. Thus are the vnbeleeuers ignorant: but yet it is not a simple ignorance. What then? It is rather (as we haue said) a frensie coupled together with a 30 curied rebellion, because they canne in no wise be assured, that God alloweth y which they doe, & also they goe not about, either to serue him, or honour him. And hereby we may easily conclude, that Saint Paule saith, not with-

out



cut cause, that his sinne was forgiuen him: yea, because hee was ignorant, for the time, y he was in vnbeleefe. And thus wee haue a more sure meaning of this texte, to applie it to our profite: and it is this, that men are poore blinde creatures, vntill suche time as God hath lightened them by the grace of his holy spirite: and whereas they thinke to doe well, they are rebelles both to G O D and his wor d. Let vs then consider what we are. Knowe we, that we can not keep y streight way, if we be guided by our owne witte and wisdom: but the clearenesse of the holy Ghost must rule ouer vs. Let this be one lesson. Know we, that when G O D hath drawn vs 20 out of the darkenesse of Papistrie, wherein we liued, it was of his gret pitie and mercie that he did it, we were wretched & miserable creatures, when he powred out y infinite treasures of his goodnes vpo vs, when hee did not suffer vs to perishe in such a confused state. And seeing that hee hath called vs to the knowledge of the Gospell, let vs marke that wee must beecome wholly his subiectes, and tame all our wicked affections, and what soeuer fleshly sensuali- 30 rie is in vs. For we can finde nothing in vs but euill. And aboue all things, let vs beware, that we lift not vp our selues against God seeing hee hath opened himselfe vnto vs: nor resist his will, seeing 40 wee knowe it.

Nowe let vs come to that whi-

che Saint Paule addeth. And it is this, *That the grace of G O D was multiplied vpon him more and more.* Wherin he sheweth plainly that he would not lessen his sin, as I haue already declared. For if it had beene a small and light fault, to haue in such sort fought ignorantly against the doctrine of the Gospell: he would haue contented himselfe, and saide no more, but this, G O D haue pitie on mee: but he saith, that it was a passing & excellent grace, whiche was bestowed vpo him more and more. Doth hee speake dissemblingly? No, no: he protesteth and confesseth that his sinne was deadly, that it was so gre- 20 uous an offence, that it was needfull for the grace of God to bee as it were a bottomlesse pitte to swallow vp so horrible and gre- uous a fault. And this is well worthie to be marked: for if wee offende God so greuously, when we knowe not what we doe, ha- uing onely this foolish fanfie, that we thinke that we doe well: what 30 shall we say when we shall come of a wicked and rebellious will, to fight against him? Doe we maruell, if holy writte call such sinne, an unpardonable sinne, whiche shall neuer be forgiuen either in this worlde, or in the worlde to come? As our Lorde Iesus Christ speaketh. Must we thinke that this is a straunge rigour and severitie 40 of God? Nay this ought to make vs bow down our heads indeed, y euery one of vs may know, that

we

we haue neede to be bridled. And because wee are so bent to mischief of our selues, if it were not that G O D gouerneth vs with his holy Ghost, wee might all come to the like destruction. For in deede the examples that God setteth before our eyes, ought to make vs feeble it timely, and to the quicke.

We see them that despise y word of G O D, or abuse it by what meanes soeuer, at the first blushe they make a ieast of it, and will not fully resist G O D. But what? It is but a pastime for them to doe euill, to liue a wicked life, to run with full raine, and to giue them selues to all kinde of licentiousnesse. Are they come so farred? We see them afterward to rancie and becommen full of poyson against G O D, and especially when hee toucheth them to the quicke, when hee giueth them girdes with y spurre, which they cannot eschew: they become euery day worse and worse, vntill they come to this diuelishe rage, to fight against the trueth. When we see such looking glassees, as our Lorde doeth shewe them vs, let vs euery man humble him selfe, and with all carefulnesse and diligence pray this good God, that seeing he hath once reached out his hande vnto vs, he would hold vs fast, vntill he haue deliuered vs out of all tentations. And this we haue to note vpon this worde, where Saint Paule saith, *That the grace of G O D was multiplied*

*more and more vpon him.* Hee addeth therewithall the meane and way, that it was, *By faith & lone, which is in our Lorde Iesus Christ.* Here Saint Paule will shew howe he was brought to the way of saluation, and by what meanes: to witte, that G O D gaue him faith, and made him not only tractable and quiet, but that he receiued the Gospell most sweetly & louingly, and had no pleasure but in it, neither any ioy nor comforte and rest but in it. That wee may better vnderstand this, let vs consider on the other side, what was in Saint Paule before he was turned. In steede of faith, hee had nothing but vnbeleefe; he was a poore blinde man, he was an hornemadde beast. And yet this was a man that had beene brought vp in the doctrine of the lawe, in the religion of the Jewes: whiche notwithstanding went about to make warres against the lawe it selfe, against the religion whiche hee shoulde haue holden from his fathers and auncel-  
 10  
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 30  
 40  
 ters. And in steede of this vnbeleefe wherein Saint Paul was holden, hee receiued the gift of faith, and hereby was cleane changed. After that he had beene a cruell enimie of the Gospell, as we see that hee was full of murders, full of cruelties, in suche sorte that he sought nothing else but to shedde innocent blood, behold howe G O D doeth not onely make him finde some taste in the Gospell, but setteth him on fire with



with such a loue, that hee forgetteth himselfe, hee passeth not of his life, he accounteth his honour as filth and dounge, as he speaketh  
 Phi. 3. 7. 8 to the Philippians: What so euer he esteemed as gaine, & he highly set by, is this holinesse, whereof he presumed that hee was as an Angel: he saith, that he abhorreth it all, and is ashamed of it: yea, & accounteth it as stinking dounge. And thus we see now to what purpose S. Paule speaketh of loue & faith, which is of our Lorde Iesus Christ. He meaneth not that hee can alledge his vertues, or that he hath deserued any thing, to say, y God might be moued therby. But on the other side, he will shew, that when God woulde haue pitie on him, hee gaue him faith and loue, whereas before he was vnfaithfull, & as a wilde beast, full of crueltie. Yet notwithstanding, we are put in mind of two things: the one is, that what Saint Paule protesteth of his owne person, we must applie it to our selues: yea, without exception. For GOD doth not call men to saluation by any other meanes, but by this: y is to say, by giuing them faith & loue. Wil we then be heires of the kingdome of God? Will wee bee drawn out of destruction, wherein we are of nature? Let vs holde the way which Saint Paule sheweth vs in this place: to witte, that God openeth our eyes, to the end that we may come to his onely Sonne, and may know that Iesus Christ was giuen vs, to the

end that we may finde our saluation in him, and accept suche a gifte and such a treasure as GOD offereth vnto vs in the Gospell, that is to say, faith: and afterward that we haue loue, that beeing reconciled to GOD, wee become subiect to him, to bow vnder his yoke: and then, that wee liue among our neighbors in true vnitie and brotherhoode. This is the way which we must hold, if we haue a longing to inioy saluation, which is sette forth vnto vs in the Gospell: and let this be for one rule. But it is a doctrine whiche wee practise verie euill: for euery man will say from teeth  
 10 forwarde, that hee desireth nothing but to be saued. But what? How many are there to be found y haue an earnest zeale to render such obedience to God, through faith, as hee demaundeth, and as meete is he shoulde haue? Where is the loue in Iesus Christ? We see that euery mā is giuen to him selfe, and wee passe not for that, that God setteth before vs, and  
 30 teacheth vs. And wee must note this text so muche the better, to the end that euery one of vs may learne to keepe vnder suche hinderances as turne vs aside, that wee can not be brought fully to God, & when we haue once begonne to be in a good way, let vs take heede that wee go on forwarde more and more, as well in  
 40 faith as in charitie. The seconde point that we haue to remember, is this, that faith and charitie are  
 giftes

giftes of God; and men can not of them selues lighten them selues. They can not chaunge their euill stomaches, to loue their neighbours as they ought, when they once loue God: but we must needs haue it from aboue, it is God that must fashion and shape vs anewe by his holy spirit, and before we can haue faith, it is he that must open our eyes, and giue vs light. For when S. Paul confesseth here, that these two thinges were giuen him of God, he teacheth vs, that no man can bragge, as though he had them by his owne witte, or boast of his owne vertues, be they neuer so excellent: but wee are taught, that who so euer they be that haue faith, must holde it from God. And so must we thinke of loue likewise: and yet if we sayle once, as there is no man but feleth his faith verie weake, and his loue verie slender and colde, we must pray to God for increase, both of the one and the other, knowing that there is no way, but to haue it from him. Nowe let vs come to that which S. Paule addeth. *This is a true worde, and worthie by all men to bee receiued of all men without doubt, that Christe came to save sinners; whereof I am the first.* Here S. Paule maketh a more full confession of that which he touched already, to wit, that the offence which he had committed in resisting the Gospell, was so great and haynous, that God wrought a marvellous miracle, when he turned him. And therewithall he also

applieth this confession to a general doctrine for al Gods children, to the end that in his person, we may be so much the more assured of our saluation, and forgiuenesse of our sinnes. Therefore let vs note first of all, that S. Paule humbled him selfe in this place, to the end that Gods glorie might be better knowne. And this is according to that which was said this morning, that God is neuer exalted of vs as he deserueth, vnlesse we our selues be viterly confounded, and cast downe to the bottomlesse pit of hell. For as long as man referueth the least iot that may bee to him selfe, God is spoyled of his right which he ought to haue. And as long also as men cloake their shame, and couer their filthinesse, God hath not that which is due to him, as S. Paule sheweth, in the third to the Romanes. For wherein is it that he saith, the glorie of G O D appeareth? Surely, when euerie mouth is stopped, & we knowe howe much we are indebted to him. So then, vntill men be come to a reckoning, to condemne them selues wholly, and confesse that they haue nothing in them, but only curse, and onely wretchednesse, and that they are creatures cast away, & worse then naught, vntill they be come thus farre, the glorie of G O D is not knowne, as neede is it should be knowne. To be short, al the cloakes that men take, to hide their villanous and shamefull filthinesse withall, are euen so many clouds

F.

which



which hinder the glorie of God; that it can not haue it clearenesse and shewe towards vs. True it is, that we may perceiue well a little clerenes, although there be cloudes and mystes, and the time be something close; yet notwithstanding, the skie is not faire, we see nor this cleare brightnesse, as when the ayre is cleane voide and purged. Thus must we learne to vncouer our selues, and discouer all our transgressions, to yend, that hereby both we ourselues and other also may knowe, howe much we are bound & indebted to our God, and howe exceeding great his goodnes is, that it is more then an endlesse bottomlesse pit, seing that it pleased him to drawe vs out of euerlasting death, wherein we were al plunged. Therefore, let vs weigh well S. Pauls wordes, when he maketh such a confessio here. For he sheweth vs here, that he will not through vnthankfulness, lessen the vneumiable benefite which he had receued. And what is he amongst vs, y oweth lesse to God, then S. Paul did? It is true, y al of vs haue not ben cruel to persecute the Gospel. But what letted? Had we not this euil in vs? If it were not, yet were we as wilde beastes to thrust away the grace of God, and treade his holy truth vnder our fecte. Whereby we deserued iustly, y God should cleancast vs off. And let vs consider moreouer, how many diuers, and sundrie kindes of faultes we haue committed. To be short, we must

conclude, that if S. Paul did vpon good cause magnifie the mercie of God, experience teacheth vs, y we must do the like at y least. Yet let vs marke well what he saith, *That he is the chiefest of all sinners.* That is to say, y greatest & most hainous. How so? S. Paul had neither bene an whoresonger, nor a drunkard, nor glutton, nor these, nor man of wicked and desolate life, as he sheweth y he was vnreprouable, according to the lawe, and perswaded him selfe, that he was very iust. Why then doth he call him selfe the greatest sinner? Herein therefore we see what an offence it is to resist the worde of GOD, although a man doe it of ignorance, not thinking to doe euil. We saw before, y S. Paul shewed y he did it ignorantly, yea, y he had such a zeale as most of vs had, vntill God brought vs vnder his yoke, & yet he saith, y he was y greatest sinner in y world. Doth he play y hypocrite here, in making his confession? As there be many that wil say, from teeth forward, I am the greatest sinner, and yet are they puffed vp with pride, & thinke they haue a marvellous holines. Ah, S. Paule went not this way to worke, as I haue alreadye touched; but he shewed, although me be ignorant, yet haue they for al y, no excuse before God, but y their sinne and iniquitie is so horrible, y they must needs confesse, y he might iustly cast out his lightnings against them. This confirmeth the doctrine which was ex-

1. Sam.  
15. 22.

pounded heretofore. And indeed if we make what the cheft seruice is, y<sup>e</sup> god demandeth and accepteth, we can quickly say, that humblenesse is the greatest sacrifice y<sup>e</sup> he alloweth. And hence it is, that it is saide, that obedience of faith, is as it were, mother of all vertues, it is the foundation and roote, and without it all vertues, 10 which are esteemed & accounted of amongst men, are nothing but smoake, they are euen as many finnes which God condemneth. When we haue bestowed much adoe in praying a man, and haue set him vp as high as an Angel, God will call him away, with all the goodly shewe that is in him, vnlesse he haue this obedience of 20 faith. Therefore it will serue to great purpose, for men to say, I would not haue thought it, it seemed so to me: for with all their thinking, and with all their reputation, they shall be condemned as rebellious before God. This wold seeme hard to vs at the first blush to be digested. Why so? For we see what paines men daily take to 30 scape out of Gods hand, & seeke many byways and crooked meanes. And whē they may haue this cloake, saying, I thought to doe well, and why will not God accept my good intent? When, I say, we can allege this, we thinke we haue inough: but such cloaks are nothing worth before God. For he pronounceth, as he is a competent iudge, y<sup>e</sup> when they serue him not obediently, what so euer is in

the, shall be nothing but filth and abhominatiō before him. If there were no more but this, one decree, which shall neuer be called backe, it were inough for vs. But yet we must call to memorie, that which we touched a litle while agoe: to wit, y<sup>e</sup> there is neuer such ignorance in mē, but there is some 10 hidden hypocrisie, and obstinate malice, and rebellion, and contempt of God, as it was in S. Paul. For although he burned with a folish zeale, and thought to serue God, yet was he full of pride, yet pleased he him selfe, and made great account of him selfe, thinking him selfe to be better then the best Christian in the worlde: 20 for in deede, he could abide none of them. And whence came such a pride of his, but onely that he coulde not submit him selfe to God? When he accounted of him selfe on that fashion, could it otherwise be, but Sathan had bewitched him? for there is nothing that God blameth more then this pride. If wee be proud amongst 30 men, and would help our neighbours, God can not abide it. How wil he suffer vs then to come and cast vp our noses against him, and despise him? Is it a sinne to be excused, when men are so presumptuous to fight against God? Thus we see where S. Paul was ouer y<sup>e</sup> eares, vntill he was tamed by the grace of our Lorde Iesus Christ. He contented him selfe with his 40 own knowlege, & no man could bring him to the Gospell, and  
Fij. he



he was an hypocrite withall. For if a man search him selfe narrowly, & examine his life, he must needs be beaten downe, not onely with shame, but with vtter desperatio. And could S. Paule, pleasing him selfe herein, haue a pure conscience before God? No no: but he was full of dissembling. It is true, that he did not wholly resist the truth offet purpose, for he was ignorant: but yet hypocrisie bare som sway among this ignorance. And this that we say of S. Paule, must needs be applied to all other. And therefore let vs not thinke it straunge any more, for God to condemne the rebellion of the vnfaithfull, although they pretend not to lift vp them selues of wicked purpose, or pretended malice: although they seeke all starting holes they can, know we, that God condemneth them, seeing that S. Paule sheweth, that such manner of men are the greatest sinners. This goeth verie far: for howe many may a man finde at this day, euen of the that know the Gospell, whiche thinke, that they which erre of simplicitie, (as men commonly speake) euen all they are good men, and there is no malice in them, no poyson: a like matter: but this is sure, that we shall not be iustified, vnlesse God make vs newe againe by his holy spirit. Which is not don, but whē we are drawn to the knowledge of our Lorde Iesus Christe. Then must we needes conclude, that all they that are wrapped in

their vaine superstitions haue nothing but hypocrisie in them. For otherwise, holie writt should vtterly be false. Nowe, as we condemne other, so are we ready to iustifie our selues, and knowe not that we haue fallen as beastly as they: yet, we see this. For they that vnderstande the doctrine of the Gospell, howe speake they of their superstitions in times past, but mockingly? Which is farre from lamenting, and being sorrie for it. Howe many may a man find that are sorrie in their harts, when they remember howe they were drowned in their abominations, and vile idolatries? This is nothing among them. And yet Saint Paule sheweth vs in his person, that they are horrible offences, & such as cannot be excused before God. For if whormongers, dronkardes, murtherers, and theues, are to be condemned, there is no cause why we should think to be quit, vnlesse it be bicause God vseth so great pitie, and powreth out the infinite treasures of his goodnesse and mercie vpon vs. And thus are we taught by this text, that it shall auaille men nothing at all, to streine them selues to serue God, and therein torment themselves, vntil they be brought to the obedience of faith. So then, all they that haue their good intentes, (as they call them) do not onely lose their time, and are beguiled of all that whiche they thinke to do well, but they prouoke the wrath of GOD, they heape

heape vp horrible sinnes. When they come with their deuotions) as to heare a masse, to do their baggage, and torment them selues with all that which the Papists call Gods seruice, they are euen as many offences, wherewith they drowne them selues in the bot- comelesse pit of hel: let vs dispute as long as we list, see howe God pronounceth the sentence, that shal neuer be called back againe. Knowe we then, that the cheefest end we haue to drine vnto, is to frame and giue our selues to y obedience of faith, y is to say, that our life be wholly ruled abording to the word of Gods: and therupon, let vs knowe howe miserable we are, and what conditioun we were in, vntil God drew vs out of y darknes of Papistrie, where into we were entred, which thing we must do, to magnifie the grace of our God, with sobes and sighes for our offences which we haue committed against him, & y he hauing pitie on so many poore creatures which went to destruction, wold not suffer them, to whom he hath shewed him selfe, to fall away from him, but that they may continue with him, and followe their race euen to the end. And thus must wee practise this text. Yet must we note moreover, y y was touched this morning, y it is not sufficient for every ma to acknowledge him selfe a sinner generally, but we must confesse our faults without all dissembling, that being wounded with the iudgement

bard

of G. O. D, we may haue so much more stronest desire to rectifie his merite. For while men haue this simple consideration, to say, I am a poore sinner, they come verie coldly to God: and when he hath pardoned them their faultes, they will not thinke them selues much bound to him, but will be, as it were, in a slumber. What must we then do? Let vs followe the example of S. Paule: that is to say, let vs not only haue a confused imagination that we are sinners, but let vs feeble particularly what our sinnes are, and what horribleness there is in them, & what vengeance we haue deserved, vntil G. O. D receiue vs to mercie. Let every man grope to the verie bottome of his heart, let him marke well what his life hath bene, to the end that we may all enter into such an acknowledging of our faultes, that we make such a confession as S. Paule maketh here, not from his teeth forwards, but to dispose our selues wholly, to displease our selues in our sins, to the end, that euery one for his parte, may praise the inestimable mercie of God toward vs. Therefore, let this small paltrie cease, to say, I am a sinner, I knowe I am a man: for we seeme to mock God, when we say so, but let every one consider, God so, I am not only a sinner, to condonne my selfe generally with other, but I haue committed suche faultes before God, and yet was I subiect to far greater, vntil G. O. D had preferred

F.ij.

ued



ned me. And let vs not say? And  
 what of this man? Is not he more  
 worthy to be condemned then I?  
 As for our neighbours, let vs shut  
 vp our eyes, let vs not goe seeke  
 their life, to let our owne go, but  
 let euery man confesse his owne  
 finnes, and not confesse the fautes  
 of his neighbours, to say. Alas, I  
 am not a common sinner as other 10  
 men are, but there are so many  
 faultes in me, that I am afraid: and  
 God must needs shewe in me a  
 great and singular grace, to par-  
 don me so many faultes as I have  
 committed against him. But (as I  
 said, this must not be pronounced  
 only from the teeth forward, but  
 it must be spoken from the heart.  
 For we shall see men say so, and 20  
 yet are the greatest hypocrites in  
 the world: they will say, I am the  
 greatest sinner in the world, and  
 wil they acknowledge their sinne  
 thinke you? If a man come and  
 tell them of it, they will say as me  
 commonly vse to say, what is he  
 that saith so? If a man rebuke the,  
 and tell them, Alas, your finnes  
 are so horrible, that none can be 30  
 more yea wis, sinne? Who dareth  
 say so? who can finde any fault  
 with me? Thus we see that there  
 are some, that doe nothing but  
 mocke God, when they confesse  
 them selues to be great sinners.  
 S. Paul vsed no such dissembling:  
 for he condemneth him selfe here  
 for the greatest sinner and the  
 chiefeft, as a captaine of euill and 40  
 destruction: knowing in deed that  
 it was so. And why so? Because he  
 had stood against the truth of  
 God: For he thought thus, What  
 is the maiesty of Iesus Christe?  
 For in him dwelleth al fulnesse of  
 the godhead. And I haue fought  
 against him, against this wisdom  
 of God, whereby I was made and  
 fashioned. I haue fought against  
 my redeemer, against him of who  
 I haue to holde my saluation: He  
 is the iudge of the worlde, and I  
 come, to lift vp my selfe against  
 him? Where doth all righteous-  
 nesse consist, all rule and perfecti-  
 on of goodnesse, but onely in the  
 Gospell? And I would haue tro-  
 den all this vnder my foote. Ther-  
 fore Saint Paule thinking vpon al  
 this, confesseth him self not with-  
 out cause, to be the greatest sin-  
 ner. And thus, when a man will  
 well examine his life, to cōdemne  
 himselfe before God, he must not  
 accuse his neighbours, (as I said,)  
 if a man wold diligently examine  
 this man or y man, he should finde  
 himself worle: we must not stand,  
 I say, vpon any man, but we must  
 bring our selues before God, and  
 marke what our owne liues haue 30  
 bene, and how we haue behaued  
 our selues both toward God, and  
 toward our neighbors. When we  
 proceede in this sort, it is sure that  
 we will say with S. Paule without  
 dissembling, Alas, what am I?  
 And when we haue made such a  
 confession of our finnes, it will  
 cost vs nothing to glorifie our  
 God, but we will say, Ah Lorde,  
 what had bene become of me, if  
 thou haddest not reached out thy  
 hand

hande vnto me to plucke me out  
of destruction? As we see howe S.  
Paule speaketh in this place. For  
after that he hath made suche a  
confession of his sinns, as we haue  
heard, O, saith he, let honour and  
glory be giuen to God only, who  
is immortall and inuisible, who is  
our euertlasting king. When Saine  
Paule speaketh thus, he sheweth,  
that he can not sufficiently set  
foorth and declare to the worlde,  
the graces that God hath besto-  
wed vpon him: as if he had saide,  
that he was in the bottomlesse pit  
of death, and God drewe him out  
of it. Therefore, when we shall  
thinke vpon the goodnesse and  
mercy of God, and the miserable  
condition wherein we were before  
that he made vs feele his grace,  
we shall be stirred vp to confesse  
our sinnes, yea, in trueth and veri-

tie, bicause God shal be witnesse,  
so that we shall not be afraide to  
pronounce it before him, before  
his Angels, & before al creatures.

Nowe let vs fall downe before  
the face of our good God, with  
confession of our faultes, praying  
him that it would please him to  
make vs know them in such sort,  
that euery one of vs may be his  
own iudge, and not looke to haue  
him our enemie, and to pursue vs:  
but that we may rather be our  
owne iudges, to the end, y being  
beate downe within our selues, he  
may reach vs out his hand, and be  
mercifull to vs, in the name of our  
Lorde Iesus Christe. And seeing,  
that during the state of this mor-  
tall life, we shall neuer be so well  
reclaimed, but we shall alwayes  
haue many blemishes and, &c.

### The 8. Sermon vpon the first Chapter.

17 Nowe to the king of worldes, immortall and inuisible, to God only wise, be  
honour and glorie for ever. Amen.

18 Sonne Timothee, I commend this commandment to thee, that accor-  
ding to the prophetias which were before of thee, thou fight by them a good  
battell.

19 Having faith and a good conscience: which some men haue cast away,  
and are perished from the faith.



E must wel reme-  
ber and beare in  
minde, y sentence  
which was expou-  
ded before, howe

Saint Paule giueth vs to vnder-  
stand by his owne example, that  
when we knowe our selues to be  
sinners, we shuld in no wise dout,  
but the sonne of God is at hand,

to receiue vs to mercie. For why  
was he sent into the world, but to  
saue that which was lost? And al-  
though we be of our own nature  
bent to distrust, yet must we be  
resolved in this point, that the  
sonne of God will not cast vs off,  
so that we come to him, to be  
partakers of the saluation which  
he offereth generally to all sin-  
ners.



ners. But we must take this with vs, that we can not come to saluation in Iesus Christe, but onely by faith, whiche betokeneth as much as this, that we be truly drawen vnto him; & that with an vpright affection, beeing angrie and sorrie with our selues for our sinnes: for he that will cherishe and nouell vp him selfe in wickednesse, is not worthie of that remedie which the sonne of God bringeth vs. And bicause we be subiect to doubt, especially, when the matter standeth in putting our trust in God, S. Paule confirmeth this doctrine, saying, that it is a sure worde, worthie to be receiued: as we see that in other places God sweareth, minding to put vs out of doubt of his goodnesse: he is not content to tell vs, that he will be as good vnto vs as his promise, but addeth an oathe: and therefore we are so much y more to be blamed for distrust, if we can not settle our selues vpon such promises, when God helpeth vs in our distrust, and in our weaknesses. Now S. Paul addeth a thanks giuing, & that not a bare thanks giuing, but crieth out. *Honour and glory be to God for ever to him* (saith he) *that is King everlasting, who is immortal, who is invisible, who is only wise.* Wherby he sheweth, that he was, as it were, rauished to glorifie Gods name, feeling the grace that he had receiued. And in deed if we consider howe S. Paule was turned, & in what case god found him, it was the straungest miracle

that might be, to haue a wolfe become a sheepe, a man so raging and horne mad, to shead the bloud of martyrs, to be straightwayes turned to a shepheard, and to haue so gentle and milde a spirit: and a man full of pride, to be so humbled: a man that was before drunken with the honours of the worlde, to submit him selfe to all rebukes and slaunders: for him that resisted God, to take y yoke vpon him, and to desire nothing, but to be seruant of Iesus Christe, against whome he had fought. Marke I say, suche a wonderfull chaunging, that it is not without cause that S. Paule crieth. *Honour and glory be giue to God.* Notwithstanding, although Gods dealing be not altogether such with vs, yet haue we good occasion both great and small, to magnifie the exceeding goodnesse which he hath made vs feele. For hath not God plucked vs out of death, and from the bottome of hell, and called vs vnto him selfe? And is not this inough to rauish vs with the praise of God, seeing we knowe y it is impossible for vs to doe so much as we ought to him, if we will confesse howe much we are bound to him? Let vs learne therefore, howe oft so euer we thinke vpon our redemption, and howe euery one of vs hath bin brought to the knowledge of the Gospel, to be touched to the quicke with this affection, and this burning zeale which was in S. Paul, to the end that at the last we may shew, that

y we cannot fully do our dutie, in  
 praising God as we ought. And  
 if we can not do our duties so far  
 forth as we ought, God him selfe  
 maketh satisfaction for vs, when  
 we confesse our weaknesse: & it is  
 a great matter, when we know y  
 he accepteth this sacrifice of hum-  
 blenesse: y if we say only: O Lord,  
 I see that I am so much bound to 10  
 thy mercy, that I am euen swal-  
 lowed vp with it, when I think of  
 it: these few words being spoken  
 with a true hart will content God,  
 and he will account of them, as of  
 a most sufficient payment. When  
 we see y God doth so accept of  
 vs, haue we not much more mat-  
 ter, & far greater occasion to put  
 forth our selues, to do that which 20  
 S. Paule sheweth vs in this place?  
 And how can we excuse our sel-  
 ues, if we be so slack and such vil-  
 laines, y we will not vouchsafe to  
 confesse so much as y obligation  
 wherin we are bound to God, se-  
 ing y he hath thus magnified his  
 mercy toward vs, and called vs to  
 saluation? Yet haue we to mark y  
 titles which S. Paul here giueth to 30  
 God. He calleth him King of the  
 worlds euerlasting: and afterward  
 he calleth him Immortall. He cal-  
 leth him inuisible, and only wise.  
 It is true, that these titles alwayes  
 belong to God, but S. Paul refer-  
 reth them to the matter he spake  
 of: to shew what difference there  
 is betweene God and vs. For by  
 this meanes, he giueth greater 40  
 glasse to y grace which he vseth,  
 and which he bestoweth & pow-

reth out for our saluation. If we  
 had any worthinesse in vs, which  
 might come any thing neere to  
 this glory of God, which he men-  
 tioneth here, yet could we not  
 choose but be bound to him: but  
 when we knowe that we are but  
 wormes, and that there is nothing  
 in our nature but wretchednes &  
 miserie, y there is neither life nor  
 strength, nor else what so euer, &  
 come to this infinite highnesse,  
 which is God: this ought to moue  
 vs much more to set foorth his  
 praises. We see then what S. Paul  
 shot at, when he gaue God these  
 titles, that is to say, when he clo-  
 thed him with immortalitie, with  
 glory, with euerlasting rule and  
 wisdom: it is to the end that men  
 should humble them selues, and  
 exalt the maiestie of God, as it is  
 worthie. And moreover, S. Paule  
 meant to giue vs here a generall  
 rule, which we ought to kepe and  
 obserue, thinking vpon our re-  
 demptio. For if a man aske vs why  
 God hath chosen vs, why he hath  
 lightened vs, & hath left so many  
 miserable and wretched in blind-  
 nesse, why he chaunged vs, and  
 turned vs to him by his holy spi-  
 rit, and other remains in their  
 hardnesse, we cannot say, that we  
 are better then they, and therefore  
 God preferred vs before the who  
 he left alone, neither that we are  
 worthier then they: there is no  
 such matter. What then? We must  
 come to that which is spoken in  
 the eleventh to the Romanes.  
 When he speaketh of the iudge-  
 E.v.                      ments.



ments of God, he crieth out. How incomprehensible are thy wayes? and who hath giuen him, that he should recompense him? Who can brag, that he hath brought any thing of his owne, that he may say, that God should be moued to loue him more then other? No no, men are void of all goodnesse, there is nothing in them, but confusion and shame of face, & God accepteth & calleth whom he list, and calleth them in such sort, that there is no goodnes in them, but he chaungeth them, and renueth them by the grace of his holy spirit, that where they were inheritours of death, where there was nothing in them but curse, he reformeth the to his image, he planteth life & an vncorruptible seed in them. When we knowe these things, what can we say, but be astonished, and cry out as S. Paule doth there. What a bottomelesse pit is the grace of God? and how incomprehensible are his wayes? So then let vs marke well, that we shall neuer knowe our redemption throughly, vntill we come to that astonishment which was in S. Paul, and which ought to be in all the faithful. And this is it in sume that we haue to mark vpon this place. But to y end that that which we haue touched in fewe words, may be better and more fully vnderstoode, when S. Paul calleth God, King of worlds, he meaneth, that we must not presume to measure him according to their sense and reason. Why so? What are we, but

a shadowe which riseth vp suddenly, and by and by vanisheth away? What distance then, & what difference is there betwixt God and vs? And who can reach vnto this highnesse which is in his vnmouable counsell? And therefore, if we wil iudge rightly of y workes of God, let vs learne to bridle our senses, and not play the colts that haue broken lose: for we can not clime so high as that euermlasting kingdome is, seeing we are but creatures, which passe away straight way, and change at enery turning of a finger, and there is no certaintie in vs. Seeing the case standeth so, knowe we that we must reuerence the great secrets of God, for we can not know the by our reason. For the better confirmation hereof, he addeth, that *God is immortall*. Not as the Angels are, neither as our soules are, but as it is saide in an other place, that God only hath immortalitie <sup>1. Tim. 6.16.</sup> in him selfe. True it is, that GOD created the angels with this condition, that they should be immortal, and should liue for euer: the soule of man likewise perisheth not in death, it is not put out: but yet if we marke howe our soules are immortal, it is not of their owne nature, this vertue of life is not shut vp within them, but it is borrowed, and commeth an other way. For so much then as it pleaseth God to mainteine our soules with his vertue, in this respect they haue a being, and haue a remaining: and hence commeth their

their immortalitie. As much is to be saide of the Angels of Paradise, if God did not keepe them in that state which he gaue them, they woulde come to naught. Therefore it is not without cause that here S. Paul calleth God immortal: and thereby sheweth, that there is no life in vs, and if we be so foolish to persuaide our selues, that we liue by our owne vertue, we abuse our selues too much: seeing it is so, that we hold our life at Gods hand, let vs confesse, that he giueth vs all the rest likewise of his meere grace. And in calling him, Inuisible, he sheweth, that it is not in vs to seke him out to the bottome, and to sound his secret and hidden things: for the more that men strine to busie them selues in searching beyond measure the secrets of God more then it behooueth them, the more shall they vanishe away, and become fooles. And therefore we haue to note, that S. Pauls meaning is, to instruct to sobernesse and reuerence; when he calleth God inuisible. We see also the pride that is in vs, that if the question be to talke of God, euery man will haue his mouth open to speake at aduenture: and in steed of praying him to open him selfe vnto vs, so farre forth as is expedient for vs, there is not one of vs, but he is too too rash, to speake what so euer commeth into his braines without further consideration and thinking of it. Seeing then such a boldnes in men, let vs

not thinke it straunge, that Saint Paule would bridle them here, shewing them that God is inuisible, to the end, that they be not too curious, to inquire after him beyond measure. It is very true, that God is in such wise inuisible, that he declareth him selfe vnto vs by his liuely image, which is our Lorde Iesus Christ. Trueth it is, that he keepeth backe many secretes which are hidden from vs, and we can not attaine vnto: for if he should shewe him selfe vnto vs in all perfection, what humblenes would there be in vs, seeing that as yet, we can not be beaten downe with our ignorance? And although it be cleare proued to our faces, that our wits are so simple, so rude, so small, so grosse, that it is a wonder to see vs, and wee may bee ashamed: yet will we be fine and subtil, and euery one of vs will be aloft, vntill we breake our neckes againe. If then God should reueale him selfe fully vnto vs, howe would men put forth them selues, I pray you? Therefore it is good for vs, y our Lord declareth him selfe in portion and measure, as the scripture also speaketh, that the knowledge of God is giuen to euery one, as it pleased our Lord Iesus Christ, and as he knoweth it to be profitable for vs: and yet notwithstanding, God doth not wholly hide him selfe, but he sheweth him selfe to vs, to the end that we may knowe him, so farre forth as it is expedient and meete for



for vs. He doth not enuie vs, but we may knowe so much of his secrets as is good for vs: but let vs remember first of all, y he is inuifible as touching him self. Whereby we are put in minde, that we can not knowe him, but by the meanes of our Lord Iesus Christ. And this is the reason why he calleth him selfe in scripture, the Image of the inuifible God: for it is as much as if the holy Ghoste should condemne all our foolish speculations which we vse to forge, when there is any question to thinke vpon God: euery man imagineth what he listeth: for when men frame them a God after this sort, they wrap the selues in a thousand errours. Therefore let vs be content to be brought to Iesus Christe simply, to the end y to behold God, we may learne to rest our selues wholly vpon him, bicause he is his image. And this is it that we haue to remember. And moreouer, let vs be content, to know y which we haue lerned in the schole of our Lorde Iesus Christ: he is y image of God, yea, y perfect image, wherewith there is no fault to be found. It is not a draft halfe drawen, for in him dwelleth all the fulnes of y godhed. And it is said moreouer, that in him are hidden al the treasures of wisdom & vnderstanding. Yet notwithstanding, our Lord Iesus Christ sheweth vs God his father, so far forth as we are able to bear him, y is to say, so far forth as we are able to vnderstand, and also so

far forth as it is profitable & necessarie for vs. Let vs be content with that measure: for he y wil be too curious, & would surmount y schole of our Lord Iesus Christe, will cleane drowne him selfe: and it is as if a man should despise to heare Iesus Christ when he speaketh, and to behold the cleannesse which he sheweth vs in his Gospell. True it is, y we knowe but in part, as S. Paule saith in an other place: we haue but only a tast of y knowlege of our God, we profite in it from day to day, so that the whole course of our life, is but a way, and we shall neuer come to fulnesse of knowlege, vnlesse we put off our flesh: as it is saide, that we can not see God as he is in his glory, vntill we be wholly made like vnto his image. But yet so it is, that he also shall be accomplished in vs which S. Paul speaketh of, y is to say, that in the midst of our imperfections, in the midst of our rudnesse, we shall not cease to see God face to face, to haue a priuie knowlege of him, that he will therein shew him selfe truly to be our father, as our Lorde Iesus Christ protesteth, saying, that he counteth his disciples friends, & not seruants: for a seruant shall not knowe his maisters counsell, but I haue shewed my selfe, saith he, familiarly to you, and haue reueiled vnto you y secrets of God my father. And this is a maruelous order y our Lord Iesus vseth toward vs, to wit, y he giueth vs not a perfect knowlege while we are in

in this mortall life, but according  
to our capacitie: and yet teacheth  
he not to reuele that, that is good  
for vs, so that we knowe God fa-  
miliarly, & haue free access vnto  
him, we vnderstand his secrets, so  
farre forth as it is expedient and  
profitable for vs. And thus much  
we haue to beare away vpon this  
word, where S. Paul calleth God **20**  
inuisible. And surely a man would  
thinke, that this doctrine were  
now sufficiently well vnderstood.  
But what? We see howe the mi-  
serable world wandreth, and go-  
eth astray, through it owne foolish  
rashnesse, and estraugeth it selfe  
from God, and yet keepeth nor  
the way. If this one worde were  
well vnderstood, first of all, all **20**  
rash boldnesse would be cleane  
beaten downe in vs: for euery  
man would knowe, whether goe  
we? In going about to knowe  
what God is, we enter into a bot-  
tomlesse pit, & is incomprehensible.  
But what? We thrust our selues  
into it, and neuer thinke on it, as  
I saide. And by this meanes it is,  
that men are giuen to so many **30**  
errours, to so many wicked and  
diuelish fancies: eue because they  
knewe not, that God is inuisible.  
For they would haue thought  
thus: We must seeke him in his i-  
mage: God can be knowne by no  
other meanes, but by beholding  
him in our Lorde Iesus Christe.  
Therefore it is impossible for men  
to be brought to this reason, as we **40**  
see they haue alwayes this phren-  
sie that carrieth them away, that

they would vnderstande more  
then behoueth them: and in the  
meane season, they wander vp &  
downe the fildes, and we knowe  
that there is but one onely way,  
which can bring vs to God, as it  
is said in the 15. of S. Iohn, I am y  
way, the truth, and the life. Ther-  
fore we must practise this doctri-  
ne so muche the more, and exercise  
ourselues in it, that we may come  
to Iesus Christe, and being come  
to him, may suffer ourselues to be  
taught in his schole, with al hum-  
blenesse: and that in knowing him  
we may say also, that we knewe  
God, so farre forth as was profi-  
table for vs, & so far forth also as  
our nature could beare, vntill we  
be fully made new in his heauen-  
ly glorie. And herein we see, after  
what a strange sort god worketh,  
and how it pleaseth him to ligh-  
ten vs with the knowledge of his  
Gospell. As for him selfe, he is in-  
uisible. It is true: but yet he fin-  
deth the means to shew him selfe,  
that we may see him. And how is  
it? In our Lord Iesus Christ. Thus  
haue we to consider, that faith is a  
miracle of God, whereby he ma-  
keth him selfe to be seene of vs, al-  
though he be hidden from vs, and  
we can by no meanes come nigh  
vnto him. And thus we see, howe  
there are two things contained in  
faith: the one is humblenesse, the  
other is glorie. Yea, for we must  
thoroughly humble our selues. If  
wee thinke that wee are poore  
blind men, we shal know, that we  
can in no wise comprehend the  
maie-



maiestie of G O D, neither come  
nigh vnto it. And thus must faith  
beate downe all pride and pre-  
sumption in vs: but on the other  
side, we may well brag and boast  
our selues in the goodnesse of  
God, in that it hath pleased him  
to exalt vs aboue the measure of  
our senses, to the end that wee  
should knowe him, although by  
nature it could not be done. Af-  
ter that S. Paul hath giuen this ti-  
tle to God, to call him inuisible;  
he addeth, that he is only sage.  
Whereby he sheweth, that when  
we speake of God and his righte-  
ousnesse, all reason and wisdom  
of man, must be ashamed and a-  
mazed. Let not men therefore  
thinke at their pleasures to con-  
troll that, that he doth, and to dis-  
pute against him: for without any  
word speaking of his, this wise-  
dome that is in him, must needes  
set a barre against vs, being such,  
that if we wold go about to haue  
but one drop of it in our selues,  
we were mad men? What is then  
y wisdom of men? Nothing but  
double follie. Why so? For they  
would rob God of that which be-  
longeth to him, they would spoile  
him: and in so doing, they do but  
cast away them selues. And thus  
let vs beare well away, (as I haue  
said already) that S. Paule spea-  
king of the wisdom of God, ma-  
keth a comparison betwixt him  
and the creatures, to the end, that  
when there is question of our sal-  
uation, we may know that we are  
nothing, that we can do nothing,

that there is neither worthinesse,  
nor value in anye; and that more  
is, that there is neither life, nor  
strength in vs. And feeling that all  
these things are in God, we must  
runne to him, praying him that it  
would please him according to  
his will, knowing that all our  
wisdom standeth in this, to be  
subject to him, beseeching him to  
drawe vs out of the bottomlesse  
pit of death, and to make vs part-  
takers of that life, whereof he is y  
wellspring and fountaine: request-  
ing him to call vs to his king-  
dome, from whence we were shut  
out and banished. And although  
we be nothing but a shadow that  
quickly passeth away and vani-  
sheth, that he wold giue vs a ste-  
dinesse in him selfe. And yet see-  
ing he saith, *Glorie be giuen to him  
for ever*, let vs knowe, that herein  
men are cast downe in them sel-  
ues, and made worse then naught:  
as if he should say, that we must  
not seeke the matter of our salua-  
tion in men, nor aske what God  
hath found there, that he should  
be moued to doe vs good, not a  
whit of all this: but let vs glorifie  
him, to whome belongeth al glo-  
rie, and that not onely for a blast,  
but let vs continually preach and  
set forth the praises of God, both  
in life and death. And yet it is not  
meant, that we may not reioyce  
our selues in god, as we haue shew-  
ed: but because men separat the  
selues from him, they must disco-  
uer their shame and ignominie,  
and ynclothe them selues of all  
good-

goodness, and knowe, that they  
haue nothing in them but enuies-  
nes; as we haue declared before.  
Well may we haue some life; well  
may we haue some wisdom; if we  
cast our eyes vpon God. Yea but  
howe? The life y<sup>e</sup> is in vs is giuen  
vs of his diuine goodness, so y<sup>e</sup> is  
his, & all the praise must be giuen  
to him. Therefore we haue no life  
of our own; and whereof we may  
brag our selues: but let vs know,  
y<sup>e</sup> God maketh vs partakers of y<sup>e</sup>  
life which is in him; reseruing al-  
ways to himselfe and with himselfe,  
the praise which he deserueth. As  
much may be said of wisdom; for  
we are poore blinded men, but in y<sup>e</sup>  
God instructed y<sup>e</sup> in his truth,  
we are wise. For what is the Gos-  
pel, but a perfectioe of al wisdom?

1. Cor. 1. 7. As S. Paul calleth it. And God gi-  
ueth it vs in such sort, that he re-  
knowledgeth it alwayes for his  
loue. For he doth not giue much  
wisdom; to spoyle him false of it,  
to lessen or diminish the worth of y<sup>e</sup>  
y<sup>e</sup> he hath: but rather to this end,  
y<sup>e</sup> his glory may more appeare; &  
men may perceiue it as it is pow-  
ered out vpon all his creatures. And  
so is his glory likewise. And why?  
For our Lord kepeth not his glory  
shut vp within him selfe; but ma-  
keth vs partakers of it. After y<sup>e</sup> he  
hath cleane spoiled vs; & brought  
vs to utter confusion & shame; by  
discouering our filthines; so that  
we may be ashamed of our selues,  
he claddeth vs with his oyle of glo-  
ry. But he doth not do y<sup>e</sup> end we  
should challenge it for our own; for

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y<sup>e</sup> were too shamefull a sacrilege,  
but to the end y<sup>e</sup> we should reioyce  
in him, as he saith by the Prophet  
Jeremie: & S. Paul also alledgeth it Ier. 9. 23.  
1. Cor. 1. And this is in summe y<sup>e</sup> we  
haue to note vpon this text. After-  
ward S. Paul returneth to y<sup>e</sup> which  
he had begun to say to Timothy.  
He had exhorted him to do his of-  
fice well, & to execute faithfully,  
y<sup>e</sup> so high & hard a charge as God  
had committed to him; but because  
Timothy had need to be authori-  
zed, to y<sup>e</sup> end y<sup>e</sup> his doctrine might  
be reuerently receiued, (for he was  
a yong man, & therefore might ea-  
sily haue bene despised,) S. Paule  
hath giue him authoritie; as requi-  
site it was; to y<sup>e</sup> end y<sup>e</sup> he might e-  
disse y<sup>e</sup> Church. Yet notwithstanding,  
because there were many, ei-  
ther light headed fellows, or pus-  
sed vp with pride, which slandered  
S. Paul, it was requisite also for  
him to shew y<sup>e</sup> he spake not in his  
own name, y<sup>e</sup> he brought nothing  
of his own, but that he was sent of  
God, y<sup>e</sup> our Lord Iesus Christ had  
giuen him that preeminence, that  
he spake, as it were, in his name, &  
in his person. And this is y<sup>e</sup> reason  
why S. Paule made mention of his  
faulces which he had committed;  
and of his conversation, and mag-  
nified the goodnesse of God, for  
that he was not farre from beeing  
utterly cast away, because he had  
bene a little while an enimie of  
the faith. And this serued for a fur-  
ther confirmation of his doctrine;  
as we see a miracle y<sup>e</sup> God wrought,  
in changing him so soone: So  
then,



then, after that Paule hath thus established his owne authoritie, and Timothies also, he commeth to his matter: *Saunt Timothie,* (saith he) *I command thee as thou hast heard, yet according to the propheties which were before of thee, so the end that thou fight a good fight in them, having faith and a good conscience.* It is not without cause that S. Paule thus exhorteth Timothie: for (as he saith in another place,) It is no small charge to gouerne the house of God. For God will haue his truth maintained in the Church, and it is a pillar as it were, to hold it vp by, it is the keper of it, & God hath there bestowed all the treasures of his heavenly secrets. Therefore, when God maketh a man a shepheard, it is a charge so high and honourable, that it is not possible for vs to come to any passe with it, vnlesse we strue with our selues, but not with our owne might, but as God shal worke in vs by his holy spirite. And this is the cause why S. Paul thus exhorteth Timothie. And so let vs marke, that he speaketh not to him only, but to all y people: for it was requisite (as we haue said) for Timothie to be holpen, because the world was neuer without fantastickall spirits, without poude men, which were full either of enuie, or ambition. And therefore it is, that S. Paule exhorteth Timothie, not that he onely should haue the care alone, and were not diligent inough to doe his office: but it was requisite that

it should be knowne, and shewed to all the companie. Nowe let vs examine by pteemeale, as the time will suffer vs, the points which are here touched. S. Paule calleth to Timothies remembrance the propheties which had bene of him, before he was called to this charge & office: for because God would vse this man in great matters, he gave a greater allowment of him, then he did of others: for we doe not reade of all them that were made shepheards, that they were called therunto by propheties. Therefore Timothie had this peculiarly aboue all other, according as God sawe it needfull. And in deede, because he would vse him among the Iewes, and his father had bene an Heathen, he was not so fit, and so well accepted of. Besides that he was yong, which also might haue hindered his receiuing, and haue caused men not to haue vsed him so reuerently, as meete was they should. Therefore it was Gods will to confirme this man, that men might knowe that he had lent him his hand, and that he was authour of that charge which was committed to him. Saint Paule bringeth this to his minde at this time, to stirre him vp so much the more to execute his charge, and to continue in this so excellent a grace of God, and to see that it be not decayed and come to naught through his negligence, as hee maketh mentio in another place. *Cap. 4-4*  
A man might thinke it strange that

that S. Paule willett Timothie to  
fight and warfare according to y  
prophecies, whiche were of him;  
for seeing y God had once spo-  
ken the word, it was not in Timo-  
thie, to frustrate God his purpose.  
When God sheweth any thing of  
vs, it lieth in him to accomplish it.  
For the effect of y word of God,  
hangerh not vpo the will of men.  
For what a thing were that? Yet it  
is our duetie, if God haue spoken  
the worde of vs, not to flatter our  
selues, nor to lean vpo our selues:  
but that, y God hath declared of  
vs, ought rather to be a spur to vs  
to make vs more carefull to strue  
with al y might we ca to come to  
that, y God hath called vs vnto.  
As how? Beholde, God hath cho-  
sen vs before the creation of the  
world, it lieth not in vs to turne  
vpside downe, that vchangeable  
purpose and decree of his. Such as  
God hath chosen, it is certaine, y  
God will conducte them, in such  
fort, y he wil make it wel knowne,  
y what he hath giue to his sonne,  
can not perish, as he hath spoken  
in the tenth of Iohn. Yet must we  
not vnder a shadowe of God his  
electio, we I say, that are faithful,  
rocke our selues one sleepe, and  
become careless: but must rather  
applie our selues to receiue Gods  
promises, whiche are certaine and  
can neuer faile: as by them he wit-  
nesseth vnto vs his fatherly loue,  
in that he chose vs to himselfe for  
his children and heires. Therefore  
we must be resolu'd in this point,  
that God wil out of doubt accom-  
40

plishe that whiche he hath once  
spoken with his mouth: yet must  
we not leaue off to cal vpon him,  
& runne to him, knowing our in-  
firmities: although we know that  
he will helpe vs, so farre forth as  
we haue need, yet must we not be  
slacke to call vpo him: for in sume  
we must practise that, that S. Paul  
10 speaketh of in the 2. to y Philip-  
pians. Seeing y we haue al things  
from God, seeing he giueth vs wil  
and might, and the verie doing it  
selfe, and all this of his free good-  
nesse, we must walke in feare and  
trembling, considering & weigh-  
ing well our owne neede and  
want: we must come to GOD, as  
poore beggers, seeing our owne  
20 infirmitie. Ho, we must not play y  
iollie roysters, we must not spred  
abroad our wings, but be carefull  
rather to hide our selues vnder y  
wings of our God, vnder his pro-  
tectio, to pray him to hold vs vp,  
to be our vnderprop, y he would  
help vs in al our necessities, which  
he seeth in vs. And this is it, why  
S. Paule saith now to Timothie, y  
30 he should fight according to the  
prophecies whiche were of him.  
For although God can not be fru-  
strate, but his purpose must needs  
come to passe, yet must we alway  
haue an eye to our office & dutie,  
& not reſt God. And (as we haue  
said alreadie) when God is so gra-  
tious to vs, as to preuent vs, and  
shew vs, that he hath chosen vs to  
40 himselfe, to y end that we should  
neuer perish: we must not there-  
vpon presume of our own vertue,



to rocke our selues on sleepe in a  
fleshly presumption. We may we  
boldly lift vpp our heades to re-  
ioyce in y grace of God, but yet  
we must alwayes remember our  
weaknesses, and aboue all thinges  
marke, y we are here made a pray  
for Satan, vnlesse we were holpen  
from aboue: because we are clean  
naked, and without all defence, 20  
were it not that God is our buck-  
ler. We must be watchfull there-  
fore, as we must be carefull to run  
alwayes to God, and call vpon his  
name. And this is the reason why  
S. Paule addeth the care y ought  
to be in Timothie, because God  
had spoken y word. To be short,  
(because we cannot go further at  
this present) let vs marke, that our  
Lord, in setting before vs his pro-  
mises, and shewing vs the bene-  
fites which he hath bestowed vp-  
on vs, and will bestow vpon vs,  
meanceth not hereby to rocke vs  
on sleepe; so that we should think  
no more vpon him, neither vpon  
our selues, & to make vs negligēt,  
but rather his mind is to make vs  
know our infirmities. Why doeth 30  
God shewe vs y he hath chosen  
vs? Because we were lost in Adā.  
Why doeth God shew vs, that he  
hath called vs of his meere grace?  
Because we cannot come to him.  
Why doeth God promise to con-  
tinue euen to the end, to giue vs  
suche constancie as cannot be o-  
uercome? Because we are not on-  
ly as shakeing twigs, but bycause 40  
we haue not somuche strength in  
vs as a flie: & how the diuill wold

get masterie of vs and ouercome  
vs streight waies, were it not that  
we are vpholden, & preserued by  
the inuincible power of our God.  
Although therefore we know, that  
there is nothing but feeblenesse &  
weakenes in vs, yea and that we  
are more the miserable creatures,  
yet must we rest our selues vpon  
the vertue of our God, knowinge  
that he is strong inough to defend  
vs, y his strength is strong inough  
to helpe our weakenesse. And so  
knowing what neede we haue to  
flie to our God, that we come to  
him & say, ah Lord, it may please  
thee to holde vs fast by y hand, &  
y we may remain alwayes hidden  
vnder thy wings, and y the diuel  
may finde no accessse or entrance  
into vs: be thou suche a fortresse  
to vs, as thou hast promised. And  
thus God assureth vs of our sal-  
uation, so that we may not doubt:  
and yet he will not that we rocke  
our selues on sleepe, nor take oc-  
casion to be negligent: but he in-  
structeth vs to humblenesse and  
carefulnesse, to the end that we  
may seek after him, & prepare our  
selues to fight alwayes in this wor-  
lde, vntill we haue gotten a full &  
perfect victorie, by y same grace,  
whiche he hath begone in vs, and  
whiche he causeth vs to feele.

Now let vs fall downe before  
the face of our good God, with  
confession of our faulkes, praying  
him that it would please him to  
forgiue them vs, & deliuer vs fro  
the curse wherein we are holden,  
if he would holde that rigour

against vs. And in the meane season, that he would reforme vs by his holie spirit vnto his image, so y we may alwaies aspire to him, walking in his obedience, vntill y

being taken out of this world, we be partakers of this ful righteousnes, wherto we haue now to direct our selues. So let vs say al. Almighty God, & heavenly father, &c.

The ninth Sermon vpon the first Chapter.

18. *San Timothy, this commandment comend I vnto thee, that according to the prophecies which wēt before the, thou shouldst by the fight a good fight.*

19. *Having faith, and a good conscience, which some haue put away, and as concerning faith, haue made signracks.*



I haue seene this morning, how that if GOD haue bestowed any grace vpon vs, and haue done vs this honour, to promise vs a safe conduct euen to the end, we must not therefore be negligent and carelesse, but rather be thereby so muche the more stirred vp to call vpon him, so much the more boldly, and strue by all means possible to bring that vertue to some thing which he hath put in vs. And this we must beare in minde to go on forward in our matter. Now S. Paul addeth, that Timothy fight a good fight, by vertue of the prophecies, which were forespoken of him. God had spokē the word (as I shewed you before) y he would vse this man in his seruice, to the end that the Church might be so muche the more sure, that he was not rashly put into his office, neither by mans fanisie, but that God had allowed his vocation. This only remained, y he should go on. And therefore it is that S. Paule saith, y by the he should fight y is to say,

Seeing y hast had many witnessers of the holie Ghost, and God hath thus allowed thee, take heede y bring it to some thing, that Gods purpose be not disappointed. Not y any mortall men cā disappoint that which God hath established fro heauē, but if we be careles, we do as much as in vs lieth, to turne vpsidown, & disappoint the counsell of God. This is it that S. Paul shot at, and not to dispute subtilly vpon y which cānot be done: but to shewe, y it is no thanke to men if the grace of God be not vtterly disappointed, because they put it not in practise, neither doe willingly submit them selues in that respect, wherevnto God hath appointed them. To be shorte, we perceiue better hereby, that as God hath put vs forward, and dealt more bountifully with vs then with other men, so we must be the more couragious to goe on, vntil we be fully come to our God. And for this cause we saide that the promises of God ought to serue vs in steede of helpes, to make vs goe on in well doing. For if we were in doubt, & could



in no wise be resolved within our selues, we shuld not be able to go on one foot, but shuld giue back from goodnesse, yea, and become starke naught: but when we know y<sup>e</sup> God reacheth vs out his hand, and leadeth vs, and thinketh well of that, y<sup>e</sup> we doe, we haue to take hart of grace therby, to surmount all the stoppes and staves that Satan shalbe able to lay in our way. And S. Paul doth not commaund Timothie onely to doe his office faithfully, to the end that he may be answerable to the propheties whiche were of him, but to looke to fight and wage battell: & that not without cause. For therby he putteth Timothie in minde, how y<sup>e</sup> he coulde not execute his charge which was committed vnto him, without great combats. And this is comon to all those which haue charge to preach y<sup>e</sup> Gospel. True it is, y<sup>e</sup> it pertaineth also to all the faithful: for we cannot serue God, but Sathan will resist vs, and we must needs fight against the assaults, which he will make against vs. Euerie man feeleth in himselfe how he is assailed on all sides, we neede not to go out of our selues to know what warres meane, and enemies that torment vs, & trouble: for as many thoughts and affections as we haue, so many enemies we haue, whiche turne vs away from y<sup>e</sup> following of God & his word. And againe, there are an infinite sorte of tentations, which Satan layeth crosse ouer our way: so be short, the faithfull haue, if

they wil serue God, they haue, I say, to fight, as well against nature, as against many tentations which Satan hath always at hand. But especially y<sup>e</sup> ministers of the word of God, (which are as it were ensigne bearers, & leaders of y<sup>e</sup> way to other) must needs fight, if they wil do their dutie: for y<sup>e</sup> diuel maketh as great resistance as he can, because the doctrine of saluation which is preached vnto vs by the Gospell, is as it were the soule of y<sup>e</sup> church, y<sup>e</sup> kingdom of our Lord Iesus Christ, y<sup>e</sup> blisse of men. And therefore the vtter destruction of Satan, must needs be at hand, and so this is the cause, why y<sup>e</sup> Gospel cā neuer be preached, but the diuel is in such a rage, that he goeth about to break off the course of y<sup>e</sup> Gospel: yea, and setteth as many on fire as he cā, with like madness: he hath many supportes, he will find at al times instruments enow in the world, as we know, y<sup>e</sup> vntill God haue changed vs, we are giuen to wickednesse, & bend our selues to nothing else. So this similitude, which S. Paul vseth, betokeneth much, when he willeth Timothie to fight: as if he should say, y<sup>e</sup> they that haue to preach y<sup>e</sup> Gospel, deceiue themselves, if they think to execute their office quietly, and without gainfaying, and do nothing but expound y<sup>e</sup> scripture. And why so? For the diuel can not abide that they should preach the worde of God purely, but he will resist it, he will practise, he wil haue a thousand deuises

Ier. 1. 19.

set against it, he will attempt all that he can. Therefore we must be readie to fight. And it is not onely in this place, that the scripture speaketh of it, but the rule that was giuen to Ieremie, is directed to all, when he saith, They shall fight against thee. So then our Lorde and GOD, doeth not barely exhorde his Prophete to beare the yoke, which he hath laid vpon his back: but he giueth him to vnderstand, that he shall haue many gaineſayers, and therefore that he prepare himselfe to it. For men hate the light of God, & endeuour, as much as in them lyeth, to put it out, because it discovereth their shamefullnesse, and filchinesse, and they seeke nothing else but libertie to doe euill in darkenesse. So then it cannot be, but whereſoeuer y word of God is preached, by and by there must needes be troubles, and muche sedition. For as we see the thunder moving in the aire, because the water which is there, cannot abide that the fire should mount vp: and when there are two things ioyned together, which are such enemies one to y other, they must needes strike one the other, & so bring forth a great violence: euen so fareth it with the word of God. For there is suche pride and arrogancie in men, that the heauens themselves ring of it. If a greene and moyſt peece of wood cannot burne without much ado, what shal become of our nature, which is so contrarie ynto the

righteousnesse of GOD, which sheweth it selfe in the Gospel? As Rom. 1. 17 S. Paule speaketh. So then let vs beare this well away, that all they that will serue God in preaching the Gospel, must first of all, & before all thinges, arme them selues, and prepare them selues to fight, beeing sure of this, that they can in no wise preach y word of God, but Sathan on one side will doe what he can to hinder them, the world wil be in an vprore, and be full of sourses: but we must haue this costancie to go on, & atchiue our purpose. And why so? After that S. Paule hath spoken of fighting, he addeth for comfort, & to sweeten the trouble, that might be in this worlde, that this fight is good: as if he should say, the issue of it will be happie: for we haue promised vs victorie, and we cannot be deceiued, as it is saide in this texte of Ieremie: They shall Iere. 1. 19. fight against thee, but they shall not preuaile. And thus our Lord sheweth vs, that the world wil be froward, & will alwayes resist the worde of God, and trouble them that bring it: but in the end, the wicked shalbe confounded. When they haue strouē as much as they cā, God wil not cease to triumph ouer them: yea, and this rebellion and rage that they haue shewed, shal serue to giue a greater glasse to the vertue, which our Lord giueth vnto his word. So thē, S. Paul hath here exhorted y ministers of y word of God, not to be disquieted, & out of heart, because they

G. iij.

shall



shalbe conquerers: yea, though y fight be very hard & sharpe, they haue to be thoroughly perswaded, that God will hold them fast by y hand, so that their enemies shall neuer ouercome them. But in the end, all that lift vp themselves against them, shal surely perish, & come to naught. Thus we see in few words, what we haue to mark in this place, to wit, that al they y are called to teache the word of God, must prepare the selues before hand, they must not come vnprovidid, but armed with heauēly power, to fight against Sathan and all his supportes. To this purpose, they haue to know, y Gods will is such, that Iesus Christ shall reigne in the midst of his epimies, 30 & the world shal resist the truth that is preached, y men may thereby be made more void of excuse, bycause they haue through their own vnkindnes & vnthankfulnes troden the saluation y was offred them, vnder their secte. Seeing y God hath thus appointed y matter, what remaineth, but y euerie one of vs make himself ready, that 30 we faint not and faile, when need requireth.

And what is it that deceiueth vs, when we are out of heart, but only that we imagined, we could preach the Gospel without gain-saying? A likely matter, let vs make God a lier. For they that so perswade themselves, wold make God belecue, that his word hath 40 changed it nature, & y he wil also change his purpose. Therefore it is

no maruell, y they which will be delicate, & perswade the selues y they shal not suffer much trouble in doing their dutie faithfully, are deceiued of their expectation, & are mocked of god. Moreouer, we haue, (as I haue touched before) 1. Tim. 4. good occasiō to cōfort ourselues, 7. in y it is said, y this fight is a good fight: as we see also in another place, I haue fought a good fight, I haue ended a good combat: he sheweth there, y the seruants of God, are not like to them y haue courage and stomache enough to fight: and when it commeth to y pinche, our Lorde disappointeth them of their strength. For in this fight we are assured, that God wil reach out his hand vnto vs, & the victorie is alreedy prepared for vs. So the, let his promise incourage vs, that we may go on to the end, seeing that Gods will is such, that in fighting we serue him: & this is not only for vs, which haue a speciall charge, but let all y faithfull also marke, when there are seditious people, y lift vp themselves against the word of God, & seeke nothing else, but to bring all to naught, or sow tares, to make ha-uocke of all, that it must needs be so, because God hath so apointed it. And moreouer, let the hope for this, such an issue, as S. Paule promiseth here, & dout not, but God will at length bring al his enemies to confusion & vtter shame. And therewithal, let euerie one of vs also for his owne part know, y seeing our Lord Iesus Christ is our head,

head, and our capteine, it cannot be, but our life must be as it were a continuall fight: for Satan who is a mortall enimie to y<sup>e</sup> son of God, will neuer leane the members of Christ in rest, but will torment the, and vex them: so y<sup>e</sup> we shall haue nothing but disquietnesse in this life: but be we of good courage in him that hath ouercome y<sup>e</sup> world, & let our trust in him be such, y<sup>e</sup> we dout not, but y<sup>e</sup> victorie which he hath gotten, is ours. Now let vs go on with S. Pauls text, he saith. *Having faith & a good conscience, whiche some haue put away, and are perished as in a shipwrack. Yea, are perished in faith.* Here S. Paul sheweth how the faithful, and seruants of GOD ought to be furnished to fight vnder the banner of our Lorde Iesus Christe, that is to say, with faith, & with a good conscience. Thus we must serue God, this is needfull for vs, we neither must, ne can want this: for by this word, faith, S. Paul meaneth good doctrine and pure, & that serueth to edifie y<sup>e</sup> Church withall, as we shall see more at large in y<sup>e</sup> thirde Chapter. And this is y<sup>e</sup> first thing that is requisite in them, who God sedeth to preach his word, to wit, y<sup>e</sup> they continue in pure doctrine, y<sup>e</sup> they find not out false imaginations, neither go astray from true religiō: but they must haue withal, a right vprightnes in them. For it is not inough for vs to teach other men faithfully, vnlesse we haue a zeale to edifie, & a care to the saluation of all men, and doe

with this affection to honor God, and to shew the way, and be an example to them, which are lead by our doctrine. So then we see now, why S. Paule ioyneth these two words together. For if a man send an other to fight against strong and mightie enemies, & he be vterly vnprouided, so that he hath neither armour, nor staffe, what shal he do? He will quickly be ouercome. Therefore we must be in good order, if we will ouercome such a mightie enimie as y<sup>e</sup> diuel is, & such a companie as Satan hath alwayes at hand to set against them that will serue God: that is to say, so many wicked and rebellious people, as are in the world, so many tentations which assaile vs on al sides. And this furniture is (as I haue saide) to haue faith & a good conscience: that is to say, to be defenced with good doctrine, & haue not only a zeale to serue God, but also an vprightnesse and roundnesse: that we be not lead away with couetousnes, or ambition, or else whatsoeuer. But, that this be our marke, that God be honoured: yea, & that we strue to shewe other the way, as we are bound. True it is, that this ought to be in all the faithful, we must all haue a good faith, and a good conscience: but yet they that haue charge to beare the gospel, must shew the way, & sound the trumpet. And this is the reason why S. Paul particularly comāderh Timothie, & in his person, al that are called to this office, to haue faith, that



that they may bring them into y<sup>e</sup> right way, which are gone astray, & that the purenesse whiche they hold in doctrine, may draw other to it, and that it may strengthen them, & so there may be vprightnesse in them also. And thus we see, y<sup>e</sup> this text containeth a common doctrine for all the members of the Church: but the shepherds, & such as haue y<sup>e</sup> office to teach, are especially exhorted to go before, & shew that it is not in vaine y<sup>e</sup> God hath called them to guide his people. And S. Paul commendeth in this place, aboue al things a good conscience, in that he saith, That some haue put it away, and are perished from the faith, as if a ship were drowned in y<sup>e</sup> sea. This worde, shipwracke, is not common in our tongue, but we cannot otherwise expound that, that Saint Paule meant. He taketh here a similitude of them that go by water, whether it be by ship, or boat. If they should be sunke by reason of any tempest, they were vtterly cast away. S. Paul saith, that they whiche turne away from a good conscience, and vprightnesse, are sunke by tempestes, as if a shippe should be sunke in the middest of the sea. Let vs take good heede therefore, that we keepe faith: for that it is, that holdeth vs vp, it is the prop of our saluation: if we be not well grounded therein, we are straight ways sunke in the bottomlesse pitte of hell. Thus we see y<sup>e</sup> S. Pauls meaning is to confirme the exhortatio, which he made to

Timothie, touching this vprightnesse & roundnes, & his dutie, & the dutie of all the ministers of y<sup>e</sup> word. This is verie notable: for it is as muche, as if S. Paule should shew vs, y<sup>e</sup> faith is so great a treasure, y<sup>e</sup> it is wel worthy to be kept. If a man haue a peece of money, he will not cast it away he careth not whither: but if he haue a cofer, or cupbord, there will he keep it fast locked, and haue his eye alwayes vpō it, y<sup>e</sup> no man steale it away. But golde and siluer are but corruptible metals, and suche as quickly pas away: faith is a thing farre more precious, as S. Peter saith. Seeing it is so, it deserueth to be so much the more diligently kept. And what is the cofer, or closet to keepe it in? It is a good conscience, saith S. Paul. For they that play with God, & make but a ieasting matter of it, when they once know y<sup>e</sup> Gospel, they are alwayes talking of it, & yet are giuen still to all their vanities, & are prophane persons, & shal at last be sunke and drowned. And why so? for they haue not kept y<sup>e</sup> faith, which was so singular & excellēt a gift, & deserued to be kept fast, & holden sure: bicause they made no count of it, God hath reason to make them perish from y<sup>e</sup> faith, and to be drowned. We shal better vnderstand this, if we consider the state of men during this mortall life. We are here, as it were in a sea. What is the life of man, & all the race of it? It is a saying. 1. Pet. 1.2. We are not onely passingers, as

the

the scripture teacheth vs; but we haue no stedfastnesse. They y<sup>e</sup> trauell on foote or on horseback vpon the land, are yet in good case, for they haue a certaine and sure way: but we must not onely marche in this worlde, as on foote, or on horsebacke, but we must bee as it were in the sea, and haue no sure nor stedfast way: wee are  
 10 as mē in a boate, which are alwaies as it were within halfe a foote of their death, and the boate is as it were a graue vnto them: for they see the water round about them readie to swallowe them vp. Such is our case, while we liue here. For behold on the one side the fragilitie that is in vs, which is more  
 20 floating then the water, wee doe nothing but runne away with the streame: and againe, all that is aboute vs, is but as a water that runneth on the one side, and on the other; and yet in the meane while, the windes, the stormes, the tempestes rise and rage at euery turning of an hande. Let vs  
 30 learne then, that our life is but a kinde of nauigation and sayling, whiche wee make by water, so that in this meane season wee are subiecte to many stormes & tempestes. Seeing it is so, what will beecome of vs, if we haue not a good boate, and be not well guided? We must needs sinke, the tempestes must needs drowne vs at euery instant. And this is it that  
 40 Saint Paule meant, shewing that all suche as thinke to play with God, shall in the ende feele an

horrible vengeance, for that they haue not kept this inestimable treasure of faith: but when God had lightened them, and shewed himselfe vnto them, and gaue them hope of saluation, they cast it into the winde, they played with it as with a cositer, whereas they shuld haue hidde this treasure in a good conscience, and withdrawn themselues, and bee not carried away by vanities of this worlde, to be tossed this way and that way with euery wind. Seeing then y<sup>e</sup> they haue not kept themselves so well locked vp, God punisheth the for beeing so light. And why so? For they drowne themselves, they are as it were in the  
 20 middest of the sea, and God suffereth a tempest to rise, and swallowe them vpper soudenly, as in deece they well deserued. Thus we see what Saint Pauls meaning is, and howe we may make our profite of this texte. It remaineth that euery one of vs imprint this doctrine in his hearte, and remember it often. And this is the  
 30 faith, that is to say, the knowledge of the Gospell, wherein God sheweth him selfe to vs, and it is an inestimable treasure. Seeing it is so, let vs take heed, when God hath once giuen it vs, that we keep it so, that we lose it not. And howe may that bee? For of our selues (as I haue often saide) wee are so fraile, that whatsoever  
 40 wee haue to day, is gone to-morrow: nay, it carrieth not so long: one minute of an houre is

G.v. enough



enough to deprive vs of all the  
 giftes that God hath bountifullly  
 bestowed vpon vs. This is our  
 case. Yet so it is, that God hath  
 not given vs faith, to the end we  
 shuld enioy it onely a little while,  
 & afterward be deprived of it, he  
 will y we possesse it for euer. And  
 howe may that be? He sheweth  
 vs here the way: and it is this, y we  
 go on forward with all reuerence  
 when God hath once shewed vs  
 the way of saluation, that there be  
 no hypocrisie in vs, but this vp-  
 rightnes and roundnes, which he  
 speaketh of in this place, and that  
 we be not light headed to be car-  
 ried away with our violent lus-  
 tes: that we be not also dou-  
 ble hearted to mocke God and  
 his grace. As we see that there are  
 many at this day, that would take  
 the Gospell for a cloke to couer  
 all their villanies with al, & thinke  
 that when they haue the name of  
 God in their mouches, their sinnes  
 are become halowed, and they be  
 cleane forgiven them. We must  
 take good heede, that we doe not  
 after this sort prophane the word  
 of God, but keep it in a good con-  
 science. And when we doe so, let  
 vs not doubt, but God will giue vs  
 a steddinesse y shal neuer be ouer-  
 come, although all the windes in  
 the worlde do blowe, and all sur-  
 ges and seas rise vp against vs, in  
 so muche that wee may seeme to  
 be in danger of drowning an hun-  
 dred times on a day, yet God  
 will keepe vs safe: for our sal-  
 uation is in his hand, and he hath

promised that he will be our kee-  
 per & faithfull guard. Therefore  
 let vs not haue an euill consci-  
 ence, let vs not despise this trea-  
 sure of faith, and let vs honour  
 God as we ought, let vs with-  
 drawe our selues from all vanities  
 & allurements of this world, that  
 we may be hidden vnder Gods  
 hand, as it hath bene sayd alwayes.  
 We haue therence to gather, y  
 we must not thinke it strange, if of  
 a great number of them whiche  
 were called to the Gospell, there  
 be a verie few that continue and  
 stand fast in it, and that we see e-  
 uery day so many backe sliders,  
 which scape & fall away from the  
 faith, & turne them selues cleane  
 from it: it hath ben so in all times.  
 And therefore it is not to be mer-  
 uelled at in these days, if wee see  
 suche a confusion. Why so? For  
 the world did neuer esteeme this  
 treasure of faith, and the doctrine  
 of the Gospell, as it ought. Thus  
 the most parte haue given them-  
 selues to foolishhe curiosities, and  
 then God did giue Sathan y full  
 raine, so that they fell into hor-  
 rible & feareful errors: they for-  
 ged theselues strange & diuclish  
 religions. And this is the begin-  
 ning & roote of al heresies, whi-  
 che haue liued in all times: euen  
 this, that suche as vnderstood the  
 Gospell, would shew them selues  
 as men ful of ambition and pride,  
 and in steede of dedicating them-  
 selues to God, take occasion to  
 vaunt theselues: wherevpon God  
 maketh them fall into such bloo-  
 kish

high absurdities, y<sup>e</sup> it would make  
our haire stare on our heades to  
heare what errors haue reigned  
in all times. But in these our days,  
bycause the world is come to the  
full measure of sinne, we must not  
be troubled and offended, if there  
be numbers of backe-sliders, and  
we be but a little handfull as it  
were, that stande fast in the obe-  
dience of our Lorde Iesus Christ,  
and in the puritie of his Gospell.  
For how doe they whiche haue  
knowne the pure doctrine of the  
Gospell, make their profite of it?  
We see that they care for nothing  
but light curiosities, all their adoe  
is but talke: they haue the Gospell  
at their tongues end, & there is all.

Nay, we may see a great sorte  
nowe adayes, that make the Gos-  
pell serue to their couetousnesse,  
to their deceiptes, & wicked prac-  
tises: yea, their talke is full of su-  
ger, and pleasaunt to the eare. But  
what are they? Nothing but netts  
layed to beguile their neighbors,  
and deceiue them, they will not  
make daintie of the name of our  
Lorde Iesus Christe, to worke  
their subtil & mischeuous prac-  
tises. Yea, we see that they vse the  
Gospel, but as in steede of a bawd:  
they cloke themselves with this  
couering, only to colour and hide  
their vilanies and filthinesse: in  
so much that oue new Testament  
shall serue a greate number, as a  
letter of whordome. And wold to  
god these things wer not known: 40  
but all y<sup>e</sup> world seeth examples of  
the. And do we meruell y<sup>e</sup> so few

stand fast, when we see y<sup>e</sup> name of  
God so villanously prophaned?  
If we woulde treade his maie-  
stie vnder our feet, we could not  
do him more spire, then when we  
doe so contemne his worde, that  
we mocke at it, & make no count  
of it. God must needs stretch  
forth his arme, to be reuenged  
vpon suche vnthankfulnesse of  
men, when they willingly cast a-  
way suche a benefite, and suche a  
treasure, as God offereth them.  
Thus must wee confirme our sel-  
ues, when we see so many rebel-  
les as there are nowe a dayes: and  
the that triumphed in the begin-  
ning, and shewed token of great  
zeale, doe not onely goe backe,  
and beecome colde, but kicke a-  
gainst our Lorde Iesus Christ, and  
are mortall enimies of the faith,  
are cleane drowned, and sunke in  
the deepest of the sea: when we  
see this, let vs haue no occasion  
to be troubled: nay, it must rather  
serue vs for a greater confirmati-  
on. And why so? For our Lorde  
and God doeth magnifie the ma-  
iestie of his woorde, when hee  
doeth in this wise punish them,  
that made a mocke & scorne of it  
before our eyes: whe<sup>n</sup> God casteth  
the into such a beastly blockish-  
nes, it is as much as if he shewed,  
it is to me y<sup>e</sup> this offence is done.  
Therefore, so oft as we shall see  
these backsliders, which knowe  
the Gospell, reuolt & turne their  
cores, know we that we must not  
meruel at it. And why so? Bicause  
they kept not this treasure of faith.  
And



And God hath shewed the their  
 vnthankfulnesse. But when wee  
 see them thus giuen vnto euill, &  
 deliuered vp to a reprobate sense,  
 & be no more ashamed to be sene  
 to leade a dissolute life: and that  
 some of them are dronkards, and  
 so mixt with all intemperaunce,  
 that they are murtherers of them  
 selues, both in soule & body: & o-  
 ther lead a dissolute life in whor-  
 dome, and passe no more for any  
 honestie, if men point at them  
 with their fingers, they care not,  
 they haue no more shame: other  
 robbe & steale: and we see them  
 altogether blaspheme God: yea,  
 we see that there is no more reli-  
 gion in them, when we see suche  
 monsters that haue put out all fee-  
 ling whiche God hath put into  
 all men, and hath ingrauen it in  
 them, inso much that we must needes  
 confesse, that there is a Iudge  
 aboue, and haue, as much as in  
 them lay, blotted out this know-  
 ledge, when we see these god-  
 lesse wretches whiche are thus  
 disorderous, surely we are out of  
 our wittes and starke blinde, if we  
 doe not perceiue a vengeance  
 that God doeth execute. And to  
 what end? To magnifie the ma-  
 iestie of his Gospell, and to shew  
 vs that wee must walke in greater  
 carefulnesse, and reuerence. And  
 thus must we take a new confir-  
 mation by it, whereas other filie  
 creatures are offended, when they  
 see some reuolte: for it is no new  
 thing. But yet it ought to make  
 vs tremble, when wee see men

thus raine themselves away from  
 all religion, and become beastes.  
 And yet wil such mates be angrie  
 if we call the by their names. Oh,  
 I knowe not what you meane by  
 this worde godlesse, such words  
 woulde not be vsed. Well sayde.  
 And why shewest thou thy selfe  
 to be suche an one? For who can  
 tell what a godlesse man is, if hee  
 looked vppon thee, and see that  
 thou art such an one? They there-  
 fore that art true patens, & loo-  
 king glasses for men to behold all  
 wickednesse in, and all contempt  
 of God, and goe about to sub-  
 uerte all religion, and bring it to  
 naught, woulde gladly that the  
 worde were not in vse. And why  
 so? That their wickednesse might  
 be buried. And Saint Paule did  
 boldly call them godlesse that  
 serued idols, when as they knew  
 the true God: and what shall wee  
 say of thee, that art as a dog, & a  
 swine, as al men see? Let vs learne  
 let vs learne to become so good  
 scholers by this texte, that every  
 one of vs may holde him selfe  
 hard laced, & his nose hard to the  
 grindstone: and seeing the world  
 is at this day so full of corruption,  
 let vs be so muche the more hee-  
 die, & haue this vprightnes, wher-  
 by our faith may be sensed, that  
 the diuell may haue no accessse  
 and entrie into vs. And that we  
 may be the more stirred vppe vn-  
 to it, let vs knowe, that while we  
 liue in this worlde, wee doe but  
 sayle, wee doe but make a voy-  
 age by water as it were, and there-

therefore shuld quickly be drow-  
ned and perishe, were we not  
fully stayed vpon the vertue of  
our God. But there is no other  
way for vs to be confirmed by him  
& by the grace of his holy spirit, e  
but by walking in vprightnesse.  
In the meane while, if we see  
many backsliders, knowe wee  
that it is no meruell, seeing there  
are so fewe that profite by the  
doctrine that is preached vnto  
them, and they that make a shew  
of yeelding and agreeing to the  
truth of God, renounce it in their  
whole life: but let vs therewith-  
all prepare our selues, after that  
wee bee thus once confirmed  
against such offences, let vs pre-  
pare our selues, I say, to see grea-  
ter confusions: yea, and more  
horrible a greate deale. And why  
so? For vngodlinesse increaseth e-  
uery day more and more. True  
it is, that God maketh his seede to  
be scattered this way & that way:  
yea, in despite of all tyrantes, whi-  
che go about by crueltie to bring  
the doctrine to naught: we see al-  
so that he maketh it increase. But  
yet what haue wee in the meane  
season? What religion is there?  
That is to say, what reuerence is  
there in them, whiche beginne  
to beleue the Gospel? They  
thinke to haue I cannot tell what  
fleshly libertie, but to submitte  
themselues to God and to his doc-  
trine, there is no talke. Let vs  
not meruell then, if there be so  
fewe, that stande fast in the obe-  
dience of the Gospel: for it see-

meth that they haue all conspired  
to resist God: as well greates as  
small are hornemadde against this  
doctrine: and if you will be sure  
of this that I say, looke vpon y life  
of men, and the state now a dayes,  
& you shall find witness es know  
of that, that I say, and more then  
is neede. Seeing the world doeth  
10 profite so euill with the treasure  
of faith, what may we looke for,  
but an horrible flood to swallowe  
vs vpe all, and that God do not  
onely bring in the tyrannie of the  
Pope againe, but more then a  
beastly Barbarousnesse, and we be  
utterly consumed and brought to  
naught, as we haue deserued?  
And this, I say, is to be feared. Yet  
20 must not they, to whome it hath  
pleased God of his gracious good-  
nesse to reueale his truths, bee  
troubled or offended beyond mea-  
sure: no, if heauen & earth should  
come together, and all the world  
shuld be confounded, yet must not  
they be discouraged. And where-  
fore? Because they haue scene of  
long time, howe the worlde pro-  
uoketh the wrath of God: and  
30 when wickednesse increaseth, and  
all thinges beecome worse and  
worse, is it not requisite that God  
worke for his parte, and shewe,  
what accompt he maketh of the  
sacred worthinesse of his worde,  
and execute suche a vengeance,  
that the world may perceiue that  
he cannot abide to haue his name  
40 so vily abused, & his worde moc-  
ked? Thus must the faithfull pra-  
ctise this doctrine. And so we see  
that



that it is a text very profitable for vs: for a little thing will make vs cast away our faith into the wind: so light we are, that the blessings that God hath bestowed vpon vs slip away verie quickly: & therefore we must be carefull to keepe them safely, and in good custodie: and aboue all, when we see that we are compassed & hedged about with so many tentations, and at this day, with more then euer, we must bee so well armed, that we say, It is true, that when the wicked leaue a good conscience, they vanishe away, and become nothing, but what shoulde that trouble vs? for a man to make a mocke and ieast of God, and to keepe his faith, these are 30 thinges that can not dwell in one man? What a thing were this. It were as if a man shoulde say, that God dwelleth in a stable full of dounge and stincke. Is not faith y thing whereby we are chaunged to the image of God? And if we shoulde mixe it with an euill conscience, were not that to turne vpside downe the order of nature? GOD cannot abide such villanie.

Therefore let vs mernell no more, neither be amazed, if we se numbers become backsliders, & fall away fro the faith, as they doe nowe a dayes. And for our owne parte, let vs keepe watche and warde, and looke our diligently, that Sathā take vs not at viwares, and that he make not breche, to haue an entraunce into vs, to tro-

ble vs, when we behold such and so fearefull confusions: but let vs alwayes thinke vpon this, y God doeth alwayes giue authoritie to his worde, and sheweth howe pretious a thing it is, that hee can not suffer, it to be scorned & mocked at, and that wee make a ieast of it, and so falsly and shamefully abuse it. When we see this, let vs be so muche the more confirmed, and say, well, it is true, we see too too well, that all thinges are in suche a disorder, that all is out of square, yet so it is that whē God sheweth and sendeth suche a iudgement for the dispising of his worde, wee may know thereby, that he can not suffer men 30 longe to abuse so pretious a thing, after suche a sort. And so when we se y contemners of God and his word, to make no other accompt of it, knowe we, that he giueth the ouer into a reprobare sense: and this is a certeine and vndeceauable witnesse of Gods iustice.

And thus haue the faithfull 30 to make their profite of all offences, and all tentations that may befall them: and in the meane season must flee to GOD, and pray him to strengthen them more and more, and confirme them in his worde. And so lette vs take heede that we make our profite of this doctrine, for 40 therefore it is layed foorth vnto vs, and let vs pray to GOD to confirme vs in it more and more, and till hee drawe vs out

of the fight where now we are, and wherein we must continue as long as pleaseth him to keepe vs in this worlde.

Nowe lette vs fall downe before the face of our good God, with confession of our faults, desiring him to make vs feele them in suche sorte, that with true repentaunce we may aske him forgiveness. And in the meane season, also that it would please him to correcte vs with his holy spirite, in suche sort, that when wee bee once entred into a good way, hee would sette vs forward in it more and more, vntill he bring vs to that perfection, whiche wee must drawe vnto. And bycause Sathan and the tentations of our fleshe and

the whole worlde doe so muche assaulte vs, that he woulde also glue vs the vertue of his helpe to withstande these fightes: and cease not for all that to be well assured, seeing the victorie is given vs, in our Lorde Iesus Christ, who hath promised vs, that he will neuer leaue vs helpelesse, but will shilde vs against all offences, that men cast in our wayes, and will not suffer vs to faint, if wee runne to his grace. Therefore let vs pray to him to holde vs so fast by the hande, that being stayed vpon his strength, wee may bee at defiance with all the assaults that Sathan shall be able to make against vs. And that he be not thus gracious vnto vs onely, but to all people and nations of the world, &c.

### The 10. Sermon vpon the first Chapter.

19. *Having faith and a good conscience, whiche some haue put away, and are concerning faith haue made shipwracke.*

20. *Of whom is Hymeneus and Alexander, whom I haue deliuered to Sathan, that they may learne not to blaspheme.*



Ycause we are not so touched with the iudgement of God as we haue need to be, it is requisite that we haue examples layed out before vs, not onely to stirre vs vp, but as it were to constraîne vs to thinke better on our selues, and

thereby learne to walke in feare and carefulnesse, setting before our eyes the like curse that shall fall vpon vs, as we see hath fallen vpon them which haue stubbornely set them selues to comfort all wickednesse. And this is y reason, why S. Paule, after that he had threatened them that made a

mocke



mock of God, in dallying with his word, faith, y<sup>e</sup> such me are deuoured and swallowed vp as it were in the midst of the sea, and God chastiseth them after such a sort y<sup>e</sup> they are deprived of reason and vnderstanding. He setteth downe two notable examples of suche a punishment of God: and nameth here two men, that is to say, Hymeneus and Alexander, which had beene men of fame and renowne in the Church. And in deede, Saint Paule speaketh of them, as of men that had beene very well knowne: yea, & as such as many made greace accompt of: but because they had abused the Gospell, as many hypocrites doe, God smote them with such blindness, that they beecame brute beastes: & were not onely backsliders which fell from God, but shewed themselves deadly enemies to all goodnesse. Saint Paule setteth them here before our eyes that euery one of vs may learne to walke in all humblenesse. And thus wee see this meaning of the Apostle, which is, to imprint that threatening which he used before, more deeply in the heartes of all the faithfull: to witte, that if we haue not a good conscience, our faith shall be taken away from vs, & we shall be made naked of the grace of the holy Ghost.

And yet we haue here to note that, that I touched before, that if God spared not these two men which had beene of great autho-

ritie & estimation in the Church, hee will no more beare with vs. Let vs take heede to our selues therefore: for it is no small matter to see those men, which were as it were Angels of God, fall: yea, & that deadly: and those that had beene for a season as it were pillars of the Church, to beecome as diuels. So the Apostle shoulde be constrained to hunt them out of the Church, and deliuer them into the possession of Sathan. And thus let vs marke the condition and state of these men for one rule. And wee see moreouer, howe Saint Paule, being moued with a right zeale of God, scrapeth them out of the number of the faithfull, because he knewe that they were vnworthie to haue any place or roome in the Church. So we see howe Saint Paule forgatte all fleshly friendshippe, and preferred Gods honour before his affections. For this Alexander, of whome hee speaketh, is hee that S. Luke also maketh mention of, to witte, which appeased the trouble & tumult which happened in the Citie of Ephesus. Truth it is, that by mans reason, Saint Paule seemed to be something bound to him, but he regarded not that, when the honour of God came in question. And that this man was hee, we may gather by good likelyhoode and reason, because he was an Ephesian: and Saint Paule wrote this Epistle to Timothy in consideration of that Church,

Act. 19. 35

Church, and setteth him out for an example, because hee was of good estimatiō there: And it was a thing, prayse worthe in it selfe, for Alexander to quiet a great sedition, & break it in sunder, which was not onely moued against S. Pauls person, but also against the Church. Yet we see that hee vsed not y<sup>e</sup> vertue of a Christiā. For if wee marke well what is recited in that place by S. Luke, Alexander speaketh as a worldling, with colorable reasōs in some sort to appease the trouble that was then moued: but he maketh no profession of his faith, neither putteth himselfe forwardes, as a witness of Iesus Christ. We see then that he was a man that did as it were swimme betweene two waters, whiche woulde gladly be couēted for a Christian, but yet woulde strike his top saile, and please the worlde. But God can not abide suche dissembling. And marke therefore howe he became blinde in the ende, and God depriued him of that grace whiche he had giuen him before. Euen so 30<sup>o</sup> fared it with Hymeneus, of whom Saint Paule will make mention againe in the second Epistle to Timothie, where he sheweth expressly how he was fallen from y<sup>e</sup> faith. For he helde that the resurrection was already past, he dreamed of a phantastical resurrection, as if the life which God promiseth vs, and this inheritaunce of heauenly glorie were here beneath.

This is to destroy all the ground

of our saluation as S. Paule also speaketh in the fiftenth of the first to the Corinthiās. We see an horrible blindness that befell to this Hymeneus, and yet notwithstanding, (as we saide before) he had behaued himself before in such order, y<sup>e</sup> he was greatly accepted of, & very wel knowen. And thus we see, that S. Paul was not here carried away with a fleshly affectiō, but submitted him selfe to a godly zeale. And for this cause he shutteth vp his eyes, that he might not be turned a side for any respect, & mainteined y<sup>e</sup> trueth of y<sup>e</sup> Gospell and the honour of Iesus Christ his maister, robbing mē of their faire clothes and shewes they had, not bearing with them the least iote y<sup>e</sup> might be. And this is a point whiche we ought to marke well, for we see how the world goeth now a dayes. Gods honour is so little set by of many: yea, and almost of all, that men had rather shew that they fauour mortall men, then offend them, although ther be good cause: and can be contented by this meanes to haue Gods name trodden vnder foote. If there be any wickednesse committed, as that god is blasphemed, or some great offence giuen to y<sup>e</sup> Church, reason would we should seeke to remedie it, but euery man draweth backe and no man setteth foote forward. Oh, I wil disquiet no mā, he is my cōsē, he is my friende, suche a man requested me. And we are so far from hauing a zeale to mainteine Gods honour and

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to



to set our selues against men, that we are out of hope to doe anie good in reforming and punishing sinnes that raigne amongst vs, & to take order for them: for euery mā is forsworne. These things are too too well knowne. And (as I sayde) wee see Gods honour troden vnder foote, wickednesse increaseth more & more, 10 and, y<sup>e</sup> poyson spreadeth throughout all the bodie. They that shoulde remedie this geare, become dastardes and cast downe the heade, they shut their eyes, and they also that might a little helpe it, dissemble matters, and not that onely, but if a man woulde coniure them in the name of G O D to doe their 20 dutie, they had rather inwrappe themselves in the same curse with the other, then shewe any token of good zeale. Therefore let vs marke this text so much y<sup>e</sup> better, where S. Paul sheweth vs, that although he was friend to these two men before, whiche he speaketh off, yea and they were men that had done deedes worthie to be 30 chronicled, yet he thundreth against them, bycause he saw them to be Gods enimies, for hee can not abide to haue good doctrine and the trueth oppressed in anie sorte whatsoeuer. If we will bee acknowledged & accompted off for Gods childre, euery one of vs must followe this example, & stay our selues no more vpon anie 40 thing whiche leadeth vs aside frō doing our dutie, when y<sup>e</sup> honour

of G O D commeth in place: let this I say, make vs forget all the rest. For it is meete that all mortal men should be laid aside, & al creatures stoupe, when we see the honour of God slake, or bee in daunger to be darkened, vnlesse we defend it. Moreouer, seeing y<sup>e</sup> S. Paule named these two bycause 10 they might be stūbling blockes, & it was requisite for me to beware of suche infection, let vs marke well, y<sup>e</sup> we must not couer mens honours, the case standing so that it is like to bring a common hurt and daunger to all the people of God: And this is a point whiche carieth good doctrine in it. I haue shewed already, howe wee are 20 bent: yea, & wholly giuen to these earthly & fleshly fauours, & how it hindereth and keepeth vs back frō seruing the glory of our God. And so it farreth when mans honour is to bee regarded. Why howe? Must a man bee thus defaced? Are we not bounde to couer sinnes as muche as wee can? Yes, yes: but wee must consider, 30 whether it lye in vs to do it or no. This is it we must inquire after, when we goe about to couer a mans dishonestie, whether wee hurte the Church of G O D or no: because hee might in the meane season powre out his poyson, to disorder & bring this man out of frame, and to marre that man. As we see these wicked 40 ones, when they are out of frame them selues, they would drawe all other into the like corruption,

on, and seeke nothing else but to infecte all: to be shorte, they woulde haue all men like them selues: and Sathan also eggeth them forward, to trouble y world more & more. We shall see a man be as it were a cōmon plague and yet we must couer his shame. And what gentlenesse is it I pay you by sparing one mans honour to bring a thousande to destruction, and suffer numbers to be ledde away by simplisitie, and haue them cast away? Therefore let vs marke that wel which S. Paul doth here: for he doth not beare with Alexander and Hymeneus, but disgraceth them, and setteth them as it were vppon a scaffold, not onely to put them to shame all their life long, but that after their death euen vnto the ende of the world, they may bee in ignominie and shame, and when they are spoken of, they may be detested. Seeing it is so, that Saint Paule did thus put these mento shame, as they were well worthie, let vs marke well, that when there be at this day, that shall trouble the Church of G O D, and go about to peruert the pure trueth, and bee a stumbling blocke to leade many men to destruction, suche men must be pointed at with the finger, as we haue seene also in the Epistle that went next before, where Saint Paule wil-  
 leth that they whiche liue disorderously, and giue euill example to the rest, bee marked and noted out, that other men

may take heed, and shunne them, and keepe no companie with the. But aboue all, they that attempt any thing against the doctrine of the Gospell, and seeke to peruerre the religion, they must needes bee dishonoured, and herein wee must vse no dissembling. And they that murmure, as there are alwayes that grunte against the trueth, and seeke occasion to blame the seruantes of G O D, when they vse that libertie whiche holy writte commaundeth them, must learne to holde their peace, vnlesse they will shew them selues open fighters against God, & that of set purpose. There are now adayes varlets, not worthie to bee spoken off, and yet hurt verie much. And if we compare them with Alexander and Hymeneus, it is sure that they deserue a greate deale more to be put to shame & ignominie, before all the world, then they. If S. Paule stucke not to name these men to their greate shame and reproche, must we be so nise I pray you, if a man beare some reproch, especially when he hath shewed him selfe to be an enimie to God, playing the rebels parte, and the vntained colt? And must they needes be angrie for it, vnlesse they shew openly that they meane to resist God, and his holy spirite, whereby S. Paule was gouerned, when hee thus named these two persons? For this cause are we constrained to speake against the Pope, and

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against all his mates: for they are  
 rauening wolues, which seeke no-  
 thing else, but to deuoure Christs  
 poore sheepe, they are poysoners,  
 they are in a worde mortall eni-  
 mies of our saluation, they are Sa-  
 thans hyred seruants, seeking no-  
 thing but the ruine and destructi-  
 on of the whole worlde. If a shep-  
 herd will do his dutie, shall he not  
 crie against the wolfe, when hee  
 shall see his flocke set vpon? And  
 we see the wolves going vp and  
 downe this way & that way, wee  
 see with what rage they go on: if  
 we holde our peace, shall we not  
 be traitours to y<sup>e</sup> Church of God?  
 shal not we be in fault y<sup>e</sup> the pore  
 soules perish? and will not God  
 aske vs an accompt? But euen as  
 we are coustrayned to crie out a-  
 gainst y<sup>e</sup> Papistes, so likewise whe  
 we see a wolfe in y<sup>e</sup> middest of the  
 flocke, and some daunger, must  
 we dissemble? If we the shut our  
 mouthes, will a man say wee be  
 shepherdes? Let vs learne there-  
 fore to marke them well y<sup>e</sup> trouble  
 y<sup>e</sup> order of the church of God.  
 And this will be done, if we make  
 them knowen, to the end y<sup>e</sup> none  
 be led away or deceaued, but that  
 they flee from them and detest  
 them. And this is it we haue to  
 marke vpon this place. S. Paule  
 tooke no pleasure to disho-  
 nour Hymeneus and Alexander,  
 but it was requisite for him to put  
 the faithfull in minde, to the end  
 that they shoulde not mixe them-  
 selues with them, and should not  
 be marred by their false doctri-  
 ns.

And so must we do now adayes.  
 We shall see these vermine that  
 seeke nothing else but to rotte or  
 venime the Church of God, wee  
 shall see them on one side, y<sup>e</sup> such  
 as are not very strong and con-  
 stant, they will bring them all out  
 of tast, and goe about to leade  
 them out of the way, if they see  
 them in a good way: and such as  
 are already dissolute & full of va-  
 nitie, they will make them brimme  
 full of venime against God and a-  
 gainst his worde, they kindle the  
 fire here and there, and by their  
 sladerous tongues, false reports, &  
 by their wicked words, they sow  
 their tares & wicked corruptiōs,  
 all this we see. And must we holde  
 our peace? must we shut our eyes?  
 shall we not play the parte of  
 dumbe dogs in thus doing? Thus  
 we see that they whiche haue the  
 charge to beare the word of God,  
 are taught here to do their dutie,  
 that by their silence and dissem-  
 bling, the poore sheep be not de-  
 stroyed of Sathan, & the wicked  
 haue fre course. And secondly, that  
 the faithfull doe open their eyes  
 well, as Saint Paule also speaketh  
 in the Epistle to the Romaines. *Rom. 16.*  
 Take a good vew saith he: for he  
 vseth y<sup>e</sup> word as if there were ar-  
 chers or harquebusiers, y<sup>e</sup> shot at  
 a marke: we see how they sharpen  
 their sight, what ame they take at  
 y<sup>e</sup> marke. S. Paul vseth such a simi-  
 litude, willing the to watch well.  
 And why so? To marke saith  
 he, all them which cause offence,  
 and peruerthe the pure religion,  
 whiche

which seeke nothing else but to  
bring y<sup>e</sup> seruice of god to naught;  
and also the peace of the Church.  
Let vs ame therefore & lay our le-  
uell as it were to that white, y<sup>e</sup> we  
be not deceiued by them; for o-  
therwise we cannot be excused.  
And this it is we haue to note vp-  
pon this text, as touching these  
two persōs, which S. Paul nameth. 10  
Let vs remember that also which  
was touched concerning Hyme-  
neus heresie. It is a fearefull thing,  
that the man whiche had beene  
faithfully taught in the puritie of  
the Gospell, and that by S. Pauls  
mouth, and had bene as it were an  
household guest with the Apostles,  
is fallen into so beastly a dreame,  
as to say, that the resurrection is 20  
already past. We see men die, we  
see the faithful tormented here be  
low, subiect to a thousand afflictions,  
and yet a man shuld persuaide  
himselfe, that there is no more  
hope of saluation, all is accom-  
plished and done, and we doe in  
vaine looke for the comig of our  
Lorde Iesus Christ, and haue this  
hope, that he wil deliuer vs out of 30  
this corruptible life, to make vs  
partakers of his heauenly glorie:  
that all this is beaten downe,  
and come to nothing, is not this  
an horrible and cursed thing? And  
yet we see that this man, whiche  
had beene so familiar with the A-  
postles, fell so. And why so? By-  
cause he played with the word of  
God, and was but an hypocrite. 40  
Therefore let vs tremble so oft as  
we here tell of this man: not that

we should distrust the goodnesse  
of God, for wee must be resolued  
that as he hath begonne, hee will  
make an ende, and if we be vnder  
his protection we cannot perishe.  
We haue the promise of our Lord  
Iesus Christ, who telleth vs that  
if we hold him for our shepeherd,  
hee will not suffer the diuell to  
haue any aduantage against vs,  
but he will display the vertue and  
power of his father, which shall  
ouercome all his enemies. There-  
fore we shall be well mainteined  
hauing Iesus Christ for our guide.  
But let vs learne of him to bee  
shepe, and to walke in his obedi-  
ence, and committe our selues  
wholy to his protection. And that 20  
we may doe so, let vs learne to  
feare, considering the fragilitie y<sup>e</sup>  
is in vs, for when we once know  
that the diuell might easily gette  
the vpperhande of vs, were it not  
that we are holden vp and streng-  
thened by another, it will be as  
a spurre vnto vs, to moue vs to  
haue our whole recourse to God,  
to call vpon him with all humble-  
nesse and carefulnesse. Moreouer,  
seeing that Saint Paule sheweth  
vs here the cause wherfore suche  
men were disgraced, y<sup>e</sup> is to say,  
were swallowed vp as it were in  
the gulfe of hell, and sheweth, it  
was because they had not that vp-  
rightnesse and roundnesse, which  
God requireth of his, seeing then  
this, I say, let euerie one of vs take  
this, I say, let euerie one of vs take  
good heede to him selfe, that we  
make good tryall of our liues.  
And this is in sume, that we haue



to marke vpon this place: Let vs come to that which S. Paule addeth saying: *That he deliuered the to Sathan, that they might learne to blaspheme no more.* Now to deliuer to Sathan is nothing else, but to excommunicate a man: and this kind of speache is grounded vpon good reason. For our Lord Iesus Christe beeing head of his Church, promiseth that he will be our king in such sort, that we shall be maintained by his power, and beeing thus armed, we may be at defiance with al our enemies. On the contrarie side, when we are once put a part and cut off as it were from the church, hauing Iesus Christe no more to bee our head, needes must we be set forth to the tyrannie of Sathan, for Iesus Christe reigneth among his owne.

And this is S. Pauls meaning, to witte, that he did excommunicate those two men, and cast them out of Christs flocke. And wherefore? That they might learne to blaspheme no more. A man might aske whether they stopped their mouthes or no: for it seemeth that this would rather be an occasion for them to take more libertie to blaspheme against God, when he had thus cast them off from the companie of the faithfull. While a man hath the name to be a Christian, and is taken amongst other men, he will yet haue some shame in himselfe, and although he be not so modest as is requisite, yet is he thus far bridled, that he would

not vterly be counted prophane and Gods enimie. But if a man be once desperate, he giueth himselfe from euill to worse, and becometh voyde of all shame: and hath his mouth open to blaspheme so much the more boldly. Why then did S. Paule vse this remedie against Hymeneus & Alexander, & saith, *it is to shut their mouthes & to stop them from speaking euill of God, and of his trueth, when he did thus excommunicate them?* Let vs marke also that these two men ceased not to speake euill with open mouth against y<sup>e</sup> Gospell, and to some out their villanies: and were so muche the more bolde, when Saint Paule had cast them out from among the faithfull: but yet they were no more so muche in credite as they were before, neither had they accesse to marre the good, and drawe the weake to destruction.

Howe soeuer it be, they had this marke of infamie: as if a man were burnt in the hand, he will no doubt speake euill of the Iudge, but yet he beareth his marke with him. We know that these gallow-clappers whiche are past all hope, will but mocke at it, they will speake against their Iudges with open throte, but they haue played their pottes well when they be in the hangmans handes, who bindeth them fast, and teacheth them to speake an other manner of language. A knaue that hath bene whipped & had his eares cut off, and

and hath beene banished, may speake as euill as hee will of them, that punished him. But what than? No man will beleuee suche vagaboundes, bee they neuer so impudent. So then they haue their mouthes stopped as it were.

So fared it with Hymeneus, and Alexander, when they were excommunicate by Saint Paule. Well might they still speake euill against the Gospell, and blaspheme against all good doctrine, but yet men knewe that they were cast out as wicked men, as vile goates that marred all the flocke, and that they were banished out of the Church of God: So this stopped their mouths, because no man would beleuee them whatsoever they could say.

Moreouer, Saint Paule sawe, that while they were taken for Christians, a man might say, I knowe not whome I may beleuee, see Hymeneus telleth vs this, see Alexander vseth suche speech: euen then as they when they were mixed with the faithfull, had acoesse to sowe their poyson, so Saint Paule on the contrarie side saith, that they can blaspheme no more. And howe so? For when they were excommunicate, all the faithfull were commanded to flye their companie. So we see that this remedie which Saint Paule speaketh of, serued verie well, & was very fit to stop these wicked men that they might no

more speake euill of the word of God.

Not that their mallice did not alwayes burne against it, nor that they deuised not what they could. Therefore, Saint Paule did not bridle their hardinesse, and madnesse of rage that was in the, but yet he disgraced them, so that all their falshoods had no more place, because he shut the doore against them, that they might hurte the poore faithfull no more. For while we are familiarly conuersant with the wicked, it will be hard for vs not to bee embrewed with their sinnes.

For how can a man walke amongest thornes and not pricke him selfe? how can a man touche whot pitche and such like filthe, and be not embrued? Therefore, it is requisite that they that seeke nothing but to marre all, be cast out farre from vs, and that euerie one of vs take heede to him selfe, that he be not carried out of the way by them? But what? It seemeth nowe a dayes that we seeke to destroy our selues wittingly and willingly. For as wee are commaunded in the fiftieenth Psalme to loue the true seruantes of God, & honour them, (as Saint Paule also saith,) seeing that yee follow them that are suche, & liue familiarly with them, that they may giue you good example, so shoulde we feare to mixe our selues with the wicked.

But cleane contrarie, if there be any disorderous & disolute persō,

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wee seeke nothing more then to be acquainted with him, and if there be any varlet that defieth God, y<sup>e</sup> dishonoureth his word, y<sup>e</sup> seeketh nothing else but to make hauocke of all, wee are glad to heare him, and to haue our eares full of his wicked talke. And doe we meruell if wee see many now adays, turned out of y<sup>e</sup> right way? A little leauen wil leauen a whole lumpe of dowe: so doe euill wordes corrupt good manners, & we seeke them, & are led with a mad lust after the to become yoake fellows with them. And therefore we neede not maruell that there be so many retchlesse creatures, that seeke nothing else, but to peruertere and marre all. And therefore must wee note this doctrine of Saint Paule so much the more: as for example, when there is a wicked man amongst vs that is noted and marked, that we may easily see his life is naught, as y<sup>e</sup> he is an ordinarie blasphemer, a denier of GOD, a drunkard, a contemptuous person, a whoremonger, a wicked liuer, if he be known to be such an one, euery man must be put in minde to eschewe suche a fellow: and if he haue no shame in himselfe, and blush not at his sins, yet that at the least his corruption may not draw further, and that he may be as it were cast off, that the faithful may as it were point at him with their fingers, vntill they knowe that he is sory for his wickednesse. And if this ought to be done generally a-

gainst them whiche doe nothing else, but cause troubles and offences by their wicked life, it ought to bee muche more obserued against them that blaspheme the doctrine of the Gospell, whiche sowe their errorres and wicked opinions, which set abroad their abuses to peruertere the puritie of the faith. Let vs learne to eschewe suche kinde of men, & cast them farre from vs, and also admonish them whom we see to be in daunger to be deceiued, and might be led away by the wicked talke of the vngodly. Moreouer, we haue to marke well the word that Saint Paul vseth, *To deserue to Sathan*. For by this meanes he sheweth vs, that we ought to be diligent to keepe companie with y<sup>e</sup> faithfull, and to hold the vnitie which God hath dedicate amongst all the members of his sonne. Our Lorde Iesus Christ pronounceth, y<sup>e</sup> he is so king of the Church, that all they that ioyne themselves vnto it, are vnder his protection, and he will defende them vnto y<sup>e</sup> end. Is not this a greater condition then we coulde haue desired, that the sonne of God voucheth safe to take vs vnder his hande and conduct, and that he hath care of our saluation, and that we are sure we shall neuer perishe, because he is almightie, and will therein display, (as he promiseth) al this vertue for our saluation? On the contrarie side when wee are separate from y<sup>e</sup> Church, we are as it were set forth to Sathan for a pray, by cause

cause God taketh vs not for his owne, and careth no more for vs. Is not this a threatening, to make vs not onely to feare, but also to tremble? True it is that there are a great sort in the Churche y haue some place there, which notwithstanding are not vnder Iesus Christes protection, but they that vnfeignedly become to be of the 10 flocke, and walke in obedience of the Gospell, are assured that God will holde them fast by the hand, and will not suffer the diuel in any wise to preuaile against them. Seeing therefore it is so, let vs learne (as I haue said alreadie) to follow the way y Iesus Christ our Lorde hath brought vs into, that is to say, because he hath es- 20 tablished a Churche amongst vs, and will haue his Gospell to be preached there, & his sacraments ministred there, let vs frequent the Sermons, not to thinke we haue done our dueties, when we haue listened to that that shal be said, but to profite in it, that with all reuerence, we may holde fast the doctrine which we shal heare, 30 and y the sacramentes may serue to confirme vs euerie day more & more, in the faith which we haue alreadie. If we followe this order, we may be thoroughly resolved y Iesus Christ hath vs in his keeping, and beareth rule ouer vs in suche sorte, that we can neuer escape him: although y diuel make neuer so many assaults against vs, 40 yet we shall be mainteined with a more high and mightie vertue.

And moreouer let vs feare (as I haue saide) to separate our selues from the Churche, and play the wilde beastes, as we shall see many that will neuer come to the Sermon, or if they do come thither, it is but to make a scoff of it, to conceiue some poyson, and to become daily more sharp against 10 God, and against his word. When we shall see them despisers and prophane persons, that they be neuer ashamed to spue out their poyson against the order of the Church, when we see such kinde of people, I say, let vs be afraide to be like them. And why so? For in y end, although men do spare vs, yet will Iesus Christ deliuer vs to 20 Satan, we shall be in the tyrannie of the diuell, seeing we would not be preserued by the grace of our Lord Iesus Christ. And moreouer, let vs be afraid, to be so cast out and banished from the companie of the faithfull, seeing that Iesus Christe medleth no more with them that are separate from the companie of his, and from his 30 flocke. And thus muche as touching the maner of speech, that S. Paul vseth, saying. That he deliuered them to satan, whom he excommunicated out of the company of the faithfull. To be short, there is an other point to be noted, to wit, that excommunication was not found out and forged by men at their pleasure: but it is a rule that our Lorde and Sauour Iesus Christ hath established amongst 40 his, which may not be broken: &

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whosoeuer goeth aboute to oppress it, sheweth plainly, y he is an enimic to faith, & to Christianity. So the, al they y fight against excommunication, they be Turks and Heathen, & let them no more abuse the name of Christianitie, to defile it as they do. For if it had beene brought in by any consideration of man, one might wel haue  
 10 saide, this is but mans deuise, let it be put down: but seeing our Lord Iesus Christ hath appointed it in his Church, he hath shewed, that he would haue it indure, not for three dayes, as there are some scornors that say that excommunication was but to serue til there were Christian Magistrates: but contrariwise we see that Iesus  
 20 Christ hath giuen vs suche a promise of his, that it ought to continue vnto the end of the worlde: when he saith, Whatsoeuer shall be bound in the Church, shal be bound in heauen. And we see how the Apostles practised this rule and this law, which was giuen by Iesus Christ. It is too too euident that they whiche goe aboute to  
 30 take away excommunication, shew in sume y they make no account of God, that they belecue not the holy scripture, no more then dogs, and make amocke of all Christianitie.

Let them dissemble no more, nor swimme betwixt two waters, the matter is too euident, & too heinous. So then let vs marke  
 40 well, that as oft as Saint Paule speaketh of excommunication, it

is not a custom lightly found out of men at their lust and appetite, but authorised by the sonne of God, and it is not lawful for vs to speake against it. And therefore it is that in the place already alledged by me in the first to the  
 1. Cor 5.1  
 10 Corinthians, Saint Paule saith, that by the authoritie and power of our Lord Iesus Christ, he deliuered that man to Satan, which had committed incest: so shewe that it is not the iudgement of man, which is done by mans authority, but he saith, that Iesus Christe is chiefe in it, and sheweth that the executiō is done by his ordinance, and by the law that he hath established: therefore we must holde  
 20 vs there, and neuer goe about to displace and breake it. Let this be for one rule. And let vs marke in the meane season, that if the Pope and all his haue abused excommunication, it is not to be saide, y therfore it must be put downe. For hath not the chaire of trueth, beene the chaire of lyes? Why? Then should men preache no  
 30 more, if we would stand so harde to the abuse, whiche hath beene committed in preaching. And what was the greatest abomination in all Papistrie, and the most detestable idol that was worshipped amongst them? was it not the Masse? And must we therfore lay downe the Lordes Supper, as though it were not Iesus Christes  
 40 institution? Must we I say, dispise it, because of the detestable corruption that was in the Masse?

gaine,

gaine, we see how baptisme was prophaned, and how the diuell falsely corrupted the things whiche were ordeined for mans saluation, yet if we should make nought of all, and tread all vnder our feete, what a thing were that? What should we doe any more with any religion, let the remembrance of Christ Iesus be vtterly put out.

So then the meanes to remedie this mischeife is to follow the rule that Christe gaue vs, to wit, that we excommunicate them whiche are of a wicked life, and them that haue caused some notable offence, that other may take example by it, and they that haue don amisse, may be put to shame, that thereby they may be stirred vp to runne to God, to pray to him that he would giue them this puritie of heart, whereof we haue spoken, to the end that in worshipping G O D, euerie one may alſo serue his neighbours.

And in the meane season, that we may haue no corruptions mixed among vs, to marre vs, & to bring vs to destruction: that this occasion may be cutte off, to the end that Sathan may be shutte out. Thus ought excommunication to be vsed, vnlesse we mean to withstand Iesus Christe. And so let vs mark, that when Saint Paul speaketh here of Alexander, and Hymeneus, it was not for their own persons so muche, as to giue a

general instruction to the church of G O D, that we may learne to walke in all carefullnesse: and if God haue called vs vnto himselfe, that we may know, that he will holde vs fast by the hand, vntil we haue ended the course of our life: he wil not suffer vs to be scoffers, nor hypocrites, but that we folowe the worde of the Gospell, with all simplicitie and vprightnesse: and that we may be watchfull to fight against Sathan, and his waged men, which daily make warre against vs, to seduce vs, and turne vs out of the right way. Therefore let vs take good heede vnto it, and be so watchfull, that by that meanes we may continue vnto the end, in the holie vocation wherevnto we were once called.

Now let vs fall downe before the face of our good God, with confession of our faultes, praying him that it would please him to make vs fele them more & more, & that he wold bring vs to such a repentance, that whereas we haue giuen occasion to blaspheme his name, he may be glorified by vs. And because we haue yet muche weakenesse in vs, & many finnes, that he would beare with vs, vntil he haue fully reformed vs, and made vs like to him selfe & to his righteousness. So let vs say all. Almighty G O D and heauenly fa-

thers, &c. The



## The eleuenth Sermon vpon the second Chapter.

- 1 I exhort therefore that first of all, supplications, prayers, intercessions, & giuing of thanks be made for all men.  
 2 For Kinges, and for them that are in authoritie, that we may lead a quiet and a peaceable life, in all godlinesse and honesty.



Hile men giue themselves to goodnes, the diuel cannot so easily come to the to draw them into his nets: for he findeth them not at so much leasure. And on the other side, they that giue themselves to a heape of vaine and frivolous phantasies, lie open to Satan, so that he may easily carrie them this way or that way whether he list. And here-hence it is that we see so many errors in the worlde, so many men intangle themselves in false & wicked doctrines, because we are of nature bent to vanitie, and euerie man flattereth him selfe in his owne sinne. Whereby it cometh to passe, that Satan is at free libertie to do what he will, & hath a verie easie way, to drawe men to him: in so muche that we may see oftentimes, that they that haue had some good beginning, do not onely turne backe the reine, but become deadly enemies to God & his religiō. For this cause doth S. Paule now exhort Timothie, that the faithfull giue and bend themselves with all earnestnesse & endeavour to make prayers to God, not for themselves onely and the

Churche, but for all mankind.  
 10 He spake a worde or two before how many gaue them selves to curious questions, and suche as were in no wise profitable: therefore he addeth a good remedie & verie fitte to shut out Sathan: and it standeth in this, that we marke what exercise our Lorde God alloweth of. The chiefest exercise that the children of God haue, is to pray: for it is a good prooffe of our faith, when we haue recourse to our God, & call vpon his name: and doe not onely thinke & haue care of our selves, but generally comprehend all them that are ioyned with vs, & which do in some respect nighly touch vs. And seeing it is so, that God hath set such a band and knot betwixt all men, that they must knowe one the other as brethren, or else as neighbours, it followeth that we must practise this meanes, when we make our prayers to God, and we must not be giuen euerie man to himself, or to his peculiar friends, but we must reache out our charitie and carefulnesse toward all, both great & small, whether they be of our familiar friendes & nigh acquaintance, or straungers and men we know not. True it is that  
 this

this is not meant, to debarre vs from making those degrees, which the holie writ it selfe doth teach, vs. Nay that more is, if we will rightly make our prayers to God for all men, we must beginne at them with whom we are ioyned together in faith, and in the obedience of the Gospel: for they are as it were household seruants of Gods house. Yet when we pray for the faithful, we must also haue pitie & compassion vpon the poore vnbeleeuers, which yet walke in errors and ignoraunce, and pray to God for them, that he would drawe them vnto vs, that we may be altogether of one accorde.

Thus we see what Saint Pauls meaning is in this place: to wit, to shew vs wherein the children of God ought to imploy themselves, & it is this, that we should not trauell in vaine, and vnprofitably, but call vpon God and pray him to haue care of the saluation of the whole worlde, and that we giue our selues vnto it both night and day. By this meanes Sathan shalbe shut out of doores, that he cannot seduce them, and carrie them away to vaine and wicked curiosities. Now it remaineth that we looke peccemeale vnto these wordes, to see what Saint Paule meaneth. *I exhort therefore* faith he, *that supplications, & prayers, and intercessions, and giuing of thanks be made to God: yea before all things.* When he saith before all things, he sheweth thereby that we must make great accompt of

prayers. And surely the word is of greate weight, for I haue said already, that they that are colde & negligent to pray to God, shewe that they haue no faith: for herein doeth faith shew it selfe. And this is a true touchstone, whereby we may know, how we haue profited in the word of God, the gospel: & this it is, if we haue an earnest affection & desire to pray to God, and it be a thing our soules breath and thirst after both day and night. For that man that will say that he trusteth in God, and beleueth the Gospel, and in the meane while, maketh no count of prayer, sheweth himselfe to be but a scorner and an hypocrite: for if we receiue the promises of God, and if we be assured of that that he saith, we must seek him, as he promiseth to be our father and sauour, he calleth vs vnto him, he reacheth out his hande to vs, he seeketh nothing, but that as we are called to the knowledge of his trueth, we come and pray him to accomplish those things which we haue hoped for at his handes. They therefore y haue their mouthes stopped, & are so blockish & negligent, giue great token y they haue neuer tasted of Gods promises. And therefore it is not without cause that Saint Paul prescribeth the prayers and supplications which are made in y Church before all things: as if he should say, marke the greatest matter we haue to be careful of. And let this be for our rule. But let vs se now, what



what our Christianitie is: for we see there are few giuen to praers, or if it they be it is but for fashion sake. To be short, it is but a vaine shew, without effectualnes, without any zeale: & if we be so cold in publike prayers, what may be thought of our prayers at home & in our closets? Seeing we haue profited so euill in this article of praying to God, let vs know that we haue not yet attained to the knowledge of y<sup>e</sup> power of y<sup>e</sup> Gospel, and y<sup>e</sup> there is scarce one drop of faith in vs, and yet we doe as much as in vs lyeth, smother and choke vp this litle light we haue receiued. Wherefore let vs therby be stirred vp to pray to God, let vs exercise ourselues therein more earnestly then we haue done before time. This is y<sup>e</sup> matter that S. Paule doeth so greatly commend vnto vs in this place. That which he addeth, *Supplications, prayers, intercessions*, bendeth to one selfe same purpose, & confirmeth that matter. S. Paul might haue said in one word, see y<sup>e</sup> ye make supplications, see that ye pray: he is not content to vse one word only, he putteth three whiche signifie one selfe same thing. But whē he dwelleth so vpon one point, it is that we should thinke better vpon it, and be more touched to y<sup>e</sup> quick, as though he would awaken vs, because we are too too sleepe in this behalfe. Let vs learne therefore by this text not to fall to riot so easily when we should pray to God. For we thinke it is inough for vs to haue lift vp our heartes one

minute of an houre, but let vs hold back ourselues, & if we feele our hearts slide away, let vs indouour to imprison our selues, & let vs exercise our selues therein, seeing y<sup>e</sup> S. Paule giueth vs here as it were three bridles, to holde vs back whether we will or no. Pray to God, saith he: & how shall we pray to him? He seeth y<sup>e</sup> we vse to withdrawe our selues aside this way & that way. Return, saith he: make requestes. And then seeing vs to be so light, y<sup>e</sup> it is not sufficient for him to haue tolde vs one thing twise, he giueth a third bridle. Make prayers saith he: & this we must marke wel: to wit, that y<sup>e</sup> holie Ghost speaking by S. Pauls mouth, correcteth here the lightnes y<sup>e</sup> is in men, because he seeth that we are not verie constant in praying to God: & whē we come to pray, the least thing in y<sup>e</sup> world will turne vs away from it. It is an hard matter to abide so settled and constant as is requisite. For this cause he sheweth vs that we must dwel vpon prayer, & stir vp one another to prayers & supplications, not only for our selues & our respect, but for y<sup>e</sup> whole church, and generally for all y<sup>e</sup> world. Now let vs come to y<sup>e</sup> that S. Paul saith, *We must pray, (for all men,) & namely for kings, and for them that are in preeminence and authoritie.* When S. Paul commandeth vs to pray for all men, he giueth vs to vnderstand that we must exercise our charitie one toward another, desiring god to be merciful to al, & to gather vs together into the heauenly.

heauenlie inheritance, seeing he hath made and fashioned vs to his owne image. I haue said already, that first of all we must pray for y<sup>e</sup> Church of God, & according as we are knit one to another, so doeth God suffer vs, yea & appointeth vs to haue so muche more care one of the other. For to what purpose should this brotherhood serue y<sup>e</sup> we haue together? So the S. Paule ment not to take away y<sup>e</sup> degrees which the holy scripture alloweth of in euerie place: yet notwithstanding, his mind was to shew that we must not only pray for the faithful which are our brethren already, but for them y<sup>e</sup> are verie farre off, as the poore vnbelieuers: although there seeme to be a great distance & a thick wall betweene both, yet must we notwithstanding haue pitie of their destruction, to the end y<sup>e</sup> we may pray to God, that he would draw them vnto him. Seeing it is so, let vs marke, how arseward a thing it is for euerie man to be giue to his owne profite, & haue no care nor regard to his neighbours. For our Lord God hath not created infinite worldes, for euerie man to dwell aparte by himselfe, seeking nothing but his owne priuate commodity, but he hath placed vs together, one with another. In that therefore y<sup>e</sup> he maketh vs to dwell togither, he hath also bound vs to thinke vpon this, how we ought to communicate with our neighbors. And therefore hath he made vs of one nature. When I looke vpon a mā, I canot but behold mine own

image in him, & in his persō look vpon my selfe, & know my selfe in him. Moreouer and beside this, there is another thing more worthy to be considered, to wit, the image of God which he hath ingraued in vs. Therefore if we beare any reuerence & honor to God, it is good reason for vs not to despise his image which he hath engraued in all men: & know what is said in y<sup>e</sup> scripture: that no man hateth his owne fleshe: for it is a mosterous thing, & clean against al humanitie. And whē it speaketh of flesh. This is extended to great & small, & to y<sup>e</sup> greatest stranger in y<sup>e</sup> world: as y<sup>e</sup> prophet Esai also speaketh. We see y<sup>e</sup> God hath ioyned vs together vpon this condition, y<sup>e</sup> euerie one of vs shold imploy him selfe to serue his neighbors as much as he can, & how he may. And this must we shewe in our prayers which we make to God, for it is the greatest help we can giue them, y<sup>e</sup> neede our help. If I mean to help them, to whom God hath bound me, it is true y<sup>e</sup> I must cōsider the meanes y<sup>e</sup> I haue: & as occasiō serueth, I must apply my selfe to it: but y<sup>e</sup> greatest pleasure we can do to men, is to pray to God for the, & call vpon him for their saluation. In this behalfe it is that Saint Paul commandeth all the faithfull to exercise their charitie. And if our care must stretch forth it selfe euen to Infidelles, to them that haue no communie with vs, what must we doe to them that beare the name of our Lord Iesus Christe, which

Esai. 57.



whiche haue one selfe same baptisme, which are members of the Church? What care ought we to haue of them? And if we be reproued for forgetting or despising the infidels, and suche as are strangers frō the flocke of Christ, what must we thinke of them, whō God cōmaundeth vs to loue by expresse wordes? So that this <sup>10</sup> s<sup>exte</sup> putteth vs in minde of our ductie: that is to say, that we must haue especiall care of them that beare the name of Iesus Christ, and must loue them as our brethren, and be ioyned & knit with them: for otherwise we are not worthy that God shold acknowledge vs for his children. For whē we teare in peeces the bodie of <sup>20</sup> Iesus Christ, what parte and portion cā we claime, in this immortall inheritance whervnto we are called. God hath adopted vs for his children, if we be members of his sonne Iesus Christ: which cannot be but we must be ioyned in brotherly loue one with another. If I separate my selfe from them, which God wil haue for his own, <sup>30</sup> I deuide in sunder as muche as in me lyeth the bodie of our Lord Iesus Christe, and so banishe my selfe from the kingdome of heauen. But what for all this, it is a point as little regarded, & as slenderly thought vpon as may be, as we see by experience. For where is the knot that God hath dedicated betwixte vs, and whiche we haue to keepe as a moste holie thing? Not a worde now a dayes,

but of eating vp one another: we are as dogges and catter, so farre are we from considering that we are members of our Lorde Iesus Christe, and that humanitie is as it were bannished from amongst vs. Where is that vp<sup>r</sup>ight dealing and equitie that ought to be amongst vs? Where is the compas-  
<sup>10</sup> sion & pitie, of helping one another? The worlde goeth cleane contrarie: for it seemeth that we haue conspired to destroy all the order that God hath sette. Seeing then the worlde goeth so, that whereas we ought to haue care of our brethren, and exercise our selues in pleasuring them, and procure their wealth & welfare, we seeke nothing else but to de-  
<sup>20</sup> stroy them, it is our greatest care to oppresse them, hereby a man may see how Gods name is prophaned: we brag euerie one that we are Christians, but we are nothing lesse. Therefore we ought to practise so much the more this wherein Saint Paule teacheth vs, to pray for all men. And according to this doctrine, let vs haue  
<sup>30</sup> pittie on the poore wandering sheepe that go on to destruction, although they be not worthie, although they be enemies to the Church, and scatter themselues farre from vs. And if we must haue pitie on them, what must we haue on them that God hath ioyned to his Church, which are of the selfe  
<sup>40</sup> same flocke that we are? Therefore let vs think vpon this, better then we haue done before time. More-

ouer

ouer, S. Paule addeth precisely, that when we pray for a King, we must namely pray for Kings; and sheweth that are in authoritie. Wherein he sheweth that, that I haue touched already. That is to say, that as God maketh vs to serue one another, so our hurts must be giuen to it, and it must be as spurs to vs, to stirre vs vp so much the more. If it be so, that by the meanes of Princes and Magistrates, & the whole gouernante, we receiue singular, yea incomprehensible benefites of God, it is good reason, that we highly esteeme of Princes, and preferre them before all other. This is S. Pauls meaning. And for this cause he reckoneth vp in fewe words, the benefites which come to vs, by the policie which God hath appointed in the worlde: that is to say, that we lead a peaceable life, and moreouer, that God is serued and honoured. Thirdly, that the life of men is honest, that there is some restraint to holde vs in feare, so that there is not an vtter confusion, and all thinges out of order. Truth it is, that this might be set forth more at large: but yet S. Paul hath left out nothing, shewing in fewe wordes, what profite we reape by earthly policie, and by the Magistrates that are placed among vs. Yet let vs marke that S. Paule had a speciall reason for that time, to comend the Magistrates vnto them: for they were all enemies of the Gospell, persecuters of the poore Christians,

neither eny wicked men to be shorn, yett firebrands against the pure and true religion. The faithfull might haue thought, that it was no reason to pray to God for such kinde of men. What? Must I pray for them that are enemies to the truth, that would the Gospell were vtterly banished, and the remembrance of Iesus Christ clean defaced? that were as if I should wishe for a mortall plague to the Church: But S. Paule sheweth, y this may be no hinderaunce for the faithfull, to pray for the Magistrates. Wherefore? We must not regarde their persons, whether they do their dutie nowe adayes or no, but we must rather cast our eyes vpon the order that GOD hath established, which can neuer be broken by the malice of men, or vtterly defaced, but there will alwayes remaine some print of it. Although therefore that they that be in authoritie, and haue y sword of iustice in their handes, execute their office very euill, although they fill the worlde with vnrighteousnesse, and doe farre greater hurt, then they that haue no charge nor office, yea, and be professed and open enemies against God: yet must we needes confesse, that God hath appointed kingdomes, principalities, and the sense of iustice, to the end that we might liue peaceably vnder his feare, and leade an honest life. This I say, can not be abolished by the malice of men. And sure y we see when tyrants reigne, that



there are great corruptions: yea  
 is this a thousand times more tol-  
 lerable, then if there were no or-  
 der at all. Let vs make a paire of  
 ballance, and in the one side set a  
 tyrant, or many tyrantes, that ex-  
 ercise all kinde of crueltie, robbe  
 this man, kill that man, and doe a  
 great sorte of such wicked and  
 horrible mischeefes, vnder a sha-  
 dowe of iustice: and in the other  
 side let vs set a people, that hath  
 no head, that hath no Magistrate,  
 nor authoritie in it, but all are e-  
 qual: it is certein, y there wil be a  
 greater cōfusiō & more horrible,  
 when there is no preeminence,  
 then if there were y most excel-  
 siue tyrānie in y world. And why  
 so? For although there be diuels 20  
 incarnate y occupie y seate of iu-  
 stice, although they streine them  
 selues to do euil, yet God suffreth  
 them not to go so far, as to turne  
 all iustice vpside downe: there re-  
 maineth alwayes some trace of  
 goodnesse. But when we pray for  
 them y are in honour, it is not on-  
 ly for this reason, but to the end y  
 God would vse the in such sort, y 30  
 we by their meanes might inioy  
 the benefits which are here men-  
 tioned & spoken of. And whē iu-  
 stice is cuill vsed, and robberies &  
 extortions, and fauour & hatred,  
 and such like are committed, and  
 haue free course in place of vp-  
 rightnesse and equitie: well, we  
 haue to think vpon our sinnes, for  
 these are the fruites of them: God 40  
 payeth vs with such mony as we  
 deserue. For if we were worthie y

he should reigne ouer vs, it is cer-  
 tein, that he would choose good  
 officers, and such that would ex-  
 ecute the charge that he commit-  
 teth to them, faithfully. But by-  
 cause we are stubborne, and can  
 not abide that he should rule vs,  
 and our passions are so boyling a-  
 gainst him, that we seeke nothing  
 but to cast off his yoke, he with-  
 draweth him selfe, and keepeth  
 him selfe a loose off: and so gi-  
 ueth vs suche Magistrates, and  
 suche Princes as we haue deser-  
 ued. Therefore when we knowe  
 this, we must sob and fighe, and  
 downe with our heades, bicause  
 we are chastised for our sinnes:  
 and then call vpon God, that it  
 would please him to giue vs such  
 Magistrates, that the order of iu-  
 stice may appeare in them: that  
 is to say, that we may serue him,  
 and that we may worship him all  
 with one accorde, and all dissolu-  
 tions, vile and wicked actes be  
 suppressed, and that there may be  
 peace and concord, so that we be  
 not as wilde beastes. And thus  
 must we pray to God for the Ma-  
 gistrates, and them that are in au-  
 thoritie. True it is, that we must  
 cal vpon God for all Magistrates,  
 as he spake before of all men in  
 general. For if we see Princes that  
 vse their subiectes euil, that ouer-  
 throwe the pure doctrine of the  
 Gospell, and seeke nothing else,  
 but to tread it vnder foote, whi-  
 che haue no religion in them,  
 we must haue compassion & pitie  
 on them that are tormented vn-  
 der

der them. So that y prayers which we make for Kings and Princes, are not only for them that rule ouer vs, as though euery one of vs should onely cast our eyes vpon them, vnder whome we liue: but generally we must pray for all the that beare rule. And let vs marke in the meane season, that if we be bound to pray for them that are strangers, and vnder whome we doe not liue: much more ought we to pray for the, in whose protection, and subiection we are, & whome God hath placed ouer vs, that we should be their subiectes: as also we see howe the scripture speaketh. First of all, we haue the kingdom of our lord Iesus Christ **10** whiche we ought to make great account of. Truth it is, y that hath a priuilege aboue all y principallities of y world, not only because it is y soueraine kingdome, wherunto all power & highnesse must bowe it self: but because in it consisteth al our felicitie & saluation. But yet notwithstanding, because all the principallities of the world are, as it were, a figure and image **30** of y kingdome of our Lord Iesus Christe, we must esteeme them as precious, & pray to God to preserve them, and make them prosper: I say first of all, lawfull kingdomes. When a man is vnder a Prince, or vnder Magistrates in a free city, he must also pray to god for them. But yet there is more in it: y is to say, that they which are **40** vnder tyrants, must specially pray for them, in so much as they go-

uerne, & hold the place of iustice. And why so? Pray to God for Babylon, saide the Prophet Ieremie, **1cm. 19. 7.** for in her peace is thy peace contained. See, the Iewes are carried to Babylō, not y the Babylonians had any right ouer them, but because God wold scourge his people for a season. Seeing God hath placed the Babylonians ouer the Iewes, they must pray for y king, and for the policie of y kingdom. And therefore let vs marke well what our dutie is, when we haue Christian Magistrates, Magistrates y are defenders of religion, and of the order of iustice: howe much more ought we to comend them to God? And this is the order we **20** haue to obserue, to wit, y generally we knowe, y seeing God hath established a gouernment in this worlde, we must make good account of it: and for this cause we must pray to God for them y are in authoritie: but yet euery one must pray for his owne Prince, & for his Magistrates, according as the state of y country is, yea, with a singular comending of them to God. And then, if by meanes of y Magistrates which rule ouer vs, religion hath his course and vertue, so y god is honored & serued as he ought, & there be peace and quietnesse, we must know, y God giueth vs so much y more occasiō to pray to him, y he would maintain this order, and not suffer it to decay, and much lesse y it perish, but that it increase rather, and be confirmed more and more.

Lij. Thus

Rom. 13.1

5.6.

Tit. 3.1.

1 Pet. 2.13



Thus we see what Saint Pauls  
 shootheth at, when he saith, that  
 we must pray for them that are in  
 authoritie. Yet we must marke  
 that well, that I haue saide alrea-  
 die: to witte, that here he setteth  
 before vs the benefites that God  
 giueth vs by the hands of Magi-  
 strates, to the end that we should  
 be so much the more affectioned  
 toward them. For we know what  
 the pride of men is, vntill GOD  
 hath tamed them by his holy  
 Ghoste, and hath taught them  
 what humblenesse is: euery man  
 would be a king aboue all, and  
 there is not one amongst vs, but  
 hath a good opinion of him selfe,  
 that he deserueth to be preferred  
 before all other. And thus we see,  
 howe men will in no wise be sub-  
 iect, although their owne consci-  
 ence beare them witnesse, that  
 they can not be without a gouer-  
 nance, vnlesse God enforce them,  
 and bring them to reason against  
 their willes. Trueth it is, that the  
 most, feeling in them selues that  
 they are not meete to gouerne,  
 will abide publique gouernment:  
 but yet they will not doe it wil-  
 lingly, vnlesse a fewe, that are  
 taught of God (as S. Paul leadeth  
 vs thither,) that is to say, such as  
 knowe that it pleased our Lorde  
 God to choole them to gouerne,  
 as ministers of his goodnesse, and  
 will gouerne vs by their handes:  
 and bicause we haue neede that  
 he should be Lorde ouer vs, that  
 he chooseth such as pleaseth him,  
 to exercise his office. They y are

resolved of this point, wil willing-  
 ly submit them selues to their ius-  
 tice which rule: but we shall be  
 alwayes as mad beastes, vntill this  
 reason hath gotten maistrice ouer  
 vs. So then, S. Paule setteth here  
 before vs, y they which are in au-  
 thoritie, cause vs to liue a peace-  
 able life, and agree together in  
 the feare of God, and all honestie.  
 And let this stand for one rule.  
 And let vs gather out of this  
 place, what a plague it is, when  
 men would haue a mixture of all  
 things, and would ouerthrowe all  
 policie. It can not be, but suche  
 kind of men are more then mad  
 men, and the diuill hath bewit-  
 ched them: as we haue seene in  
 our dayes, men that went about  
 no lesse, to wit, that vnder a sha-  
 dow of Christianitie, went about  
 to abolishe all order, that there  
 might be no more gouernance in  
 the worlde: True it is, that they  
 made a shewe as though they  
 were spirituall, but they were di-  
 uels, that would haue perverted  
 all humanitie, and set such and so  
 horrible a confusion, that it had  
 bene better for men to become  
 wilde beastes, and mad wolues,  
 then to haue such a horche poche.  
 To bring this to passe, they allege  
 that our Lorde Iesus Christ hath  
 renued the worlde: and moreo-  
 uer, that his kingdome is spiritua-  
 ll, and we must haue a materia-  
 ll sword no more, nor vse any con-  
 straint and force, and such like  
 dealing. Well syr. And when it is  
 saide that Iesus Christ came to  
 renue

Esai. 5. 17.  
1. Cor. 5. 17

state the worlde; is this reming  
made and accomplished in one  
day? Soft syr: It is sufficient that  
we goe on to be reuied, yea, so  
that we pursue it all the dayes of  
our life. In deede it is Christes of-  
fice (as the scripture sheweth) to  
make vs newe creatures, but yet  
notwithstanding, we shall be al-  
wayes in part lead away with our  
old skin, and there will be great  
remnants of the old man in vs. So  
that vntill we come to be as the  
Angels of Paradise, wee haue  
need of some order and bridle, to  
hold vs within our compasse, vn-  
till we be fully reformed to the i-  
mage of God. So then let vs mark  
well, that S. Paule teacheth vs  
here, howe we must obey Magi-  
strates, not onely for feare of pu-  
nishment, bicause they haue the  
sword in their hand, but bicause  
thei are the ministers of the grace  
of God vnto vs, and therefore we  
must honour them and loue the:  
and if we despise them, or speake  
euill against them, the iniurie is  
done to God, and not to mortall  
men: and thereby we shewe our  
vnthankfulnesse. He saith verie  
well in the thirteenth to the Ro-  
manes. That who so euer despi-  
seth power, resisteth God. And  
why so? For it is not by chaunce  
that men rule, and Lordes were  
appointed as we see, it is Gods  
prouidence. Therefore we must be  
subiect to Magistrates, not for an-  
ger, but for conscience sake. But y  
sentence is doubled: bicause we  
should be yet more rebels to god,

and our vnthankfulnes should be  
too villainous, if we did not obey  
good and faithful magistrates, co-  
sidering the benefits that god de-  
uideth amongst vs by their hands,  
our life were worse then beastly,  
vlesse there were a gouernemet  
and rule ouer it. To make an end,  
let vs marke that S. Paul hath co-  
prehended in this place that that  
may serue for the maintenance of  
the societie of men. So then there  
are three things that hee setteth  
downe here: Peace, religion, and  
honestie. When he setteth downe  
peace: it is to shew, that although  
men be of one selfe same nature,  
yet they can not abide one ano-  
ther, vnlesse there be some bridle  
to holde them. Woolues knowe  
one another in the woods and fo-  
rests, so do ocher wilde beafts, but  
men haue such a peruerse nature,  
although they be made to the i-  
mage of God, that hardly thei can  
suffer the companie one of the o-  
ther one day, were it not that god  
ruleth ouer them. Truth it is that  
we shal not see it so every day be-  
fore our eyes: but yet so it is, that  
if we consider the whole well, we  
shal see it to be so as S. Paul saith.  
And thus much touching Peace.  
Moreouer there is another thing  
which we ought to make greater  
accompt of, that is to say, the feare  
of God, when the magistrates are  
preseruers of true religion. True it  
is that this is not to much practi-  
sed in these our dayes: for they  
that rule at this day, in stead of  
maintaining the honour of God,  
Lij. oppresse



oppreſſe is, and tread it vnder  
foote. Yet not withſtanding this  
is the true office of Princes and  
Magiſtrates, to ſee that God be  
worſhipped and ſerued. The very  
Heathen knewe this: notwith-  
ſtanding, that they were poore  
blinde men, and in ſteede of the  
true ſerue of God, they brought  
in many ſuperſtitious and wicked  
Idolatries, yet had they this prin-  
ciple, and this generall rule a-  
mongſt them, that they had need  
of the order of iuſtice, to cauſe  
God to be worſhipped. And ſee-  
ing that G O D hath ſo much ho-  
noured Magiſtrates, let vs not on  
our part be ſo ſlacke to giue them  
that which S. Paule here ſpeaketh  
of: to wit, that in obeying them,  
we acknowledge howe much we  
are bound to them.

He addeth in the third place,  
*Honeſtie*, for the worde alſo bee-  
vſeth, betokeneth a rule of mo-  
deſtie. As if he ſhould ſay, it is the  
office of Magiſtrats to be watch-  
full and heedie, to beware that  
men become not diſſolute, if they  
take not heede to this, all diſſe-  
rence of good and euill will be  
taken away, men will not be a-  
ſhamed of any diſhoneſtie, but  
they will deale as dogges and  
hogges. To be ſhort, they wil for-  
get their nature, vntill by y meane  
of Magiſtrates our Lorde G O D  
beſtowe this goodneſſe vpon vs.  
And ſo let vs marke, that this  
ought to ſtirre vs vp ſo much the  
more to pray vnto him, that it  
would pleaſe him to preſerue

the gouernements which he hath  
ſet in the worlde, and that hee  
would gouerne them by his ho-  
ly ſpirit, whome he hath ſet in  
the ſeate of iuſtice, and that hee  
would guide them in ſuch ſorte,  
in all vprightneſſe and all good-  
neſſe, that wee may perceiue hee  
ruleth ouer them, and by their  
meanes ouer vs, to the end that  
with one accorde, he may be ho-  
noured & ſerued of vs: and in the  
meane ſeaſon, that hee would  
ſtretch forth his hande ouer vs,  
to haue vs in his protection, and  
mainteine vs, not onely in good  
peace, while wee liue in this  
worlde, vnder their obedience  
whome hee hath ſet ouer vs, but  
that hee would make vs alwayes  
aspire to his heauenly kingdome  
which hee hath prepared for vs,  
as it was purchaſed for vs, by the  
bloud of our Lord Ieſus Chriſte.

Now let vs fall downe before  
the face of our good G O D with  
confeſſion of our fautes, praying  
him that it would pleaſe him to  
make vs feele them more and  
more, ſo that we being aſhamed  
within our ſelues, we may flee to  
him onely, and pray him that it  
would pleaſe him to receiue vs  
to mercy, forgiuing vs all our  
ſinnes and offences which wee  
haue committed. And that from  
henceforth hee would correct  
all our fautes, ſo that wee ſeeke  
nothing but to glorifie his holy  
name, ſtopping the mouthes of  
all wicked perſons and ruiſed  
ſpea-

speake: and that every one of  
vs may for his parte inforce him  
selfe to foster and cherishe vpp  
peace and concorde with his  
neighbours, that we may liue al  
together in good brotherly vni  
ti.

The 12. Sermon, being the first vpon the second Chapter.

I exhort therefore that first of all supplications, prayers, intercessions, and gi  
uing of thanks, be made for all men, of  
For Kings, and for them that are in authority, that we may lead a quiet  
and peaceable life, in all godlinesse and honesty.



E haue shewed al  
readie what Sainte  
Pauls meaning is  
in this place, that  
is to say, that the  
faithfull pray not onely for the  
bodie of the Church, but gene  
rally for all men: euen as our  
Lorde Iesus Christ exhorteth vs,  
also to doe good to them that  
persecute vs, and pray for them  
that curse vs. For what knowe  
we, whether it will please GOD  
to haue mercie vpon them or no,  
and bring them to the way of sal  
uation: for wee ought to hope  
well of them, seeing they are cre  
ated to the image of GOD: And  
seeing our saluation cometh  
onely from the meane and free  
goodnesse of GOD, why will he  
not doe the like to them, which  
nowe are in the way of damna  
tion, as we were? Therefore the  
faithfull ought to haue care of  
them, which are not yett ioynted  
to them, but to rather their

tie, to honour this great God in  
the name and person of our Lord  
Iesus Christe. And that he be not  
so gracious vnto vs onely, but  
to all people and nations, still  
of the world, &c.

deadly enimies. And bycause Kings and Prin  
ces and all officers, were at that  
time verie great enimies to the  
Gospell, Sainte Pauls speaketh  
namely of them, to the end that  
the faithfull may knowe, that  
they ought not to cast them off  
cleane, but wayte and looke that  
GOD bring them into the right  
way. And therevpon he sheweth  
howe profitable it is for vs, to  
haue men to gouerne vs. For if  
there were no government, there  
would bee a horrible confusion  
in the world: and wee see it by  
the fruites that Sainte Pauls ma  
keth mention of in this place.  
For first of all by the meanes of  
Princes and Magistrates, and o  
ther officers that minister justice,  
wee haue concorde, and are at  
peace and quietnesse betwixte  
our selues. For Magistrates are  
for this purpose armed with the  
sword and rod of Iustice, to hin  
der that the strongest carrie not  
away



away, and injuries and outrageous dealings be repressed by them; & the good be maintained. Secondly that there may be some honestie among vs, which otherwise would not be. For if there were no lawes and order of iustice, we should liue as beasts, there would be generally such a confusion and disordred kinde of state, that men would giue themselves to all kind of vile and shamefull filthines, so that there should be nothing but horrible & detestable wickednes among vs. For we see alreadie, notwithstanding that there be lawes and statutes to frame and rule mens liues by in some moderation and honestie, that a great sort giue themselves to lewdnes, and become out of frame. What would it be then, if there were no barre against them, but euerie man might liue as he list? Out of doubt men would giue themselves to more extreme and excessiue riot and beastlines than brute beasts themselves. But the chiefeft point of it is, that God may be serued and honoured. So then these thinges shewe what neede we haue to be vnder some bridle; and to haue Kings and Princes, or Magistrates to gouerne vs.

Hereby we see, that the state of Princes, and the ministers of iustice, is not contrary to Christianitie, as some phantasticall heads haue thought, saying, that no Christian man ought to sit in the seate of iustice; but all mankind

must be beaten downe to bliss the kingdome of our Lorde Iesus Christ. But what senselesse braines are these, and howe hath Satan bereft them of all reason and vnderstanding? Is Christianitie against honestie, and can it not stand with a modest and well framed life? Is it contrarie to peace and concord? Is it not the true rule to serue God by? And to this end and purpose doth the office of Magistrates driue. And therefore it followed, that they are things ioyned and knit together, so that the one can not be without the other. True it is, that our Lorde Iesus Christe ruled in the world in despite of the Princes, and mauer the beardes of them all that had the sword in hand. And religion must not be grounded vpon them. For when they would lift vp themselves against it, that must be accomplished which is written in the Psalm, to wit, that Iesus Christe doth bruse them, and beate downe their rebellion with his spirituall scepter, as with a rodde of yron, and treadeth them vnder his foote, and confoundeth and bringeth them to shame in their rage and fiercenesse. But yet notwithstanding, if the Magistrates doe their duty as they ought, we shall see, that that which they do, and the order of the kingdome of our Lorde Iesus Christe, do verie well agree together. And thus let vs make well this place, where Saint Paul dwilleth vs to

Psal. 119

Psal.  
119.  
Psal.

pray

pray for Magistrates, that they may be maintained and preferred, and faith also, to the end that we may serve God, & the puritie of religion may be maintained. Seeing the office of Magistrates pertaineth to y<sup>e</sup>, it followeth y<sup>e</sup> we must not shut them out of the Church, for they are a part & an excellent member of it, and not of the common sort. And therefore also it is that the Prophetes when they speake of the kingdome of our Lorde Iesus, which was then to come, exhorted Kings & Princes precisely to doe him homage.

True it is, that it belongeth to all men, to sacrifice vnto God in the person of his sonne, to humble them selves, and to bowe their knees before him, and that euery man imploy him selfe to maintaine the pure veritie of the Gospell, but kings are especially exhorted therunto: And why so? Because they are doubly bound, for seeing they are set in higher place than other men, they haue also to knowe that they are more bound to God, and must labour more to maintaine the order of y<sup>e</sup> Church, & Christianitie. And for this cause it is said that kings shall come from beyond the sea, to bring tribute, and holy gifts to God, when Iesus saith, Vnde dicitur, et reges, and learne ye iudges of the earth. And what is not modestly commended as well to y<sup>e</sup> kings as to them? I thinke indeed, but they must shew the way, because G O D hath set

them a step neerer to him selfe, and hath imprinted his glorie and his maiestie in them: they must, I say, be so much the more wise, and learne first, according to that also which is ordeined in the lawe: that the king of the people should namely haue a booke of the lawe, to giue him to vnderstande, that if other be bound to profite in Gods schole, he must first goe on. And therefore also the Prophetes Esaus sheweth, that kings shall be nourishes of the Church of Christe. He speaketh not of the olde state that was vnder the Iewes, but when Iesus Christe shall be come, Princes must be protectours of Christianitie, and Queenes must be nurse mothers.

We see then, that Iesus Christ our Lorde would gather to him both great and small, to be honoured of al, and that they which are in honour, should humble them selves before him, and we might be all knit together, and serve him with one consente, knowing that G O D his father, gaue him soueraine rule and dominion, to the end that all knees should bowe before his maiestie. This is very necessarie, to make the subiectes on their part, more ready and willing to submitte themselves to the obedience of justice, & to them that beare the sword. For we knowe what pride is in men, and in their nature, that they will not willingly submit themselves, vnlesse they knowe

I. v. that

Isai. 60. 5  
20. 11.

Isai. 60. 16

Psal. 7.  
20. 11.  
Psal. 10.



if it be Gods wil. When we knowe  
 y<sup>e</sup> Princes and ministers of iustice  
 are appointed by God, & be not  
 established by force (as if god cor-  
 rected vs by y<sup>e</sup> handes of theeues)  
 but are as Gods lieutenants, and  
 represent his person: and yet not-  
 withstanding, are members of the  
 Church, yea, honorable members,  
 and Iesus Christ wil haue his glo-  
 rie appeare in them, and them to  
 be his officers: When we knowe  
 this, we haue good occasion to  
 humble our selues, not by con-  
 streint, but of a willing heart,  
 knowing that is a service agreea-  
 ble to God, for subiectes to obey  
 their superiours in modestie and  
 humilitie. So haue they also that  
 rule, occasion to reioice, in that y<sup>e</sup>  
 God hath receiued them to bee  
 his flock. And this ought to stirre  
 them vp to do their dutie, know-  
 ing that it is a good calling, and  
 such an one as God alloweth of.  
 For if they were not perswaded  
 that God wil vse them to his ser-  
 uice, and that it is a lawfull estate  
 which they haue, what a thing  
 were it? They should be alwayes  
 in trouble, and giue them selues  
 to euill. But when they are once  
 perswaded and resolved of this,  
 that the estate which they haue,  
 was not inuented by men, or hap-  
 hazard, but that God established  
 it, and he will that we knowe, that  
 it is an holy vocation, then it be-  
 hooueth them to be thoroughly  
 moued, to execute their office  
 faithfully. Neither may we doubt,  
 but S. Paul meant in this place, to

giue kings and magistrates law  
 and is by the consuetude of  
 what condemnation is provided  
 for them, if they abuse the seate  
 which God hath dedicated to so  
 good and excellent an vse for all  
 mankind, and which is to be re-  
 ferred to his glory, as the chiefe  
 and most principall end. This is it  
 which Princes and Magistrates  
 haue to gather out of this place,  
 to wit, that they must giue an ac-  
 count to God, seeing he hath ad-  
 uanced them to so great an ho-  
 noure, and hath placed them, as it  
 were, in his seate, and wil haue the  
 gouerne, as it were, in his per-  
 son. So did Moses and Iohna Deu. 17.  
 giue the Iudges which they made  
 well to vnderstand. Take good  
 heede, you are not here in your  
 own proper names, men shall not  
 be your warrant, it is God that  
 must gouerne aboue al, & to him  
 belongeth this honor, and it plea-  
 seth him that you should be his  
 officers, and haue his place. Seeing  
 then it is so, walk in feare & care-  
 fulnesse, considering that it is an  
 horrible sacrilege, if you defile y<sup>e</sup>  
 seate of iustice, which God hath  
 consecrated to him self and to his  
 maiestie. And therefore it beho-  
 ueth princes & magistrates to take  
 good heed to them selues, know-  
 ing that God will haue an account  
 of them, & they must appeare be-  
 fore the lord Iesus, to giue an ac-  
 count of their office, which they  
 haue executed. And herewith also  
 S. Paule sheweth, wherein they  
 haue to imploy the selues, to wit,  
 in

is this, that whether subiectes be maintained and kept in good peace, that every man may quietly enjoy that that is his owne, y<sup>e</sup> no man be oppressed and put to wrong, that they the selues stand for right and equitie without accepting of persons, that there be no partialitie nor fauour vsed, no hatred nor reuenge shewed, and that there be an honest and indifferent dealing, betwixt man and man, that our liues be honest and cleanly, not dissolute and lawlesse, and that there be no enormities amongst vs, but that they keepe men in subiection, to keepe vnder their beastly appetites, and especially, that they mainteine Gods honour, and the pure and true religion. This is the lesson that is here giuen to Magistrates, and especially to them which wil be taken and accounted faithful. For if the Heathen Princes and vnbelieuers can not be excused, what wil become of them, that pretend Gods name, & will also be taken for Christians? And mark a threatening by the way, whiche may make their haire stand on their heads, & is consigned in this text, if they do not their dutie. And this order of God may not be broke: Marke then why he hath established Kings and Magistrates, and worldly gouernment, to wit, first of all, That we might liue, saith S. Paul, in al godlines. What meaneth this word Godlines? It meaneth Gods honor, when there is a pure & holy religion amongst vs,

Hereby Magistrates are warranted and borne out, when they draw out the sword against them that trouble the Church, against al heretiques, and those that sow enuours and false opinions, and these phantasticall men, which at this day are lead with the spirit of Satan, & would haue them scape scotfree that goe about to ouerthrowe the trueth, and would not haue them punished, that break y<sup>e</sup> vnitie of faith, and y<sup>e</sup> peace of the Church, in so much y<sup>e</sup> they shewe openly, that they fight against GOD, and that it is Satan that thrusteth them forward to it. For we see what the holy Ghost pronounceth by S. Pauls mouth: to wit, that God commaundeth Magistrates to mainteine pure religion. But if they do it not, their negligence and slacknes shall not remaine vnpunished. Why so? Because they make naught of Gods order, as much as in them lyeth. And are they worthy to be so exalted? What mortal man is there, y<sup>e</sup> dareth challenge vnto him selfe that dignitie, to sit in Gods place, and in the seate that he hath consecrated to his maiestie? that a worme and peece of rotten flesh should come to that? Yet God doeth this honour to vnworthy creatures, and reacheth them out his hand, and saith vnto the, I will y<sup>e</sup> you be my lieutenants: & they notwithstanding, make no count of him which hath exalted them so highe? They can bee content to haue his glorye troden vnder



vnder foote, and his name prophaned, and his seruice set out to all reproch, and a generall confusion and hoochpoch in al points: is not this too too shamefull and villanous vnhankfulnesse? If a man should onely haue his friend to keepe his house, and say vnto him, make good cheare with my goodes, vfe your selfe as if it were mine one selfe: but yet see that the house goe not to waste, y my seruants disorder not them selues and become wicked, vntil I come home againe: if that man should make a stewes of that house that was committed to him, and shuld go and make away the titles and writings to depriue the maister of his house, and should perswade with the seruantes to cut their maisters throte when he should come home, and should turne all topsie turuie, were not suche a man, I pray you, worthie to bee torne in peeces with foure horses? Should he not be thought a detestable monster? Yes out of doubt. Nowe make then, the li-  
 30 uing GOD appointeth a poore mortall creature to sit in his seat, and saith vnto him, I wil that thou represent my person, but vpon this condition, that I my selfe be serued and honoured. For GOD will not resigne his owne right, to say that he wil diminish ought of his owne right, or preiudice & lessen his owne glorie: and yet see, a mortall man will suffer Gods  
 40 trueth to be despised, and GOD him selfe to be mocked, and the

order that he hath set for men to be ruled by, to be abolished, and is that a thing to be suffered? So then, let Magistrates knowe and consider well, what condemnatio hangeth ouer their heads, & what horrible vengeance wayteth for them, if they take not heede by al meanes possible, to streine them selues to see that Gods honor be maintained, whiche consisteth in this point, that true religion haue place, & be of force amongst vs. Now the, let vs see if this be well practised, alas, the matter is farre wide: for they y are in authoritie, are not cōtent to haue this so honorable adignitie aboute me whiche are their neighbors, but they wil vsurpe y which belongeth to God only: in so much that nowe adayes it is a hard matter to finde the that content them selues with measure, to say, we are mortall men which rule vnder the maiestie of our God, and that to this end, that we should giue him that which is his own, and is his right: but contrariwise, they must needes fill the worlde full of troubles, needes must they robbe and spoyle: yea, and spoyle GOD of his honor by force and violence, and turne all topsie turuie, and bring all out of square. And why so? To set them selues as high as they thinke good, and to breake their owne neckes, as they iustly deserue. And for this cause  
 it is, that our Lorde GOD curseth the gouernementes: by cause y they which are placed in them

Phila. 12.

them, rule not in his name, and can not keepe them selues in this meane state, to say, we are men whiche ought to be vnder our God, and ruling in his place, we ought to mainteine his honour, and applie all our studies there-  
 vnto: as it is said, kisse the Sonne, come and do homage to our lord Iesus. Therefore, our Lord GOD must needes shew, that he casteth off such men, and can not abide them bicause of their vnthankfulnesse and detestable sacrilege which they commit, when they will in such sorte challenge to them selues that that belongeth not vnto them. Moreover, we see the slacknesse and negligence, whiche is almost in all them that rule and haue authoritie of iustice. They should imploy their cheefest studie as we haue shewed, and as Saint Paule declareth, to this end and purpose, that we might all liue in true godlinesse, and religion might prosper, and the seruice of God be esteemed aboue all things. And I pray you, howe do Magistrates take this to heart? Doe they burne with such a zeale, that when they see Gods honour hurt or darkned, they wil streightway goe about to put to their bandes, and prouide for it? No no: it is all one to them: they let all that passe: wee see what blasphemies are belched out against God: if the least in any citie, or towne should be reuiled, he should haue more amendes made him, then gods honor hath,

Nay, men are not ashamed to conquer this whorische shamelesnesse, as to say, howe nowe? Must blasphemers be thus punished? What a thing were that. For to denie GOD, or despise Iesus Christe, and teare him in peeces, nowe swearing, by his death, nowe by his bloud, nowe by his flesh, yea, to blaspheme him at euery wagging of a strawe, it is a matter that quickly scapeth our mouthes. See if a man speake reprochful words against I knowe not whome, Oh, he must by and by make him amendes. And behold, the maiestie of God, is thus reproched as we see, & no man will make account of it? Againe, we see wickednesse committed, as it were in despite of God, we see contempt of his word and sacraments, we see all go to decay, and to vtter destruction: and yet we shut our eyes, our handles are tied: for that is no great matter wee thinke, to be sticke vpon, it is so common a matter, that if I should holde my peace, little children could be iudges. And I pray you, they that gouerne, haue they not greater cause to feare, when they heare this that is spoken here, that is to say, that they rule not but vpon this condition, that they be protectours of Gods honour and seruice, if they doe it not, they turne vpsidedowne the order of iustice, and defile the holy seat that God had dedicated to his honour, and for the saluation of all men? And thus we see, how this text should

be



be practised. There are yet more-  
 over and beside these, other faultes,  
 which if a man come to con-  
 demne, and they that haue some  
 good affection to religiō, reprove  
 them (as we are all bound to doe)  
 and reprehend such faultes as are  
 committed, then shall we haue  
 nothing but foule speeches, yea,  
 & blowes to, we need not go out  
 of Geneva to be persecuted for y  
 Gospel: for whosoever will main-  
 teine the honour of God, and can  
 not suffer things to be so far out  
 of square as they are, & such hor-  
 rible wickednesse as is comitted  
 in euery place, he shall be perse-  
 cuted as if he were among the  
 Heathen. And where are we be-  
 come? Where is that that should  
 be in place, if this text had bene  
 wel marked and borne away? Let  
 them therefore, that are in place  
 of iustice, and see the bond they  
 are bound in, endeaour to main-  
 teine Gods honour, and let them  
 knowe, that when they haue suf-  
 fered him to be despised, they shal  
 not escape y great iudges hande.  
 And yet notwithstanding, we see  
 howe hote they are for their own  
 authoritie. If a man speake against  
 the Magistrate, shal he not be by  
 and by extreamely punished? And  
 it is good reason. Nay, we content  
 not ourselues with y, but if a man  
 haue spoken against the dissolute  
 and vtamed colts, then is there  
 nothing in our mouthes but this,  
 y honor of y citie, the honor of y  
 comon wealth, the honour of the  
 whole state: we thinke y heauens

would fall downe, vnlesse reme-  
 die were taken very quickly. And  
 yet notwithstanding, the state of  
 the comon wealth hath not bene  
 touched a whit, all that hath bene  
 said, was spoken against common  
 faults, yea, faultes committed by  
 such as are nothing worth, and  
 whom men know to liue a beast-  
 ly and dissolute life. But yet goe  
 too, let vs put the case that no-  
 thing is sought for, but to main-  
 teine the honour of the Magi-  
 strates: Well saide, it is good rea-  
 son it should be so: for the ho-  
 nour of God is thereby hurt and  
 impayted. But yet I pray you,  
 would the Magistrats thinke that  
 this were a good rule, y whe one  
 of their sergants hath any wrong  
 done him, the partie should not  
 be grieuously punished: likewise  
 if a man spar in their faces, and  
 would come and pluck them out  
 of their seate, that they should  
 suffer it, and should not punish  
 them that are so disorderous and  
 out of square? Goe to then, let  
 them compare them selues with  
 the liuing God, that hath placed  
 them there. They would, I say, be  
 mainteined most reuerently, and  
 yet will they suffer Gods honour  
 to be thus beaten downe. But  
 what reason is there in it? And  
 thus much touching the point of  
 godlinesse whiche Saint Paule  
 speaketh of.

There followeth moreover,  
 honestie and temperance. For the  
 worde which he vseth, signifieth  
 moderatiō and grauitie, as when  
 men

men doe not ouerlashe and giue them felicitie to all wickednesse, but liue as discrete men, and people that put a difference between good and euill. And this is the second office of the Magistrate. For it is not sufficient for them to punish murderers and thieues, but if they see any drunkardes, if they see any whoredome, and such like disorderousnesse, they must put too their hands, if they wil looke to be without fault in the sight of GOD.

And why so? For seeing the ende of policie is to preserue mankind, let vs consider a little whether the preseruatiō of mankind consist rather in eating and drinking, then that every man should liue on his owne goodes, and dwell in his owne house, or else that they should shewe themselves to bee reasonable creatures, and that they haue wit and discretion in them, and are not as dogges and swine.

But if men are suffered to liue at randon, and we giue them the whole lengthe of the reines to runne to all vices, which are most iustly condemned, as to drunkennesse on the one side, and whoredome on the other: if bawdie songes bee suffered, if daunces and suche other dissolutions bee licensed: if it bee lawfull to spewe out shamefull and villanous speeches to allure and intice to whoredome and other naughtinesse, if this I say, be lawfull, wherein shall we differ from

dogges and swine? It were better a thousand times, that there were not one crōme of bread in all the worlde, and that we were overwhelmed and cleane swallowed vp, than we shoulde liue in such disorder: for what els is this, but to blot out the image of God, which he hath imprinted in vs, and to turne the order of nature vpside downe.

For as muche therefore, as the magistrates are appointed to maintaine the state of mankind, & to be their protectours, it is verie meete that we pray for them, seeing by their meanes we liue in all honestie and good moderation. But yet let vs see how they do their duetie now a dayes in this behalfe. Who are there that set themselves against slaunders behaviour of men, and euill and naughtie examples, which are too too rife at this day, to take order for them? If we talke at this day of redressing such faultes, as tend to the vtter subuersion of whole states, what is hee, I pray you, that will set forward the first steppe? Nay it is rather fulfilled that is saide in the Prophet Esai. Right hath no Aduocate, nor Procter.

Let vs cast our eies now a daies vpon places which are or shoulde be open seates of iustice & iudgement, and where shal we find one man that hath an earnest affection and care to correct such faultes as euerie man seeth and beholdeth, and such as we should be greatly ashamed



ashamed of, I speake of the which  
are in authoritie, & haue a charge  
of the common wealth? Moreo-  
uer, if we set the whole world be-  
fore vs nowe adays, what shall  
we see but all kinde of villanie &  
reprochfull dealings, yea, with  
such a freedome and lawlesse li-  
bertie, that it booteth not to talk  
of bringing them to better order. 10  
Wicked and shamefull customes  
are become a lawe, and what so  
euer is customably done, wee  
thinke may not be gainsaid: and  
thus doe men drawe one an other  
to sinne and wickednesse, as it  
were with cartropes. From the  
greatest to the least, there is not  
one, but giueth him selfe ouer to  
all intemperancie, and all disso-  
lutenesse. If it be don in Papistrie,  
curst be the Papists notwithstanding  
their blindnes, for that shall  
not excuse the. But our condem-  
nation shall be double, and twise  
curst are we, for we haue God  
that lighteneth vs, and we are set,  
as it were, vpon a scaffold, at full  
high noone, so that we haue no-  
thing to couer vs. For S. Paule 30  
saith, that we must not walke as  
the children of darknesse in the  
night, but seeing the sunne of  
righteousnesse is ouer vs, that is  
to say, the Lord Iesus Christe, by  
the meanes of his Gospell, wee  
must be more modest a grea-  
te deale, and more possessed with  
shamefastnesse, then the poore  
Infidels and vnbeleeuers haue. 40  
And yet we see howe the world  
goeth, though I say nothing: but

if I should hold my peace, I should  
be a traitour and a false wretch,  
both to God and the world. But  
this little order that we had here,  
put vs in good hope, that matters  
would be brought to better passe  
then they are among the Papists:  
yet al goeth to naught, yea it is al-  
ready come to naught, in so much  
that it will be a hard matter to  
bring it to any good passe againe:  
and yet we thinke there are a  
great sort, that labour hande and  
foote to bring all to naught, and  
marre all that hath bene begunne  
about reforming of thinges. At  
the first, we had a fewe lawes and  
statutes, whereby men were kept  
a little in order, but nowe adays,  
men make but a iest and scoffe of  
them. There was a law made, that  
there should be no dauncing a-  
mong vs: & the reason was good,  
for it serueth to no purpose, but  
to be a prouocation to whore-  
dome. Men and women doe not  
alwayes play the whoremongers  
and whores when they daunce, I  
graunt: but if we consider well  
30 what the nature of daunces is, we  
shall say that it is but a knacke of  
bawdrie, and if daunces be licen-  
sed, the stewes dores will streight  
wayes be open. Not that whore-  
dome (as I said) is alwayes com-  
mitted in deede at dauncings, but  
daunces alwayes bend that way.  
We haue knowne the time when  
daunces were forbidden, and  
40 we made a shewe, as though we  
would see the lawe kept, yea, we  
haue sene some punished for the:  
but

Ephe. 5. 9.  
Ro. 11.

But new & dayes, it is made but a  
jest, in so muche that it is become  
a lawfull thing and verie tollera-  
ble. And what are playes? It is so  
visuall and ordinarie a thing to  
haue playes, that if we goe about  
to take order for them, it is to no  
purpose: for men are hardened,  
by reason of this libertie whiche  
hath bene suffered them: and be-  
cause they haue had the reynes  
of the bridle in their owne hand,  
and as it were laid in their necks,  
without any restraintment or  
holding backe, they thinke they  
may do what they list. And thus  
we see what condemnation is set  
foorth vnto vs in this texte, be-  
cause that they which should be-  
stowe their paines in seeing vs to  
liue honestly and modestly, be-  
haue them selues so negligently  
and so euill in that behalfe. He  
addeth moreover, *Peace and con-  
corde*, that we may leade a peace-  
able life, without quarrelling,  
wrong doing, and extortion. But  
is this well put in vte? I neede to  
say nothing, we see, and haue  
seen matters so far out of square, 30  
that it is a grieft to beholde it.  
And yet what doe we? Doe we  
thinke of it as it is, that we shalbe  
so farre plunged ouer the eares  
and drowned in this bottomlesse  
pitte, that we shalbe constrained  
to cry out alas, alas, when it will  
be too late? No no: but we are  
fast a sleepe, we are as dead as  
stockes.

Therefore our Lord and God

must needes waken those men  
that haue so good leisure to giue  
themselues to sleepe. And thus  
we see howe necessarie a thing it  
is for Magistrates to take paines,  
to see that religion may be duely  
and rightly obserued, that the  
liues of men be ruled and gouer-  
ned as they ought. To be short,  
that euery man liue peaceably  
without harming or wronging  
his neighbour.

Now when Saint Paule hath  
thus spoken of Magistrates, he  
addeth. *This is good and acceptable  
to God our Saniour, who will haue  
all men to be saved, and come to the  
knowledge of truth*. When Saint  
Paule saith, that this is good and  
acceptable to God, he sheweth  
vs what we haue to marke, if we  
will pray well, yea generally, if  
we will dispose our whole liues  
aright: to wit, if we will iudge of  
thinges aright, we must alwayes  
sette the will of God before our  
eyes, and seeke to obey that. And  
this is a notable texte, and wor-  
thie to be well marked. True it is  
if you are oftentimes put in mind  
of this matter, that is to say, that  
obedience is the ground & wel-  
spring of all vertues, in that that  
men do not order themselues ac-  
cording to their owne fancies, nor  
take in hand this or that as it see-  
meth good in their owne eyes,  
but listen and giue eare to heare  
what God speaketh, and hang  
wholly vppon him, and keepe  
themselues within the lines which



he hath set them, to be shote, that they neuer set forward one foote, but when they are thus resolved within them selues: doeth GOD commaund vs to doe so? Then must we followe what he hath sette downe in his worde.

This is a doctrine whiche we speake off oftentimes, and that not without cause. For we see 10 daily how men wil play the maisters, and take more vpon them then they ought, and robbe God of his honour, and haue their foolish deuotions: me thinketh this is a good thing. And would not that be to good purpose?

Thus doe men daily robbe GOD of his maister shippe and authoritie whiche hee hath ouer them. We must therefore practise this doctrine so much the more, to wit, that obedience is better then sacrifice, as God also preferreth it before all the rest, because it is the true ground to build well on, and it is also the reasonable seruice as Saint Paule calleth it 12. Romanes. But he saith in this texte, *It is good and acceptable.* Why so? Because it pleaseth God. Thus we see what we haue to marke, to wit, that y<sup>e</sup> God commaundeth vs, and that y<sup>e</sup> he wil haue to be kept without breach, that we holde our selues fast to it: for otherwile we shall but wander and go astray all the dayes of our liues. Well may men trot vpe and downe, this way 40 and that way, yea they may runne

the hellies full, until they breake their hartes, and destroy their bodies.

But what shall it auail them? Shall they helpe the matter any whit the more for it? No no. Saue this onely, that they haue runne through the ficke. And it is as if, when I am purposed to goe to *Lanvaune*, I should take on padding through the mounteins, and goe straight into *Colonges*. And so doe they all, whiche followe their owne fancies, and will be maisters to gouerne themselues: so farre are they from comming nigh to GOD, that they cast them selues further off, and draw backe more and more. Beholde the marke then, whereat we must shoote, if we will not runne in vaine: to wit, we must know that it is acceptable to God. But aboue all thinges, when we talke of deuotions and prayers, behold an infallible rule which the holie Ghost giueth vs. Will we pray to God aright and know how we must doe it? Let vs marke what he commaundeth vs. I saide before that this texte is worthie to be well marked. For we see, that in the cheefest matter of all our life, whiche is deuotions and prayers, men haue giuen themselves suche libertie, that the worde of GOD hath no place. Whence commeth it that the Papistes thinke they doe so well in praying for the deade, hauing the Sinter for their Advocates and

and Patroness. But I will stande, that they concluded this foolishie faine in their heades; to say, it is not a good thing to pray for the poore soules which are not able to helpe them selues? Yea, wisser but who saith so? Oh our foresaid churche dit so. Yea, but we must marke whether GOD haue appointed it or not? When Saint

Paul exhorteth vs to pray, he saith it is good and acceptable to

God. But the Papistes shall neuer be able to shew one sillable in all holie writte, that God alloweth that which they do, but y it is but their foolish opinion, which they haue conceiued in their owne braine without all reason. In like sorte is that whiche they say, Oh, I am not worthie to goe to God: therefore the Saintes must be my Advocates & Patrones. But who gaue you this office to appoint Advocates in Paradise? It is true that we are not worthie to goe to God, and we must needs haue a Mediatour to bring vs in vnto him, and to open vs the way, but Iesus Christe is appointed to this purpose. In an earthie & worldly court, if there be any Advocates & Proctors, the Iudge must appoint them; else they should not be admitted and receiued. And when we come to the kingdome of God, must we presume to sette and appoint states there, haue we to establish Advocates and Proctors at our pleasure?

woM

Let vs learne therefore in a word, if we will pray to god aright, we must know what his will is, & to vnderstand y, we must know what he hath shewed vs in his worde, we must frame our fellicies to it, we must heare what he saith to vs, and compasse all our requestes according to his will, and rest our selues vpon his promises. And then let vs not doubt, but when we shall call vpon him in the name of our Lorde Iesus Christe, we shall feele that our prayers shall not be in vaine, nor vnprofitable, as I will shewe more at large after dinner, if God will.

Now let vs fall downe before the face of our good God, confessing our faultes, and praying him, that he would make vs feele them euerie day more and more, leading vs to a true repentance: seeing it hath pleased him to open his truth to us, that we may receiue it with all reuolence, and be so muche the better confirmed in it. And if wee see Satans impietie vnto against him, that we may not be troubled at it, knowing that it is a common thing, for the faith of our fathers was tried by this meane: but let vs pray to God, to confirme vs more and more, and that this may be an occasion to vs, to fight constantly, and with such valiantnesse for his glorie, that we may be daily

Kij.

ccr-



certified of the victorie, and that  
the triumphe is prepared for vs,  
and that this good GOD will as-  
sist vs. And in the meane season  
that he would not suffer the wic-  
ked to gette the vpper hande,  
but that their getting spoote may  
be to their owne destruction and  
confusion. And more ouer, that  
we may be disposed both to liue  
and die in the obedience of our  
God, and seeke nothing but that  
he may dwell in vs by his holie  
ghost: & that we may be kept safe

from all euill worker, and from  
all temptations of Satan. And  
thought we must passe thorough  
many miseries and troubles, that  
yet notwithstanding he would so  
keepe vs, that we may perceiue  
we are in his protection, and that  
we may reioyce, that he hath al-  
wayes succoured vs and assisted  
vs, so that we neuer fell into  
any euill worke. That he be  
thus gracious not vnto vs onely,  
but to all people and nations of  
the earth, &c.

### The 13. Sermon vpon the second Chapter.

3 For this is good and agreeable before God our Saviour.

4 Who will that all men be saved, and that they come to the knowledge of  
truth.

5 For there is one God, & one Mediator of God and men, so wist Iesus Christ  
man, which gave him selfe a ransom for vs, as hee witnesseth in his  
time.



Here wee despise  
them, whom God  
will haue to be ho-  
nored, it is as much  
as if we made war  
against him. So is it if we make no  
count of their saluation, whome  
God calleth to him selfe. For it  
seemeth thereby, that we would  
stay him from shewing his mercie  
to poore sinners, which are in the

way to be utterly cast away. This  
is the reason why Saint Paul v-  
seth this argument. That God  
would haue all the worlde to be  
saved: to the end that as much as  
lyeth in vs, we should also seeke  
their saluation, which seeme to  
be as it were banished men out  
of the kingdome of God, especi-  
ally at such time as they are vn-  
blessed.

Now

Ezod. 19.  
5.6.

Now we must alwayes marke in what case the worlde stood in Saint Pauls time. It was a new thing and a strange matter to haue the Gospell published thorough out all the worlde: for there was great likelihood that God had chosen the stocke of Abraham, as though the rest should be deprived of all hope of saluation. And in deede we see how holie writ doth greatly set forth this adoptiō that God had made of this people of the Iewes. But Saint Paule commaundeth vs to pray for all the worlde. And so not without cause addeth y reason which is here sett downe, to wit, because God will haue all men to be saued. As if he should say: My friendes, it is good reason we should marke wherevnto Gods will bendeth, and to what end, & to what marke, that euery one of vs may imploy himselfe to serue him that way. For why are we in this world, but only to sette forward the good will of God as much as we can? So then, seeing it is GOD his will that all men should be partakers of that saluation which he hath sent in y person of his onely begotten sonne, we must haue a care to drawe poore feeble and ignorant creatures to vs, that we may come all together to this inheritance of the kingdome of heauen which is promised vs. And yet we must marke that Saint Paule speaketh not here of euery particular man, but of all sorts, and of all people:

Therefore, when he saith, that God will haue all men to be saued, we must not thinke that he speaketh here of Peter, or John, but his meaning is this, that whertoe in times past he chose out one certeine people for himselfe, he meaneth now to shewe mercie to all the worlde, yea to them that were as it were shutte out from the hope of saluation. For we heare what he saith in another place, that the heathen were without God, voide of all promise, because they were not as yet brought to the fellowship of the people of the Iewes: and this was a speciall priuilege that God had giuen to the stocke of Abraham, to choose it. Therefore Saint Pauls meaning is not that God will saue euery particular man, but he saith that the promises which were giuen to one only people, are nowe stretched out through al y world. For as he saith in this same Epistle which we alledged before, the wal was broken down at the coming of our Lord Iesus Christe. For God had separated the people of the Iewes from all other nations: but when Iesus Christ appeared for the sauing of the worlde, then tooke he away this diuersitie which was betwixt the Iewes and the Gentiles. So then God will now embrace vs all, & this is the entrance into our saluation. For if that had continued alwayes, which God ordeined, then should we bee now all accursed, and the Gospell should

Ephe 3. 11

Klij.



should not haue beene preached vnto vs, we should haue had no signe or token either of y goodnesse or of the loue of God. How is it then that we are come into y house of God, to be his children? Euen because wee are no more strangers from the promises, as our fathers were: but when Iesus Christ came to be a common Sa-  
 10 uour for all in generall, he offered the grace of God his father, to the end that all might receiue it. As S. Paul speaketh now of all estates, so speaketh he also of all estates, as if he should say, that God will saue Kinges and Magistrates, as well as the least and baser sort. And we must not restraime his fatherly goodnesse either to our selues  
 20 onely, or to some certeine number of people. And why so? For he sheweth that he will be founorable to all. So then thus we haue Saint Pauls meaning. And to confirme this matter he addeth. That it is God his will, that all should come to the knowledge of truth. We must marke well why Saint Paule vseth this argument. For  
 30 we cannot gesse & surmise what God his will is, vnlesse he shewe it vs, and giue vs some signe and token, wherby we may haue some perceurance of it. It is to highe a matter for vs, to knowe what God his counsell is, but so farre foorth as he sheweth it vs by effecte, so farre doe we comprehend it. True it is that the Gospel is called the mightie power  
 40 of GOD to saluation, to all them

that beleeeue; it is the gate of Paradise: it followeth then, if thorough the will of God the Gospel be preached to all the world, there is a token that saluation is common to all. And thus Saint Paule proueth, that God his will is that all men should be saued. For he hath not appointed his A-  
 10 poptes, to keepe himselfe only amongst the Iewes: but we know that comission was given them to preach to all creatures, to be witnesses of Iesus Christe from Ierusalem to Samaria, & from thence throughout all the world. Are the Apostles sent to publishe y truth of God to all people, and to all estates? it followeth then that  
 20 God presenteth himselfe to al the worlde, and that the promise belongeth both to great and small, as well to the Gentiles now, as to the Iewes before. Before we go any further, it is good to beate downe the follie, or rather the beastlines of them that abuse this place of Paule, to make the election of our God, a thing of naught,  
 30 and utterly to take it away. For see what they say: if GOD will haue all men to be saued, it followeth, that he hath not chosen a certeine number of mankind, & cast away the rest, but that his will remaineth indifferent.

So then these beastes which are nothing exercised in holie write, and will notwithstanding  
 40 play the Doctors, pretend that it standeth in the choyce of men to saue themselves, and that GOD  
 ler-

leueth vs alone, and waiteth to see whether we wil come to him or not, and so receiue them that come vnto him. But in the meane while, they destroy the ground of our saluation: for we knowe, that we are so accursed, that the inheritance of saluatio is farre from vs. And if a man would say, that Iesus Christ is come to remedie that, then must we examine the nature of men what it is.

But we are all of vs so contrarie and such enemies to God, that we cannot but resist him: we are so giuen to euil and wickednesse, that we cannot so muche as conceiue a good thought. So then, how can it be that we may be partakers of that saluation which is offered vnto vs in the Gospell, vnlesse God draw vs to it by his holie spirit? Let vs see now, whether God drawe all the worlde to it or not. No no: for then had our Lord Iesus Christe saide in vaine. *No man can come to me, vnlesse GODs father teache him.* So then we must needs conclude, that it is a special grace that God bestoweth vpon such as pleaseth him, to draw them & teach them in suche sorte, that they beleue the Gospel, and receiue it with a true faith. And now, why doeth God chosse one, and leaue the other? We knowe that men cannot come to god by their deserts, neither is it so, that they which are chosen, haue deserved any such thing, as to be preferred

before their companios, as though there were some worthinesse in them. It followeth then, that before y world was made, (as Saint Paule saith in the first to the Ephesians) God chose suche as it pleased him: and it pertaineth not to vs to knowe, why this man, more then that man, we know not the reason. And yet must we confesse that whatsoever God doth, he doeth it iustly: although we know not why. So then, let vs receiue that whereof we are so thoroughly certified in holie writte, and let vs, not suffer our selues to be lead amisse vnder a shadow of this vaine reason which ignorant men vse, and suche as knowe not one iote of God his word. True it is, that at the first blush, they thinke they haue a faire shew, and some good resemblance. *God will haue all men to be saved*, it followeth then that it standeth in the free choise of euerie man to be lightened in the faith, and to come to saluation. You say well, if we knew not S. Pauls meaning: but the verie asses may haue a bit there, as we say in common proverbs. If a man will reade but three lines, he shall easily perceiue, that Saint Paule speaketh not here of euery particular man, (as we shewed alreadie) but he speaketh of all people, and of all states, & sheweth, y the case standeth not as it did before y coming of Christ, whē as there was but one chosen people, but now God sheweth himselfe a Saviour



of all the worlde, according to that which was saide. Thine inheritance shalbe euen to the end of worlde.

Moreouer, to the ende that no man abuse himselfe, or be deceived by their vaine and foolish talke, whiche wrest and wrenche holie writte, or rather peruert it, let vs see how the saying of these 10 enemies of God and all godlinesse may stand. God will haue all men to be saued, that it to say, euerie one: as they imagine. If the will of God be so now a dayes, no doubt it was like euen from the beginning of the worlde: for we knowe that his minde chaungeth not, he chaungeth not as men do. So then, if at this day God will 20 haue all men to bee saued, his minde was so alwayes: and if his minde was so alwayes, what shall we make of that that Saint Paule addeth, that he will that all men come to the knowledge of truth? He chose but one certeine people to him selfe, (as Saint Paule sayeth. Actes. 14.) and lefte the poore Gentiles to walke in their 30 ignorance. Could he not haue executed his will at that time? Nay euen since the Gospell, it was not his will that all should knowe the Gospell at the first blowe.

And there vpon, there were some countries where he would  
Actes. 16.7 not suffer Saint Paule to preache, as in Bithynia and in Phrygia. And so we see that God would not haue his knowledge come to e-

uerie one at the first blowe. And thus we may easily conclude against the which abuse this text, that Saint Paule speaketh not in this place, of the streight counsell of God, neither that he meaneth to leade vs to this everlasting election & choise which was before y beginning of the world, but onely sheweth vs what God his will & pleasure is, so far forth as we may know it. Truth it is, that God chaungeth not, neither hath he two willes, neither doeth he vse any counterfet dealing, as though he meant one thing, but would not haue it so. And yet doeth the scripture speake vnto vs after two sortes touching the will of GOD. And how may that be? Seeing God vieth no double dealing, seeing there is nothing but a plaine and simple meaning in him, how cometh it to passe, that his will is spoken off in two sortes? It is because of our grossenesse and rudenesse: for we knowe, that if God will come downe to vs, 20 he must chaunge his owne hue. Why doeth he make himselfe to haue eyes, to haue eares, to haue a nose? Why doeth he take vpon him mennes affections? Why is it that he sayeth, he is angrie, he is sorie? Is it not because we can not comprehend him in his incomprehensible maiestie? So then it is no absurd matter, that holie writ should 40 speake vnto vs of the will of God,

God, after two sortes: nor by  
cause y<sup>e</sup> his will is double, but to  
applie himselfe to our weakness;  
because that our vnderstanding is  
grosse and heauie as leade. And  
yet there verie good reason in  
all this faile. Why so? When  
the Scripture telleth vs, that God  
hath chosen such as it pleased him  
before the worlde was made, be-  
holde a streight counsell, where-  
into we cannot enter. And why  
then doeth holy write tell vs,  
y<sup>e</sup> this election and choise of God  
is euermlasting? It is not without  
cause. For it is a very profitable  
doctrine, if it be receiued as it  
ought to be. For thereby we are  
put in minde, that we are not cal-  
led to the knowledge of the Gos-  
pell by reason of our owne wor-  
thinesse, for we are no better then  
other are, we are all taken out of  
the cursed roote of Adam, wee are  
all subiect to one same same con-  
demnation, we are all shut vp vn-  
der the slaerie of sinne & death.  
So then, when it pleased God to  
drawe vs out of the darkenesse of  
vnbeleefe, and giue vs the light  
of his Gospell, hee cast not his  
eyes vppon any seruice that wee  
might haue done, or any vertues  
that we might haue brought him,  
there was no suche thing: but he  
called vs, as he had chosen vs be-  
fore. And this is the order wher-  
into S. Paule calleth vs in an o-  
ther place, in the eight to the Ro-  
manes: in that, that wee knowe  
God, we must not take the glo-  
rie to our selues, but hence it is,

because our Lord and God chose  
vs in him selfe, and woulde set it  
forth in effect and deede. And  
thus the calling of the faithfull,  
hangerth vppon this counsell of  
God. And thus we see howe and  
howe farre our Lorde and GOD  
declareth and setteth out vnto vs  
that whiche he had decreed of vs,  
before we were borne. Moreouer,  
doeth he touch vs with his holie  
spirite? Wee are ingrafted as it  
were into the body of our Lorde  
Iesus Christ. And this is the true  
earnest penne of our adoption:  
this is the pledge whiche is giuen  
vs, to put vs out of all doubt that  
God taketh vs and holdeth vs for  
his, when we are made one by  
faith with Iesus Christe, who is  
the onely begotten sonne, vnto  
whom belongeth the inheritance  
of life.

Seeing then that God giueth  
vs suche a sure certificate of his  
will, see howe he putteth vs out of  
doubte of our election, which we  
knowe not of, neither can per-  
ceiue it, and it is as muche, as if  
hee shoulde drawe out a copie of  
his will, and giue it vs. Hee hath  
the first copie, but yet he giueth  
vs a counterpaine good inoughe  
in lawe, to the ende that euen in  
our ignorance wee may bee not-  
withstanding out of doubt of our  
saluation, as wee are put in hope,  
whiche wee hadde bene vtterly  
voide off, if Iesus Christ did not  
call vs to bee members of his  
bodie.

Thus wee see howe profitable

K.v.

this



Ioh. 10. 20

this doctrine of election is vnto vs  
 first of all it serueth to humble vs,  
 in that we knowe y<sup>e</sup> our saluation  
 hangeth not vpon our deserts, nei-  
 ther vpon our vertues which god  
 might haue found in vs, but by  
 cause he chose vs before we were  
 borne, & before we could do ei-  
 ther good or euill. And let this be  
 for one note. Moreover, when we  
 know, y<sup>e</sup> according to this vncan-  
 geable election God hath called  
 vs to him selfe, wee are hereby so  
 much y<sup>e</sup> more put out of doubt of  
 our saluation as Iesus Christ shew-  
 eth it, *No man shall take from him,*  
*that his father hath given him.*  
 And what are they, y<sup>e</sup> the father  
 giueth to Iesus Christ? They who  
 he hath chosen; and whome hee  
 knoweth to be his. Seeing y<sup>e</sup> case  
 standeth so, y<sup>e</sup> God hath giuen vs  
 to his sonne to be kept & defen-  
 ded, bicause he had chosen vs be-  
 fore, and Iesus Christ promisseth  
 and witnesseth that none of vs  
 shall be lost, but that he will be-  
 stowe all the might and power of  
 his Godhead to saue and defende  
 vs, is not this a comfort surpassing  
 and surmounting all the treasures  
 in the worlde? And is it not also  
 the true grounde, wherevpon  
 all the assurance and certaintie of  
 our saluation is stayed and settled?  
 For we are here all as birdes vpon  
 boughs, as mē say, we are set forth  
 as a pray to Satan. What assurāce  
 then coulde we haue for to mo-  
 rowe, and for all our life: yea, and  
 after death, wer it not y<sup>e</sup> God who  
 hath called vs will make an end of

his worke as he hath begun, And  
 how shal hee gather vs  
 together in y<sup>e</sup> faith of his gospell? Is  
 it grounded vpon vs? Nay cleane  
 contrarie, it proceedeth frō his mere  
 & free election. And therefore we  
 haue to be so muche more out of  
 doubt. So then, when soeuer we  
 are spoken vnto touching electi-  
 on, knowe we that wee must not  
 busie our selues to knowe more  
 of Gods counsell, then hee spea-  
 keth of vnto vs, that is say, then we  
 haue knowledge by in holy writ.  
 Beholde I say, how simplie we are  
 giuen to vnderstande of the will  
 of God, I meane of that wil, whi-  
 che he sheweth vs, so farre forth  
 as it is profitable for vs.

20 There is moreouer and besides  
 that a will of God, whiche is as it  
 were open vnto vs, such an one as  
 he sheweth vs, so oft as his worde  
 is preached vnto vs. And what wil  
 is that? This it is, whereby he cal-  
 leth & exhorteth vs all to repen-  
 tance. After that hee hath once  
 shewed vs that we are all damned  
 in his sight, and that there is no-  
 thing but condemnation in vs, he  
 sheweth vs that we must renounce  
 our selues, and get vs out of this  
 bottomlesse pitte wherein we are  
 ouer the eares. In that that God  
 doeth exhort all men generally,  
 thereby we may iudge, that it is y<sup>e</sup>  
 will of God, that all men shoulde  
 be saued, as hee saith also by the  
 Prophet Eze. *I will not the death of*  
*a sinner, but that he turne himselfe* Eze. 18. 27  
 40 *and liue.* How will God y<sup>e</sup> sinners  
 saue themselves? And how shall  
 we

We know full so much as he will  
 had repented preached to all  
 the world, both so great & small.  
 When it is said that God will re-  
 ceive sinners to mercie, such as  
 come to him to aske forgiveness,  
 that that in Christes name. Is  
 this doctrine for two or three? No  
 no, it is a generall doctrine. So the  
 it is said y God will haue all me to  
 be saued, not hauing respect to y  
 y we deuise or imagine, y is to say  
 so far forth as our wits are able to  
 comprehend it, for this is y mes-  
 sure that we must alwayes come  
 so. And that it is so, when the scrip-  
 ture speaketh of the loue & will  
 of God, let vs see, if men can haue  
 repentance of their owne motio  
 & as they are selfe taught, or whi-  
 ther it is God that giueth it; yea,  
 and that of an especiall goodnes.  
 Marke how God saith by his Pro-  
 phet, *I will that all men knowe him*  
*saluati.* And can a man of him selfe  
 turne him selfe? No, nor for if that  
 were in vs, it were more then to  
 make vs: and experience it selfe  
 doth sufficiently condemne vs. It  
 is moreouer an vndoubted doc-  
 trine throughout the whole scrip-  
 ture. For in euerie place, our Lord  
 Iesus Christe giueth himselfe the  
 prayse of turning vs, saying, that  
 he will soften our stonie heartes,  
 and make them bowe to obey  
 him, and it is his worke not onely  
 to giue vs that wee may, but that  
 we will and desire to obey his  
 commaundementes: to be short,  
 there is nothing that the faithfull  
 ought to doe so muche, as in this

behalfe to giue God the glorie,  
 confessing that it is in him onely  
 to turne vs, that it is he onely that  
 hath adopted vs in such sort,  
 that he must needs drawe vs by  
 the grace of his holy spirit. And  
 this is one point, that wee must  
 be well resolued of. As for faithe,  
 haue men, I beseech you, so sharpe  
 wittes, that they are able to at-  
 teine vnto this wonderfull wise-  
 dome which is contained in the  
 Gospell, and such as the verie  
 Angels theselues do reuerence? as  
 Saint Paule speaketh. But if we  
 be so proude, lett vs marke what  
 God saith to vs in his worde, that  
 hee must open our eyes, and hee  
 must bore open our eares: bicause  
 the naturall man vnderstandeth  
 no one ior of the secretes of God:  
 it is the holy Ghost that ope-  
 neth them vnto vs, to be short, it  
 is not possible to read three lines  
 in holy writte, but we shall finde  
 some sentence or other, that men  
 are vtterly blind of their owne na-  
 ture, vntill God hath opened their  
 eyes, & they can in no wise come  
 neere him, vntill he drawe them  
 to him, that it is a speciall gifte  
 which he giueth vs, when he ligh-  
 neth vs in the sayth of his trueth.  
 Seing the turning of men is in y  
 hand of God, it followeth that he  
 giueth it not to all men, for expe-  
 rience teacheth vs, and so y scrip-  
 ture speaketh *Thy God hath not yet*  
*giuen thee an hearte to vnderstand.* Den. 29.  
 And againe, it is shewed vs verie  
 often, that God casteth not forth  
 his grace as it were at haphazard  
 but

Ier. 17. 19.

20.

Phil. 2. 13.



but that it is onely for them who he hath chosen, and for them that are of the bodie of his Church, and of his flocke. And thus we see howe the will of God is to be taken in this place of Saint Paule, when he sayth, that all men should be saued; that is to say, of all people and of all states. And howe is that? For he offereth his gospell saith he, to all, which is the meane to drawe vs to saluation. And doeth this profite all men? No, no: as our owne eyes can bee witnesses. For when we haue had our eares beaten with the trueth of God, if we rebell against it, it shall be to our great condemnation. Yet so it is, that there are many whiche doe not profite in the Gospell: but rather become worfe by it, yea euen of them to whome the Gospell is preached, whiche are not all saued. Therefore G O D must goe further to bring vs to saluation, he must not onely appoint men and send men to teach vs faithfully, but he must play y<sup>e</sup> maister within our heartes, he must touche vs to the quicke, 30 he must drawe vs vnto him, and must make his work not to be vnprofitable vnto vs, and cause it to take roote in our heartes.

Moreouer, we see it most euidently, and as a matter out of all doubt, that we haue to, consider of the wil of God after two sorts, in consideration and respecte of our owne reach: not that it is doubt- 40 ble of it selfe, (as we said before) but in respect of our weakenesse,

and because God abaseth himselfe as well in this as in all the rest, to make himselfe easie & familiar to our capacite. For we see howe he frameth his tongue & speech to vs in his word, as nourishes vs to doe with young & sucking children. If God shoulde speake vnto vs according to his maiestie, his speech would be too high and harde for vs to attaine vnto, it would vterly confounde vs, it would astonishe and amaze vs. For if our eyes bee not able to abide the clearenesse of the Sunne, are our mindes I pray you, able to comprehend that infinite maiestie whiche is in God? So then these beastes, whiche would destroy Gods election, must not abuse this place, nor say, that we make a double will in God: for therein they doe impudently and villanously misreporme vs. But we say as every man seeth, that is to witte, that as far as we can perceiue, God woulde haue all men to be saued, whensoever and howe oft so euer hee appointeth his Gospell to be preached vnto vs.

And why so? For (as we said before) y<sup>e</sup> gate of Paradise is opened vnto vs, when we are so called to be partakers of that redemption, whiche was purchased for vs by our Lorde Iesus Christ. And this is the will of God, suche and so farre soorth as we can reach vnto it, to witte, if hee exhort vs to repentaunce, that he is readie to receiue vs when wee come vnto him.

him. Now though we haue answered & put away the doubt, which may be moued vpon this place, yet it shall be good to bring a similitude to make this doctrine more easie: I call a similitude that agreement and likelihoode whiche God maketh betweene the people of Israell and vs. God saith that he chose out for himselfe all the children of Abraham, to be his inheritance, and dedicated them to him selfe, and loued the and tooke them for his owne household.

Deu. 7. 16.

Ro. 9. 4. 7.

And this is true: bycause hee made his couenaunt with all the, that were circumcised. Was circumcision a vaine figure, and of no importaunce? Nay, it was a sure and vndoubted gage, that God had chosen that people for his owne, as hee accompted all them for his flocke whiche came of that race. And yet, was there not a speciall grace for some of that people? Yes surely, as Saine Paule well setteth it forth. Not all they that came of the race of Abraham after the flesh are true Israelites: for God also depriued some of this benefite, to the end that his grace and goodnesse might seeme so muche the more and greater towards them who he called to him selfe. Beholde therefore this will of God which was towards the people of Israel, sheweth it selfe at this day towards vs.

Wherefore? The Gospel shall be preached there where GOD

hath appointed it, and there shall be one selfe same order to holde throughout in all places alike, but wee see that rather come to passe, whiche was spoken of by the Prophete Amos: That God will ruine vpon one Citie, and be drie to an other, that there shall be a famine of his truth in many places. And so the Lorde sendeth his Gospel whether it pleaseth him, and yet is not his grace powred out vpon Iudas onely or vpon one corner of that land, but vpon all the worlde both here and there, although there be not the like order in euery place. Yet can it not bee, but GOD must worke otherwise and further in them whome hee will drawe to himselfe.

Am. 4. 7.

For all of vs haue our eares stopped vp, all of vs haue our eyes hoodwinked: yea and that more is, we are deafe and blinde, vnlesse he haue touched vs, that we receiue his worde. And thus standeth the will of God, which we haue to vnderstand after two sorts, even as holy writ maketh it plain vnto vs: not (as I said) that God is double in himselfe, or that his will is diuerse and chaungeable. Now let vs come to practise this doctrine, and let vs marke first of all when the Gospel is preached vnto vs, that it is as muche as if God reached out his hand, (as he speaketh by the Prophete Esai) and saide vnto vs, Come to mee. It is a matter which ought to touch vs to the quicke, when wee see that

Esai. 65. 2.



that God cometh to seeke vs, & waiteth not till we come to him, but sheweth that he is readie to be made at one with vs, although we were his dealy enimies, and seeketh nothing, but to wipe out all our faultes, and make vs partakers of that saluation whiche was purchased for vs by our Lord Iesus Christ. And thus we see how worthily we haue to esteeme of the Gospell, and what a treasure it is, accordingly as we haue already alledged out of the first Chapter to the Romanes, that it is the mightie power of God to saluation to all them that beleue, that it is the kingdome of heauen, and how be it God openeth vs y<sup>e</sup> dore, to y<sup>e</sup> end that beeing got out of y<sup>e</sup> bottomlesse pits wherein we are of nature sunk we may enter into his glorie. And let this be for one lesson. Yet let vs marke more ouer, y<sup>e</sup> it is not inough for vs to receiue the word y<sup>e</sup> shal be preached vnto vs, by the mouth of man, whiche is but a sound, which may vanish away into the aire without any profit, but after y<sup>e</sup> we haue heard the worde of God, he must speake vnto vs inwardly by his holy spirit, for that is the onely meanes to bring vs to the knowledge of the truth. And so, when God hath deale so mercifully with vs as to giue vs the light of faith, let vs, holde it of him, and pray him to continue it, & bring this work to perfectiō, & let vs not proudly lift vp our selues aboue other men, as though we were more worthie

then they, we knowe that it is our God, which hath chosen vs, & setteth vs a parte from other of his meere goodnesse and free mercy. And this we are to marke vpon this place. Knowe we moreover, that men are verie faultie, when God offereth them his word, and they receiue it not. And surely this is partly spoken vnto vs, to the end that all the faithful shuld with all humblenesse glorifie the grace of God towards them, and partly to the end that the vnbellecuers and rebelles should haue their mouthes stopped, that they might not blasphemie against god as though he had beene wanting to them. For we se how he calleth all them to saluation, to whome his worde is preached. If a man replie and say: yea syr, but they cannot come to God. We cannot stande to plead here, for we shall find our selues alwayes in fault. If a man wold say, it resteth only in Gods handes, but if hee woulde giue me repentance, could not hee doe it? And if I remaine stiffnecked in mine hardenesse & malice, what shoulde I doe in that case, seeing that God will not giue me repentaunce to turne to him? Oh, this is not in any wise to be allowed of, for God calleth vs sufficiently vnto him, and we can not accuse him of crueltie, or that he was wanting vnto vs. For if we had not his worde, yet must we needes confesse that hee is iust although we know not the cause that moueth him to deprive vs

of

of it. But when we are called to come to God, & we know, y<sup>e</sup> he is ready to receiue vs, if we doe not come, can we denie but y<sup>e</sup> we are vnthankful & slacke? But let vs further marke y<sup>e</sup> we may not separate y<sup>e</sup> one fro the other, saluation from y<sup>e</sup> knowledg of the truth. For God meaneth neither to lie nor to deceiue men, when he sayth, that when they come to the knowledg of truth, they shall be saued. If he giue not this knowledge to al, (as it hath beene sayd alreadie,) he is not bounde vnto vs nor so much indetted to vs. And as for the rest we cannot but remaine al wayes faultie. But (as I haue said) let vs learne to ioyne these two wordes together, *God will haue all men to be saued: And how? If they come to the knowledg of the truth.* For this will holde vs shorthe, that we run not out of our compasse as other doe. Euerie man woulde be saued, but no man will drawe nigh to God. Thus y<sup>e</sup> scripture holdeth vs in this simplicitie, that if we desire to haue saluation, we must hold the meane which is appointed for vs, and which God setteth before vs, that is to say, we must receiue his word with obedience of faith. *This is everlasting life* saith Christ, *so we, so know god his father, & then so know him also, and so receiue him as the only sauour.* And therefore let vs learn, as we haue it here set forth vnto vs, not to dout of y<sup>e</sup> certainty of our saluation for the kingdome of God is in vs. And wil we y<sup>e</sup> God receiue vs? the must we receiue this doctrine which S.

Paul giueth vs for y<sup>e</sup> wil of God is our way. How are we raised again fro the dead? How are we called to the hope of saluation? Euen by Gods good shewing his loue & fauour to vs: then must we remaine and stand fast there. And thus we see in fewe wordes, what Saint Pauls meaning is, to wit, that forsomuche as God will haue his grace to be knowen of al y<sup>e</sup> world, and hath comaunded his Gospell to be preached to al creatures, we must as muche as lieth in vs, procure the saluation of al them which are at this day straungers from the faith, and seeme vterly to be deprived of the goodnes of God, that we may bring them to it.

And why so? For Iesus Christ is not a Sauour of three or foure, but he offereth him self to all: & let this be for one lesson. Moreover, so oft as the gospell is preached to vs, we haue to know and consider, y<sup>e</sup> God calleth vs to him, & it is not in vaine, it shal not be lost labour, so that wee come to him. And can we come to him of y<sup>e</sup> motion of our own nature? Alas no: for wee are wholly against him, and there is no one iote of affection in vs, but it is his vtter enimie, as S. Paule saith, and we do dayly rebell against him. But when God dealeth so graciously with vs, that he toucheth vs with his holy spirit then causeth hee his gospell to worke profitably to our saluatiō, the displaieth he this vertue, which S. Paul speaketh of, for we beleue nothing, but what hee speaketh.

Againe

Rom. 8. 7.

1oh. 7. 3.



Againe, let vs knowe that when the Gospell is preached to vs, it is to make vs so much y more voide of excuse. And why so? for seeing that God had already shewed vs y he was redie to receiue vs to mercie, if we had come to him, our condemnation shall no doubt be increased, if we be so wicked, as to drawe backe, when as he calleth so mildly and louingly. Yet notwithstanding, (as we are here exhorted) let vs not leaue off, to pray for all men in generall: For S. Paule sheweth vs, that God will haue al men to be saued, that is to say of all people & nations. And therefore we must not settle our selues in suche sort vpon the diuersitie whiche is seene amongst men, that wee forget that God hath made vs all to his image and likenesse, that we are his workmanship, that he may stretch forth his goodnesse ouer them whiche are at this day farre from him, as wee haue had good prooffe of it.

For when he drew vs vnto him, (as it was shewed before) were we not his enemies? Howe then cometh it to passe, that wee are nowe of the household of faith, the children of God, and members of our Lorde Iesus Christe? Is it not, because he hath gathered vs vnto him selfe? And is hee not the Sauour of the whole world as well? Is Iesus Christe come to be the Mediatour betweene two or three men onely? No, no: but he is the Mediatour between

God and men. And therefore, we may be so much the more assured, that God taketh and holdeth vs for his flocke, if wee endeavour to bring them to God, whiche are at this day as it were farre off. And therefore let vs comfort our selues, and take good heartes vnto vs in our calling: that albeit there be at this day an horrible forlornenesse, so that it may well seeme that we are verie miserable creatures, utterly cast away and condemned, yet must wee labour as much as we can to drawe them to saluation whiche seeme to be farre off, and about all thinges let vs pray to God for them, waiting patiently till it please him to shewe his good will towards them, as he hath already shewed it vpon vs.

Nowe let vs fall downe before the face of our good GOD, and confesse our faulces, praying him that it would please him to make vs feeble them in suche sort, that being beaten downe with in our selues, we may be bolde notwithstanding to come to him, because he calleth vs so louingly, & doubt not but he will heare our prayers, whiche wee shall make to him in the name of our Lorde Iesus Christ, and that hee would make vs alwayes feeble the the fruite of our prayers, when we call vpon him with a true faith and repentaunce. That he be not onely so gracious vnto vs, but also to all people and nations of the earth, &c.

The fourteenth Sermon, vpon the second Chapter.

For there is one God, and one Mediatour of God and men, to witt, Iesus Christ man.

Who gave him selfe a ransom for all, as it should be witnessed in his time.



Rue it is that in all times and seasons, y world hath bene so farre from God,

that al people haue wel deserued to be as it wer banished out of his kingdome, & haue no acquaintance with him. For this cause also we se that in y time of the lawe he chose one certeine people, & gathered the vnder his owne winge to guide them, leauing the rest of the world in confusion. But although men were so separated from God, yet do they naturally all belong to him, & as he made them all, so doeth he also gouerne them and mainteine the by his vertue, & gret goodnes. So then, when we see men goe to destruction, although they be vnbeleeuers, and God hath not beene so gracious vnto them as to ioyne them with vs in the faith of the Gospell, yet ought wee to pitie them, and labour as much as we can to bring them to the right way. And therefore it is that S. Paule sayeth in this place, *that there is one GOD*, as if he should say, for so muche as God hath made all, and hath them vnder his hande, it cannot be, but there must be some part of brotherhod betweene vs. True it is, that they

whiche agree not with vs in faith, are as it were our enimies, & there is a great distance betweene vs, but yet the order of nature sheweth vs, y we must not vtterly cast them off, but take paines asmuch as we can, to bring them againe to the vnitie of y bodie, bicause they are as it were members cut off. And in deed, when we see me thus scatered, it may make y haire of our heades to stare, as if we sawe a monster. For all are of one selfe same nature, the image of god was imprinted in them, there is a band that cannot be seuered, & we see that they are as it were diuided. And moreouer, y whiche should haue ben the greatest knot betwixt vs, hath caused this diuision betwixt vs, & hath made vs enimies, to wit, the seruice of God, the true religion. So then let vs marke well, when wee see the poore vnbeleeuers, thus to wander and goe astray, out of y way of saluatio, that we must haue pitie on them, and labour to helpe them, and reach out our hands to them: and to do this, let vs call to remembrance that that is shewed vs here by S. Paule, that is to say, *that there is one God*. For though men be as wilde beastes, and cast them selues at fire and leuen, yet

L. is



Is not God deuided, therefore we must endeavour to bring all as one to him. And herewithall Saint Paul addeth, *That there is also one Mediatour of God & men.* Whereby he giueth vs to vnderstand, y<sup>e</sup> our Lord Iesus Christ came not to set at one a few people with God his father, but his minde was to stretch forth his grace ouer all y<sup>e</sup> worlde. And in deede we see how through the whole scripture, it is set foorth vnto vs, that that which we suffred, was not onely for the forgiuenes of sins which had ben done in Iudea, but throughout all the world. And seeing it is so, that the office of our lord Iesus Christ teacheth generally to all people, we may not set light by that whiche he hath so dearly bought: & especially, seeing our Lord Iesus Christ calleth vs all vnto him, & is redie to lead vs, and giue vs a louing entraunce to God his father, must not we stretch out our hand to thē that know not what this vnitie is, to the end that wee may bring them nere? Thus wee see then for what purpose S. Paul saith, *That there is one Mediatour betwixt God and men.* And there withall calleth Iesus Christ *man*, to shewe vs, howe neere he came to vs. For a man might replie and say, Although God made all the world, yet seeing men are so turned away from him, he hath iuste cause to cast them off, yea and to abhorre them, as his deadly enemies.

Thus I say a man might alledge,

whē the vnbeleeuers haue no access nor entraunce to his maiestie.

For this cause Sainte Paule sayth here: Although God haue thus cast off men for their deserts and offences, and set them a parte from him, yet seeing Iesus Christ hath taken our fleshe vpon him, and hath clothed him selfe therewith, seeing he hath abased himselfe so farre as to become man, it behoueth not vs to breake such a knot, & so holy as this is. So then, for as much as in the persō of our Lord Iesus Christ, we see y<sup>e</sup> God hath as it were his armes stretched out to receiue them to him which seemed to bee separated, it behoueth not vs to be any let or hinderaunce why they shold not come to the flocke, which seeme at this day to be vterly depriued of the hope of saluatiō. For, for this cause hath our Lorde Iesus Christ suffered death: for this cause hath hee made himselfe like to vs, and hath now this office of a dayes-man & aduocate, and is mediatour betwixt God and man, that is to say, to open the gate to vs, and make vs to come before God, & be wel come to him, yea though for our finnes we deserue to be cast off of him, and that he shoulde withdrawe him selfe from vs. So then let vs marke first of all, that al they which care not whether they bring their neighbours to the way of saluation or not, & they that passe not nor haue any care to bring the poore vnbeleeuers also, but let

let them go to destruction, shew plainly that they make no accompt of Gods honour, & diminishe the mightie power of his empire as much as lyeth in them, and wil set him bounds, that he may not rule and gouerne ouer all the worlde: and do moreouer in part darken the vertue of the death & passion of our Lord Iesus Christ, and lessen that dignitie whiche God the father gaue him: which is this, that hee should now be a Mediatour, to the end that the gate of heauen might be opened vnto vs, and we might bee put out of doubt, that God will be mercifull to vs, when wee come to seeke him. And thus we se how cold we are & negligent to pray for them which haue neede, and are this day in the way to death and damnation.

But let vs returne to this text of Sainte Paule, to witte, *That there is one God*, and againe, that seeing our Lord Iesus Christ hath reconciled vs to G O D his father, he will haue vs to drawe the poore and wretched ignoraunte with vs, and do our best we can y<sup>e</sup> we may be made all one body: & let this be one lesson. Wee haue yet an other doctrine here worthis to be remembred, when he saith, *that our Lords Iesus Christe is Mediatour of God and men*. For it is one of y<sup>e</sup> cheefest articles of our faith, that we should runne all to God, beeing sure that we shall haue accesse vnto him, and that he will receiue our prayers, For

were it not for this, to what purpose should al the doctrine of the Gospell serue vs, if we could not call vpon God and come familiarly to him, beeing thoroughly assured & resolved, that we should not come to him in vaine, nor bee deceiued of the thinges wee wayte for, when we so call vpon him? If wee haue not this, what doth it auayle vs, that God is called our father and sauour, & that he is mercifull to all them that seeke him? And so let vs marke well, that if we haue not this certentie, that God is readie to receiue vs when we pray to him, all the Gospell will be cleane beaten vnder foote. Nowe how may we call vpon God? It is sure that we are not worthie to come to him. And in deed, who dare be so bold as to set one foote forward? Wee are as wormes of the earth: and whether shall we goe to call vpon God? Wee must goe out of the world, we must clime vp aboute y<sup>e</sup> heauens, the Angels themselues of Paradise are not worthie to come to God, vnlesse they haue some meane, what shall wee doe then? And so it is vnpossible to haue our praers grounded in faith, and for our selues to be so bolde as to come before God, vnles Iesus Christ present him selfe to be our mediatour, vnlesse he reach vs out his hand, and promise vs to bring vs vnto him, as also in his person we pray to God, and haue him here with vs. As in deede whē Iesus Christ leadeth vs y<sup>e</sup> way, we may



may not doubt but God will bee mercifull to vs, and is so far from with-drawing himselfe from vs, that he tarrich not vntill we pray to him, but on his part preuenteth vs.

And this is y reason why I said that this text hath in it a very profitable doctrine, when S. Paule speaketh vnto vs of one Mediatour. For he sheweth vs hereby howe we may call vpon God, nothing doubting but he is nigh vs, and will haue his care alwayes ready to heare our prayers which we make to him. And addeth in plain words, *that Iesus Christ is man*. To the end that we should not enter into these doubts and difficulties. How will God receiue vs, seeing 20 we are wretched sinners, seeing there is nothing but curse in vs? And if that were not, wee are but miserable earthly creatures, we are but creeping wormes here below, how will God vouchsafe to looke vpon vs? To the ende therefore y we should not thus go about the bushe, and be in doubt whether we should find God nigh to vs, if 30 we came vnto him, Saint Paule minding to cleare vs of all these doubtres, saith, *That Iesus Christe is man*: giuing vs to vnderstand, that for this cause he tooke our fleshe vpon him, and became our brother, to wit, to the ende that wee might haue easie enteraunce into heauen, as though we were already of the companie of Angels, 40 in the person of the sonne of God and companions with them, as

we are also of a trueth by faith.

And this is it which is shewed vs also by the Apostle in the Epistle to the Hebrues. When hee saith, *That Iesus Christ being made* Heb. 2.17. *man, would also be subiect to our in-* 12. & 4.13 *firmities, sinne onely excepte, and would not be voids or exempt from our passions*. And why so? To the ende, sayeth he, that hee might be pitifull, as one that had some feeling. If a man know not what aduersitie meaneth, hee hath not compassion on the that suffer, but is in such sorte dronke with his pleasures, that he thinketh that pouertie is nothing.

But our Lorde Iesus Christe would be partaker of al our miseries, this only except, y he had no spot of sin in him, but other wise it pleased him to tast of all our afflictions: And why so? To y ende that when wee come to him, hee may be readie to helpe vs, & that this experience whiche hee tasted off in his owne person, might moue him to craue at Gods handes to haue pitie vpon vs: and 30 moreouer bycause power was giuen him to helpe vs at our neede, he might not faile to help vs. And the Apostle addeth moreouer, y Heb. 4.14 we may boldly come to him, for as muche as the throne of God (as we touched before) whiche of it selfe is fearefull & terrible to vs, is now gracious in the person of our Lord Iesus Christ.

Come we then before God? If we behold nothing, but this high & incōprehensible maiestie which

Is in him, it is inough to feare vs; needes must we be amazed, and start back euery one of vs: yea and desire rather that the mountaines couer vs, and ouerwhelme vs, the to feele the presence of God. But when our Lord Iesus Christe appeareth, and setteth himselfe as Mediatour, then there is nothing that may feare vs, & we may come holding vp our heades, and call vpon God as our father, doubting nothing, but he wil take vs for his children in y person of his sone, and will make vs feele the fruit of his adoptio, so that we may come familiarly vnto him, and lay open our necessities, spread abroad our griefes whiche torment vs, to the end that we may be eased. And therefore haue wee so muche the more to marke well this doctrine, when wee see howe this miserable worlde hath ben deprived of this comforte. For how many are there which know y Iesus Christ, is their Mediatour & aduocate to bring the to God his father? Nay cleane contrarie, the Papistes who they wil proue that we must haue the Sainctes for patrones to make intercession for vs, they alleadge y we are not worthie to appeare before God. As though Iesus Christ were nothing. It is true y we may not denie the Papistes y argument: For why? Were it not too foolish a boldnesse and rashnesse for vs to come to pray to God? What are we? We must needes graunt it. But yet wherefore serueth the office that is here gi-

uen to our Lord Iesus Christ, whē S. Paule calleth him, *Mediatour and man*. Is it not to fill vp y want & vnworthines y is in vs? So then, for as much as we deserue to bee cast off of God, & to haue y gate shutte against vs that wee might not enter in to him, this is the reason why our Lorde Iesus Christe putteth himself forward. And thus wee see nowe how the wretched worlde hath been destitute of the grace which is here offred vs. And this is the reason why I saide that we must be so much y more heedie to this doctrine. And this mischeefe reigned not onely amongst the Papistes, but it hath ben so in all ages. Although the heathen went blockishly and without any discretion, when they prayed to God, yet notwithstanding, their consciences coulde alwayes beare them witnesse that no mortall man could find grace, vnlesse he had some dayes-man. And so the heathen imagined that in this multitude of idols whiche they worshipped, there were some little gods as it were, whiche were their Mediators, yea & they gaue this office to the Angels. But on y contrarie side, we see how God hath given vs a certeine marke wherat we must shoot, & it is this, that y faithfull must knowe, y if they will pray well & truely, they must hold this way and this rule, they must ground al their prayers vpon the grace of the onely Mediatour which is appointed vs. And that it is so, let vs marke



that that is contained in the law: When God commaunded them to pray to him, fourth with he shewed them the order how: and it was this, that the people shoulde stand a far off in the court of the temple: when they came to make solemne prayers, every mā might not step forward his foote, y<sup>e</sup> people were commaunded to stand a loofe off. Neit her kinge, nor other whosoever, durst come nigh the

Exo. 30. 18 Sanctuarie, for that had beene sacrilege: there might none doe it but y<sup>e</sup> Priest only. For he was also y<sup>e</sup> figure of our Lord Iesus Christ. And this is the reason why he was clothed in new garments, & was not there as a taskall, or one of the common sort, but was consecrated and dedicated wholly to GOD.

And this hie Priest entring also in to the Sanctuarie, caried thither with him y<sup>e</sup> bloud of the sacrifice, which he had offred, to giue vs to vnderstand that no man could find fauour before God, but onely by the vertue of this sacrifice, which he shoulde bee offered in the person of our Lord Iesus Christ. We see then howe God shewed by this solemne ceremonie, y<sup>e</sup> we could not call vpon him vnlesse there wer an aduocate appointed to make intercessio<sup>n</sup> for the whole body of the Church. It hath bene shewed moreouer that all the intercession must be grounded vpon a sacrifice which shold be offered afterward. And this is the reason why Saint Paule in this

place also, after that he had spoken of the intercession of Iesus Christ, addeth. *Who gave himselfe a ransom for vs.* For these are things that cannot bee sundred the one fro the other, the death and passion of the son of God, & that that he is nowe our Mediatour, to the end that we may haue access in his name to God the father.

Moreover, hath Iesus Christ appeared to shew the very truth, and verie substance and perfection of the figure of the laws? Yet hath not Sathan leste to strue to cast darke cloudes (as it were) that we might not see the Mediatour that was giuen. And we see already euen in the beginning of the Gospell, that many heretickes thought that we must holde the Angels for Aduocates, & S. Paule him selfe was troubled with such fellowes, as we see in the Epistle to the Collosians, how he giueth such an honour to Iesus Christ, y<sup>e</sup> Angels and other dignities must be set backe in their owne places, and Iesus Christ appeare aboue them, and haue all preheminance. Why doeth S. Paule take so much paines, and stand so much vpon it, but onely because Christe was euen in those dayes by some fantasticall fellowes, set in no better place, nor made more accompt of then the Angels? In processe of time the world became worse yet. For men invented a thousand intercessours and aduocats, as the Papistes condemne them selues with there owne mouthes, when they

Coll. 2. 18.

they say, that a man can not know  
God there among the Apostles.  
They haue that Proverbe, whiche  
is verie true, but whence came it;  
but only from their spoiling of Je-  
sus Christ of his office, & making  
him so many companions, y<sup>e</sup> a man  
cannot know him from the other,  
and is there as one of the flocke,  
but hardly is it to be said whether  
he be a Mediatour or not? And in  
deede, within this fortie yeares, a  
man might as soone haue heard  
Mahomer called the Sauour of y<sup>e</sup>  
world, as the sonne of God named  
a Mediatour and Aduocate amog  
the Papistes. Yea, and yet at this  
day, although in despite of their  
teeth, they can not vtterly banish  
and take away these titles, yet if a-  
ny of vs call Iesus Christ a Medi-  
atour and Aduocate, he shall bee  
marked for it, and although they  
dare not condemne him for an  
heretique for it, yet streight ways  
fall they to quarrelling, and know  
they will, whether his meaning be  
that Christ is the only Aduocate,  
and whether the Saintes bee not  
Aduocates as well as he: & if we  
set vp the sonne of God, & main-  
teine his dignitie whiche he hath  
receiued of God his father, oh, by  
and by to the fier with vs, is not  
this a cursed matter? So much the  
more therefore must we be armed  
with this doctrine, where S. Paule  
sheweth vs that we can not come  
nigh to God, vnlesse Iesus Christe  
make vs the way, being a Media-  
tour for vs.

Nay more then this, the Pa-

pistie are for impudent, will past  
shame, I meane their doctours the  
selues, that when they will proue  
the matter which they haue for-  
ged against the pure doctrine of  
the Gospell, they say: Oh, it is true  
that there is a Mediatour, but hee  
is not one onely and alone. When  
we call a man one, it is not ment  
that he onely is in the world, and  
none else. Well syr. But what S.  
Paul saith in this place, that there  
is one Mediatour, is it not as much  
as when he shewed y<sup>e</sup> there is one  
God? If they would in like sort  
place the liuing God amongst  
their idols, & not giue him a place  
by him selfe, in what case should  
we be I pray you? But so was it re-  
quisite, that they shoulde fall thus  
into a reprobate sense, and be car-  
ried away by Sathan in such sorte,  
that young children might not  
onely mocke their bestlinesse, but  
also detest & abhorre their cursed  
blasphemies. And it is y<sup>e</sup> iust ven-  
geance of God, seeing they went  
about to take away this office of  
Mediatourship, y<sup>e</sup> they should be  
set out to shame & ignomynie, bi-  
cause they dishonoured the sonne  
of God, the Lorde of Glorie, him  
to whom the father commandeth  
both great & smal to do homage, Ps. 1. 8.  
before whome all knees muste Ph. 2. 10. 11  
bowe, in whose person wee must  
worshippe the maiestie of our  
God. When in steede hereof men  
make but a mocke of it, is it rea-  
son that God suffer it, and shewe  
not an horrible vengeance a-  
gainst it.

L.iiij.

Moreouer



Moreover, when the Papistes will be more fine and subtil, to find out a scape and starting hole, they say, that Iesus Christe is in deede an onely Mediatour, yet a Mediatour of redemption, that it is hee onely that redeemed the worlde, but as touching intercession, he is not onely and alone, for euery one hath aparte in that, and the Saints that are dead haue this office as well as he. A likely matter: as though S. Paule spake not here expressly of intercession, as we plainly see it. What doth he handle in this texte? Saith hee barely that we were once redeemed by the blood of the sonne of God? Nay, he saith that we must pray to God for all estates, and for all nations, because there is one Mediatour, whiche openeth vs the way. And the circumstance of the place, sheweth that Iesus Christ is not onely called Mediatour in respect hereof, that he reconciled vs to God by his death at once, but bicause he appeareth now before the face of the maiestie of God, to the ende that we may be heard by his meanes, as S. Paule also speaketh in y 8. Chapter to the Romanes. For he ioyneth these two offices to gether, that is to say, that Iesus Christe hath quit vs by his death and passion, so that there is no let or hinderance why God shoulde not well like of vs, and that he maketh now still intercession for vs. And this wee haue to marke against these starting holes and diuclish

subtilties which y Papistes haue deuised, to bring to naught the grace of our Lord Iesus Christ, & spoyle him of his dignitie, and the office he holdeth of God his father. Now in deede it is true that we make intercession one for another, as Saint Paul also vscth this worde when he willeth vs to haue care euery one of his neighbour, but yet this letteth not, but y our Lord Iesus Christ is the only Mediatour. And why so? For if I dare pray for my selfe, I haue already passed measure, I am too proude a foole, to come to present my selfe before God: For I can not call vpon him, but as vpon my father. And who hath aduanced mee so high, and made me so noble, and placed me in so great dignitie, y I shoulde be as the Angels of Paradise? So then, I durst not pray for my selfe, vnlesse I had Iesus Christe, whiche giueth mee this power.

And if no man can bee hearde for himselfe, how shall we reache out our requestes to other, and come to make our Advocates & Procters, & pray to God to commend this mans case, & that mans case? Then must Christ Iesus bee the onely Mediatour, or else wee can haue no accesse to God. For (as I sayd alreadie) Iesus Christ must be head euen of y very Angels to ioyn the to god his father, & what must become of vs then, which are vtterly separate fro him by our sinnes? And therefore when holly writte exhorteth vs to pray  
one

one for another, it is not to diminish ought from the office of our Lord Iesus Christe, but that by his name and by his meanes, we may be all made one together: and when euerie man prayeth for himselfe, he ought to shut within the compasse of his prayers the whole bodie of the Church also, & we may not separate that which the God hath coupled and made one together. Now if a man wold alledge that this may be as well vnderstoode of the Saintes that are dead, we may easily answere him: for the Papists did not forge Patrones and Aduocates according as the gospel teacheth them, but so as if Iesus Christe were nothing. Why haue the Papistes S. Peter, Saint Michael, and the Virgine Marie, yea and haue forged Saintes at their pleasure to be their Patrones? Necessitie constraineth vs, say they: for we are not worthy to come before God. We see how they shut out Iesus Christe, and giue him no iote at al. If they said thus: well, we pray to the Saintes of Paradise, because they be members of the Church: as I would pray to this man or that man: euen so do I to the Saintes of Paradise. If the Papistes spake after this sorte, yet had they some modestie. But we see, when they deuise them selues Patrones in heaven aboue, they put Christe out of his office thereby. And this is a cursed blasphemie. But be it that the Papistes did alledge that, which I mentioned euen now, yet

is it no excuse. And why so? For when we come before God, we must be out of doubt that we pray as it were by his mouth. For what know we what it is to pray? We must be taught of him to do it, & his will must be as it were a rule that can neuer deceiue vs, so that we may not swarue from it the least iote that may be, neither to the right hand nor to the left, as it hath been handled before, when S. Paul shewed, that God wil not be prayed vnto, but after his own will, and not after mens fantasies. And therefore also is it said in the 10. Chapter to the Romanes: that we canot pray to God, vnlesse y<sup>e</sup> Gospel go before, for it is y<sup>e</sup> lamp to light vs: we are not able either to keepe path or way, vnlesse we be conducted, and guided by it. Therefore the doctrine of the gospel must be our rule to pray well by. Doeth God leade vs to the Saintes departed? Doeth he appoint them for Patrones and Aduocates? No no, there is not one fillable in holie writ, that make any mention of it. It is true, that while we lue in this world, there must be mutuall charitie betwixt vs, and we must pray euerie one for his neighbours. Now if I attempt any thing more then the scripture hath shewed me, is it not as muche as if I ranne astray vp and downe the wide fieldes? So doe the Papistes. I leaue off now to speake of their diuelishe blasphemie which I touched, to wit, that when they had put Iesus



Christ out of his place, they make him successours, and make no more of Iesus Christ, then they make of their Saintes which they haue forged to be, their Patronnes and Aduocates. But yet if there were not a iote of this, yet we see that there is nothing but incredulitie & want of faith in all their prayers. And why so? Because they haue no witness nor allowance for it of holy writ. And therefore the Papists can in no wise excuse themselves, although they alledge continually that they do not goe out of the right way when they pray to God, in that they seeke other Patrons to make intercession for them, then him whom God hath appointed. For there is but one onely, as I haue saide, by whome we may finde grace. True it is that we ought to make intercession one for another, but that is to shew the brotherhoode which God hath sette betwixt vs of nature. To be short, we must practise that, which I touched already, concerning the shadowes and figures of the law. For as in the law it was saide that the people should not come nigh the sanctuarie, but should tarrie in the Court, and at the entring in of the temple, and no man should enter into it but onely the sacrificer: euen so now, will we pray to God aright? Let vs consider our owne vnworthines: to wit, that we are not only earthly creatures, but that we are full of sinne, for as much as we be all

polluted and become vncleane as Adam, so that we can not come nigh to God: and therefore we can bring nothing but that that is nought, because we are not worthy to open our mouthes, and so farre wee are from calling him our father, that he may holde vs for his enemies, and viterly hate vs. So then let vs acknowledge the miserie that is in vs, that we may come to the remedie. And what may this remedie be? Surely this, that wee may haue our Lord Iesus Christ, to be our high Priest, for he hath shed his blood once (as Saint Paule witnesseth) for a ransome for our sinnes. Seeing he hath reconciled vs to God his father by the vertue of his death and passion, let vs not doubt but God is now mercifull to vs. And let vs marke moreover that Iesus Christe maketh intercession for vs. And how? Euen as the high Priest bore the names of the children of Israel yppon his two shoulders, and had before his stomach a tablet, wherein there were twelue precious stones, which signified the twelue tribes of Israel: so know we that Iesus Christe beareth vs in his heart, & as it were yppon his shoulders. For euen as he laded himself with our sinnes and iniquities yppon the crosse, so now it pleaseth him to absolue vs, and this is our vnderproppe, and foundation we stand yppon. And so know we, that in the person of the sonne of God, we haue already an entraunce into hea-

Exo. 28.

Heauen feeling he heareth vs, we are not onely in a tablet, which was but a figure, but we are imprinted in his verie heart. Seeing it is so, let vs not doubt, but we shall finde grace before God, if we come to him in the name of this mediator. And againe, let vs marke well that which is laide by the Apostle to the Hebrues. That the vaile of y<sup>e</sup> temple is now broken down, and the way is dedicated freshe in the bloud of Iesus Christe, which neuer perissheth. Seeing then it is so, let vs come boldly and present our selues to God, seeing we haue suche a Mediatour, which maketh intercession for vs. And moreouer, seeing that God commandeth vs to pray one for another, this letteth not, but we may alwayes cast our eyes and direct ourselues to Iesus Christe. Let vs vse our neighbours prayers, but so that Iesus Christe may alwayes remaine in his soueraigne degree and place. And let vs beware we forgette not or deuise Patronnes and Aduocates at our owne pleasure: for that were to dispose and bestowe the states of the kingdome of heauen: and al they that giue themselves such libertie, make themselves as controuersers in Gods house: and what pride is that? Therefore, let vs not deuise Aduocates and Patrons after the fondnesse of our brains, but let vs content our selues with the simplicitie of holie writ. And let vs moreouer marke, that Iesus Christe is called the onely Medi-

ator, not onely because he maketh intercession for vs now a dayes, but because he suffered death & passion for vs. Therefore we can not giue this office to the Saintes departed but we must make them our redeemers, and so cast Christ cleane away: and what blasphemie is that againe? So much the more therefore must we hold our selues fast settled vpon the sonne of God only, that we seeke not his grace in wandering sorte, and make long and vnprofitable discourses, saying, How shall I be heard of God? We shalbe heard of him, if we come to him in the name of our Lord Iesus Christe. And moreouer, let vs marke the bottomlesse pit, whereinto God hath suffered the Papistes to fall, after that they went once a stray, & kept not the right way which was appointed them: we see, I say how they became verie beastes: for they haue not bene ashamed to call the virgin Marie their Aduocate: and haue afterward giuen her titles, which can belong to none but to the sonne of God onely: and yet they went further too, and prayed her to commaund her sonne such things as are horrible, so y<sup>e</sup> it is maruel that the earth doeth not swallow vp such monsters.

Therefore when we see the Papistes more brutish then y<sup>e</sup> Turks and Heathen, let vs learne to glorifie our God, and thanke him with all humblenes, that it pleased him to draw vs out of such abho-



minations, that we may be stirred vp so much the more to walke in feare and carefulnesse. And seeing it hath pleased God to giue vs suche an Aduocate and Mediatour as his owne sonne, let vs not be afraide to come to presente our selues to him, to call vpon him in all our necessities, and not that only euerie one of vs doe so for his owne parte priuately, but let vs all together pray to God, for the whole bodie of y Church, and for all mankind.

Now let vs fall downe before the face of our good God, and

confesse our fautes; praying him to cause vs to seele them in suche sorte, that wee may seeke the meanes to take better order for them, that is to say, that it would please him to pardon vs euen for his mercies sake, & that he would hence forward drawe vs to him, that hauing spoyled vs of all our infirmities and sinnes, he would clothe vs with the graces of his holie spirite, that we may desire nothing, but to obey his will, seru-  
10 uing him according to his holie commandementes. So let vs say all, Almighty God and heavenly father, &c.

### The 15. Sermon vpon the second Chapter.

5 For there is one GOD, and one Mediatour of God and men, so wit, Iesus Christ men.

6 Who gaue him selfe a ransom for all, as it should be witnessed in his time.



E haue seen this morning (at the least wee haue in part set this matter on broch) that

the sonne of God is not now in  
suche sorte a Mediatour, to cause  
vs to finde fauour before God his  
father, but that this title and dig-  
nitie is alwayes reserved him, to  
wit, that he hath shed his bloud  
for vs: for we may not separate  
these two things, (as it hath ben  
already handeled) as the fathers  
also knewe it in the time of the  
law, in the figure that was giuen  
them. For the highe Priest might

not come to God before he had  
made a solemne sacrifice. There-  
fore let vs marke well, that our  
Lorde Iesus Christe doeth now  
make intercession for vs, because  
he hath reconciled vs to God al-  
ready, paying him for all our  
debtes. For while we are indaun-  
gered to God, we can in no wise  
stand before him: and there is no  
talke here of golde or siluer, we  
are al worthe of death, the wrath  
and curse of God is vpon our  
heades. So then we must needes  
be quit of our sinnes, or else we  
can neuer open our mouthes to  
pray to God. This was done in  
the

the death & passion of our Lorde Iesus Christ. Therefore Saint Paul meaning to confirme vs in this doctrine, of hauing one only Advocate, whiche giueth vs free & familiar entrance vnto God, saith, *That that selfe same man gaue himselfe a ransom.* Whereby he meaneth, that we are now no more faultie before God by reason of 10 our sinnes: not that GOD may not rightfully cast vs off, but because of his free mercie he accepteth the payment whiche was made in the person of his sonne. And this is it, we haue to marke in this place. And therefore as often as the faithfull settle themselves to pray to God, let them know that their prayers must be 20 sanctified and consecrated by the blood of our Lorde Iesus Christe. We haue here no neede of the sprinkling of the Popes holie water, but the price whiche Saint Paule speaketh off, must answere and make satisfaction for vs before God: if we haue this, we are assured and resolved, knowing of a trueth that God will not cast a- 30 way the sacrifice, whiche he hath shewed that he was verie well content withall, and whereby he is reconciled & made at one with vs, euen for euer. But if when we pray, we do not ground ourselues vpon the death & passion of our Lord Iesus Christ, we must needs be in doubt and perplexitie. And so shall all our prayers be vaine 40 and vnprofitable: as the scripture also sheweth, that if we pray not

in faith, and certaintie, we shall neuer profite one whit. And hereby we may see how miserable y Papists are, which cannot hold them selues to this doctrine, which is so cleare and so vndeceivable: but wander vppe and downe in their owne imaginations, & when they haue well trotted vp and downe, in steede of comming nighe to God, draw further off euerie day more then other. And how so? For when they pray, and thus put soorth them selues at their owne pleasure, what certaintie haue they that God will receiue them when they come to call vpon him? What is there in them, but a vaine presumption whiche they haue imagined, to make themselves beleue that, whiche God neuer promised them? Therefore must they needes alwayes wauer. And againe, when they deprive Iesus Christe of the Priestly honour and dignitie which God his father gaue him, how can they obtaine any thing with suche sacrileges? This is but to despise 30 God to his face. If they say, that their meaning is not to giue that to their Saintes which they haue deuised, that belongeth to the sonne of God, they say not true, for they do it. For seeing they giue the praise of Iesus Christ to them whom they cal their Advocates, it cannot be, but the Priesthoope must therewithall belong vnto them, so that they must be called redeemers of the worlde. Hereby we see how the Papistes thus

Iohn 2. 4. 13



shut the gate utterly against themselves when they stretch about to come to God and cannot hold the way which is shewed them here. To be short, doe they euer remember the death and passion of Iesus Christe, when the matter standeth vpon presenting themselves before y face of God? And yet without this (as I haue saide) all our prayers are polluted, there is no other meane to sanctifie our prayers, and to cause them to be sound good, to be stedfast before God, vnlesse they be watered with the blood of Christ. As for our parte let vs make account of this inestimable pleasure that God hath done vs, in that he hath shewed vs the manner to pray, that we may be heard, and obtain our requestes. And thus much touching the worde which Saint Paule maketh mention of here. *That Iesus Christe gave himselfe a ransom for vs.* Moreouer let vs marke, that when he giueth this to our Lord Iesus Christe, he abaseth what so euer men might presume vpon touching their owne satisfactions, as they terme them. And this is a point well worth the marking: because the worlde hath abused it selfe at all times, going aboute to please God with pelting trifles, as if a man should goe aboute to still a yong chilles choler with some babie or mammet. Marke and behold y Heathen: they perceiued well enough that they could not call vpon God, vnlesse they had

some Mediatour (as it hath beent toucht this morning). What did they? They had their intercessors, so that they deuised a thousand waies to find fauour before God, (as the Papiſtes followed them) they washed and purified themselves: & this was but an apish following of that which God had appointed the fathers: not that they should set their heades vpon these corruptible elementes, but to draw them hither, to wit, to Iesus Christ. When they came to the temple of Hierusalem, there was the water ready euen at the entring in, that euerie man might purifie himselfe, & so come neere to the maiestie of God, and that they might know thereby y they were full of filthinesse & infectio. But it was not enough to know this, needes must they haue a remedie: and this remedie was not in the water, which is a corruptible element, as we knowe: but it was already a figure of the blood of our Lord Iesus Christe. So then let vs know now, that Iesus Christ must set him selfe with the price of his death and passion, to make vs at one with God his father, that our sinnes may by this meanes be defaced, and come to a reckoning no more. We must abuse our selues no more, as though we could purchase fauour before God by any ceremonie, or suche like baggage trifle, but there is this ransom, which S. Paul speaketh of, which sheweth vs that we are all indaungered to God.

God, & if we bring not the price to quit vs, he must needs curse vs off, and curse vs, and holde vs accursed, but for an attonement we haue y<sup>e</sup> bloud of Iesus Christ, and the sacrifice which he offered for vs both of his bodie and soule. See where our whole trust and confidence lyeth, see which way we are assured and put out of <sup>10</sup> doubt, even by hauing our sinnes buried, so that God will come to reckon with vs no more, and because we are absolved by this meanes. As for the Papists, truth it is that they will confesse in deede in parte, that our remission is giuen vs by the bloude of Iesus Christe, but they restraîne it, so that in deede they make but a verie mocke of the grace of God, which was thereby purchased for vs. And how so? For see what the Papistes doctrine is: they say that originall sinne is forgiven vs in baptisme: and if there should be a Jewe or an Heathen baptised, at <sup>20</sup> twentie, or thirtie, or fortie years olde, his sinnes which he had committed in his life time should be there forgiven him: but if we fall after we are baptised, we must not looke to obtaine grace and pardon vnlesse we bring some recompense. True it is that they dare not denie but God vseth alwayes to shew mercie, and that we haue neede, that he reache vs out his hand, & that Iesus Christ worketh in this behalf: but yet <sup>25</sup> they say, that we must make satisfaction to God for our sinne, & vnlesse we doe make satisfaction,

when we haue done a fault, this way or that way, and make some amends for it, we cannot haue him mercifull towards vs. But because we cannot make satisfaction to God, with that whiche we owe him already, as a man whiche oweth an other an hundred crowney, and beside that oweth him an hundred florins, if he pay the hundred florins, can not say but he remaineth debter still for the principall summe: so the Papists seeing they cannot make satisfaction to God by paying all that he commandeth, they inuent a new satisfaction, saying that we can do no more then we are commanded: and albeit that God be <sup>30</sup> angrie with vs for our sins, yet we haue no meanes to appease him, when we bring him such recompences, as the works of supererogatio (as they terme the) are. But because all this notwithstanding, the Papistes are yet constrained to confesse that we cannot so thoroughly recompense God in all respectes as we ought, and that it is impossible for men to answere payment to him, they adde another supplie, to wit, the bloud of Martyrs, & then the keyes of the Church, the power that is giuen to priestes, as they thinke good to inioyne in their confessinges. Thus the Papistes rent in peeces the price and ranfome which our Lord Iesus payed for vs in his death, they say y<sup>e</sup> we are quit frō <sup>35</sup> originall sinne, but because on our behalf we are endangered to God after baptisme, vnlesse we finde meanes.



merited to ride vs out by some  
 recompence, they set on broche  
 their satisfactions, and workes, as  
 they call them, of supererogation.  
 And againe, if there be any want,  
 the blood of Martyrs, and the  
 keyes of the Church fill vpp the  
 count. Beholde horrible blas-  
 phemies, which are to teare Iesus  
 Christ in peeces, as much as lieth  
 in them. Doeth Saint Paul speake  
 here of a raunsome that serueth  
 onely for little children, and for  
 them that are not yet baptised?  
 Nay contrariwise, he compre-  
 hendeth here all faultes, whiche  
 make vs faultie before God. For  
 the questiō is of praying to God,  
 and hauing such an entraunce &  
 open way to him, that we may  
 finde him mercifull. Saint Paule  
 saith we haue it, because we haue  
 an Aduocate. And by vertue  
 whereof is it, that Iesus Christ ma-  
 keth intercession for vs? Because  
 he is our raunsome, saith he, that  
 is to say, the price which was due  
 for our sinnes: so that while we  
 are indebted and indaungered to  
 God, the gate is shut against vs,  
 so that we can not come to pray  
 to him. And haue we not neede  
 to pray all the dayes of our life?  
 It followeth then, that the raun-  
 some, whereof Saint Paule spea-  
 keth here, reacheth to al our sins,  
 & that we must from day to day,  
 haue recourse to that, and haue  
 all our confidence therein. And  
 it is not onely in this place that  
 holie writ sendeth vs to the death  
 and passion of our Lorde Iesus

Christe, and to the shedding of  
 his blood, to be absolved from  
 our sinnes, but we are taught in  
 euery place, that if we stand in  
 talke of quiting our selues be-  
 fore God, we can finde nothing  
 in our selues worthy such a reco-  
 ciliation, or that commeth any  
 thing nigh it. Let vs learne ther-  
 fore to search our want and need  
 in Iesus Christe, and how that by  
 the price of his blood we are re-  
 conciled vnto his father, & haue  
 accessse giuen vs, y we may bold-  
 ly and confidently pray to him.  
 And this is an other point whiche  
 is to be marked in these wordes.  
 But because Saint Paule shewed  
 that the grace which was purcha-  
 sed vs by the sonne of God was  
 common to all the world, & was  
 not for the Jewes onely, but was  
 also generall for all estates, a man  
 might stand vp and say. And how  
 then? Why hath God chosen one  
 certein people as his inheritance?  
 Why was it his pleasure that the  
 Jewes only should cal vpon him?  
 Why did he shut vp his promi-  
 ses amongst them? Why gaue he  
 them figures, and exercised them  
 with a wayting for of this greate  
 Redeemer which was promised?  
 It was onely for the children of  
 Abraham. So then it seemeth that  
 Iesus Christe came not for all the  
 worlde, and that the Heathen and  
 vnbeleeuers may not be parta-  
 kers of such a benefite, but onely  
 the Jewes which are Gods hous-  
 hold, as he calleth them. There-  
 fore Saint Paule addeth, *The mi-*

ness of this which he spake of, was in his time. As if he should say, it is verie true, that from the creation of the world, God did always reserve him some people, yea, and when he made his covenant with Abraham, he shut out all the Heathen from the hope of saluation: but yet this letteth not, saith hee, but he may nowe call all men to him: although it was his pleasure for a time to vse a speciall grace toward the Iewes, nowe it pleaseth him to make the Heathen & Gentiles partakers of it, and to haue his Church reach throughout all the worlde, and to bring them now to the folde, which before were farre off. This is in sum S. Paules meaning in this place. 20 For further declaration hereof, & to vnderstand this matter better, let vs marke, that it were to small purpose for vs, that Iesus Christe had redeemed vs from euerlasting death, and had shed his bloud to reconcile vs to GOD, vnlesse we were certified of this benefite, and it were tolde vs, and GOD should call vs to enter into possession of this saluation, and to inioy this price, which was thus payed for vs. As for example, behold the Turkes, which cast away the grace which was purchased for all the world by Iesus Christ: the Iewes doe the like: the Papistes, although they say not so openly, they shewe it in effect. And all they are as well shut out, 40 and banished from the redemption which is purchased for vs, as if

Iesus Christ had neuer come into this world. And why so? For they haue not this witnesse, *That Iesus Christe is their redeemer*: and although they haue some litle tast, yet they remaine alwaies starued, and if they heare but this worde, *Redeemer*, it bringeth them no substance, neither get they any profit by that which is contained in the Gospell. And thus we see nowe, howe men are not partakers of this benefite, which was purchased them by our Lorde Iesus Christ. And why so? For they receiue not the witnesse. Before Iesus Christ came into the world, the Gentiles were not only vnbelieuers, but God had hoodwinked their eyes, that they had no doctrine, in so much that it seemed that Iesus Christe came but for one certeine people: yea, a man would haue thought, as in the time of the law, that God had not spread forth the knowlege of his truth ouer all the world, but had giuen it to one people onely which hee helde for his Church. 30 For this cause S. Paule saith, My friendes, it is true, that heretofore God gaue his law to our fathers, and it pleased him to set them a part from the rest of the worlde, he testified his good will to Israel, and did not so to other nations, as it is saide in the Psalme. And Psa 47. 10 this is it that Moses saith in his Deu. 32. 9. song: that when it pleased God to diuide the world, he stretched out his cordes, and chose him a people, setting the other aside as

M. stran-



strangers : and this dignitie belonged onely to the flocke of Abraham : this is true, saith Sainte Paule, but nowe there is this knowlege which must be spread ouer all the worlde, that G.O.D is the Father and Sauoure of the Gentiles as well as of the Iewes.

So then let vs marke, that 10 in this Sainte Paules handling of the matter, wee haue set out vnto vs, that the death and passion of our Lord Iesus Christ were vnprofitable to vs, vnlesse it were witnessed to vs by the Gospell. For it is faith that putteth vs in possession of this saluation : although we finde it not but in the person of our Lord Iesus Christe, 20 and we must needs come thither, yet if wee haue not this key of faith, Iesus Christe shall be (as it were) strange to vs, and all that he hath suffered, shall not profite vs one whit, as in deed it belongeth not to vs. This is a very profitable doctrine : for there is no man but confesseth, that it is the greatest benefite that man can desire in 30 this world, to be partaker of that saluation which Iesus Christ hath brought vs, but there are a verie fewe that take the right way. For we see how the Gospell is despised, we see that all men are deafe, or els stop their eares against this voyce, which God wil haue to be published throughout all the world.

Therefore wee must weighe that that Saint Paul saith here, so

much the more, to wit, that then wee inioy the redemption purchased by the death of Iesus Christ, when God beareth vs witness that he is with vs : when such a benefite is presented to vs, and we can receiue it by faith, thus we inioy it. And this is y reason, why there are so few now adayes, that are reconciled to G.O.D, by the death and passion of our Lord Iesus Christ. For we see how a great part of the world depriveth it self of this witnesse, and we see howe other cast it away, or at the least, profite so little by it, that Iesus Christe dwelleth not in them by faith, to make them partakers of all his benefites. Moreover, when so euer the Gospell is preached, know we also, (as S. Paul speketh in the first Epistle to the Corinthians,) that is, to make vs partakers of Iesus Christ, that being ingrafted in him, we may haue part and portion in all his riches, and whatsoeuer he hath may be ours. Seeing it pleased him once to become our brother, doubt we not; but in taking vpō him our poore and wretched state, he hath made an exchange with vs, y we might be rich in him. As for the worde, *Witnesse*, First of all it is certaine, that God hath always borne witness of him self, I say, even to the very Heathen : and although they had neither lawe nor Prophetes, God declared him self to the sufficiently, to make them without 40 excuse. If there were nothing but the raine and the Sunne, if there were

1 Cor. 1. 9  
& 4. 13.

were nothing but the order of nature, (as Saint Paul speaketh in the fourteenth of the Actes,) those witnesses are sufficient ynough to conuince the Infidels of their vnthankfulnesse to God, who formed them, and nourished them in this world. And this is it that is said in the Psalmes which we song,

Ps. 19. 1. 2  
3. 4. 5. 6. 7.

That the Heauen and the Sunne, 10 and the Starres, although they speake not, yet haue they such a founding forth, that we neede no other instructers: behold, a booke written with letters big ynough, to shewe vs that wee ought to glorifie God. But that witnesse was too darke for the rudenesse and weaknesse of men, and therefore it was needefull that GOD 20 should reuile him selfe after an other fashion farre greater: which thing hee did by meanes of the Gospell. The lawe and the Prophetes were in deede (as it were) a lampe to lighten the Iewes, but thei belonged but to one people: nowe this grace is bestowed generally vpon all the nations of the worlde. And therefore it is not 30 without cause that Saint Paule saith, *That this witnesse was reserved vnto his time*: as also hee saith as well in the last Chapter to the Romanes, as to the Ephesians, both in the second and thirde, to the Colossians the first: and we shall see in an other place, howe maruellously he setteth forth this great secret which God had kept 40 close from the beginning of the worlde, and reuiled it when the

Chap. 3. 6.

Gospel was preached, In so much (saith he) that the Angels maruell at it, seeing this newes, which a man would neuer haue looked for, that they which were so separate from God, which were cut off and banished from saluation, bee nowe holden and taken for his children, be members of Iesus Christe, of the fellowshippe and companie of Angels: this is a wonderfull secreete, and ynough to astonish all creatures. And this (saith Saint Paule) was hidden from the creation of the worlde, but behold, the seasonable time, the time of fulnesse (as hee speaketh to the Galatians) wherein Gal. 4. 4-5 it pleased God to open vnto the world, that which was before vnknowne to the fathers. And thus much touching these words, *In his time*. And thus we see in summe y which hee saith to the Ephesians, Ephe. 1. 10. to wit, that our Lord Iesus Christ 13-14-15. being sent to vs, to make vs at peace with God his father, published this peace to them that were nigh, and to them that were a farre off: the wall was broken downe, so that all were put together, and this discorde which was betwene the Iewes and the Gentiles was abolished: there Saint Paule comprehendeth these two pointes which we haue touched: to witte, that Iesus Christe was our peace, when hee shed his blood to wipe out our sinnes, to deliuer vs from our detres, when hee made him selfe a curse for vs, and was become subiect to all

M. ij.

re-



reproches to couer all the faultes which wee had committed, then  
 Ephe. 1. 17. (saith he) there was peace. And where as God was our enemie, (as also on our part we were enemies to him,) see our agreement, see our attonement which was made and accomplished. But yet this was not ynough. What then? Iesus Christ (saith he) came not on-  
 ly in his owne person, but by his Apostles, and by all his Ministers, and published (saith he) and preached peace. And howe? To assemble the Iewes wholly, which were nigh by reason of the couenaunt, and this solemne league whiche god had made with their fathers: but yet it was requisite that they should be reconciled to God, by  
 the meanes of this redeemer Iesus Christ. And we see this when the Gospell was preached to confirme the Iewes to God: and afterward it was directed to them whiche were farre off, that is to say, to the poore Gentiles, which had no accessse, euen these also had this message of saluation, and of the peace of God: they were  
 certified, that God so loued them now, that hee forgate all their faultes. And thus the wall was broken downe, thus were all the ceremonies dispatched, whereby God had made a difference betweene the Iewes and the Gentiles. And why so? Bicause the witnesse of saluation and grace belongeth to al the worlde without exception. And thus we haue  
 now this doctrine made cleere

ynough vnto vs, to wit, first of all, that it was requisite that our lord Iesus Christe should be answerable before God for all our sinnes and debtes, and that in his death we haue the price of our redemption. Secondly, that we must come to the witnesse whiche is given vnto vs in the Gospell, and that the peace which GOD made in those dayes, is now preached vnto vs, to the end that we should inioy it. A man might here aske a question, why S. Paul calleth this time, *Proper*, for here we might dispute and say, What time was more fit to haue this witnesse of the goodnesse of God preached in, in those dayes, rather then before, or sooner, or later? But Saint Paul, to cut off all such curiositie, leadeth vs to Gods onely prouidence and counsell. Therefore let vs content our selues that it hath so pleased God: and though we see not the reason why he did so, yet let vs glorifie him, confessing that nothing proceedeth from him, but most wisely and most iustly. To be short, S. Pauls purpose is in this place, to humble the pride of men, and beat downe their vaine prating, for that they are alwayes too hastie to search out things which belong not to them: and sheweth that the wisest part that wee can play, is to rest vpon Gods good pleasure what he thought best to doe, and that is sufficient for vs. And if a man would stande vp and say, it is not meete that there shuld be a  
 change

change in God, the sun were is easie, and it is this, when GOD sendeth Winter and Summer, hee changeth not his minde, neither can we say that therefore he altereth and chaungeth: for matters may wel inough go diuerfly here beneath, and yet shal God always remaine in his perfect estate. Euen as then there bee seasons of 10 the yeare, which God ordereth, so that hee must bee glorified by them: so knowe we, that where as it pleased him to hide the witness of his Gospell for a season from all the Gentiles, and afterward to haue it preched throughout all the world, and chose such a fit time for it, as hee had determined in his counsel, we must not 20 say that hee is changeable therefore, but wee must worship and reuerence him with all humbleness: for this is the best wisdom (as I said) that we can haue. Wee haue a good lesson giuen vs here, not to be to curious in seeking out vaine and vnprofitable questions. For God, who knoweth well what wee are able to 30 beare, hath shewed vs that that is meete for vs: therefore we must learne in his schole, and nothing else. And then, if wee finde any strange thing, and such as the reason of it is not reuealed to vs, let vs haue recourse vnto that which is saide, that the iudgements of God are a bottomlesse pit, whose 40 depth can not be reached vnto of vs at this present. And therefore we haue to vse of our selues mo-

Psa. 36.6.

destly and say, O Lord, what thou hast once determined in thy counsell, and what thou doest, can not be controlled. And thus must we take this fit season. And this is it also that the Prophet Esaie ment, *Esaie. 49. 2.* when he said, *Beholde the acceptable days.* When he speaketh of acceptable dayes, this wee haue to thinke and persuaide with our selues, that euen as God accepteth them, so must we also for our part accept and account of them. Hee calleth them acceptable dayes, when the message of saluation is carried throughout all the world. Seeing then that God hath displayed his goodnesse, and sheweth that he chose that time to call 10 vs to saluation, let not vs on our partes bee stifnecked, let not vs shewe our canckred hearts, and say, My thinketh this is not well: for this churlishe canckardnesse wil not suffer vs to come to God: but let vs heartily content and rest our selues vpon this grace which is offred vnto vs, that there may be an accord and sweet me- 20 lodie (as it were) betweene God and vs, that when he sheweth vs that he thinketh this a fit time to call vs vnto him, we may say, Wel Lorde, seeing thou speakest, wee come to thee, knowing that it is a fit time, because thou hast chosen it. And this is it we haue to marke in this text. Yea, we may drawe it further, and learne a point by it, behouable and conuenient for 30 our whole life: and it is this, that we giue not our selues too much

M.iii. to



to our owne luster, as by our nature we be egged therevnto, but alwayes waite vpon God, to see what his good pleasure is, and do patiently and quietly waite for it: and although matters fall not out as we would haue them, but wee thinke to our foolish reason, that God should haue don otherwise, let vs bridle our selues, and shewe that obedience to GOD, that his counsell may be a sufficient rule for vs, and remember what is said in this place, that God hath his fit time, and it is not for vs to appoint him a time, when hee shall doe what he hath to do: this mastership and office of commaunding is not in our hands, we must not bee too busie to inquire of it, as hee sheweth in the first of the Actes.

There is yet an other pointe to be marked in this worde, *Witnessse*, to witte, that wee may in no wise swarue from or doubt of the doctrine which is preached to vs, when it is taken out of the Gospell. And why so? For we should doe too vile an iniurie to GOD, who doth not onely send vs men for witnessses, but hee him selfe in his owne person and in his maiestie witnesseth his fatherly goodnesse toward vs. Therefore let vs marke well, that when the Gospell is called a witnessse, it is to make vs better assured, and that we should knowe, that our Lord and GOD will haue vs resolved

contrarie side, if we doubt, when hee hath once thus assured vs of his good will, and stande waue- ring, and shewe our selues rebellious against him, that we can not doe him a greater dishonour: for we doe therein robbe him of his trueth, which is a thing so proper to him, as nothing more. And therefore we haue to knowe, that GOD beareth vs witnessse of his goodnesse, when so euer the Gospell is preached to vs.

Moreover, although they that speake vnto vs bee mortall men, yet let vs not take them as men, but consider in what degree God hath placed them, to witte, that he hath made them his witnessses.

When a man is sworne a Notarie in any place, all the writings which he receiue, must bee taken for true and authenticall. If Magistrates which haue but a little sparke of Gods authoritie can do this, and the order be good and allowable for a common wealth, when God, I pray you, sendeth men in this sort, that he will haue them to bee taken for his witnessses, if we wil not receiue the message that they bring vs, is that iniurie done to creatures? Doe we not see, that the honour of GOD is too shamefully abused therein? Let vs learne therefore, to frame our selues to better obedience, then we haue done in times past, and let vs make better account of the doctrine of the Gospell, which is betokened by the word, *Witnessse*, and let it bee of more weight

weight with vs when it hath bene hitherto.

Gala. 7. 8. *Strine, That hee was appointed as*  
Act. 13. 2. *herald and Apostle to this pur-*

*pose, and that hee speaketh truth*  
*and lyeth not, that hee is Doctor of*  
*the Gentiles in faith and truth.*

Saint Paule giueth vs to vnder-  
stande hereby, that if it were not  
for this, his witnesse would bee a-  
bolished, yea, and his Apostleship  
also. And therefore all they  
that tooke him for an Apostle,  
had to knowe, that GOD had  
stretched out his grace ouer all  
the worlde, and would haue a  
Church gathered together both  
of Iewes and Gentiles, so that  
they whiche were before bani-  
shed, should bee as one house-  
holde.

So then wee see nowe, that  
Sainte Paule alledged his office  
here, to shewe that GOD is not  
only a Sauour of the Iewes, but  
generally of all people. And that  
it is so, let vs marke what he saith  
in the Epistle to the Galathians:  
to wit, *That the grace which was*  
*giuen to Peter in respect of the Ie-*  
*wes, was giuen to him in respect of*  
*the Gentiles.* As Saint Luke also  
setteith it foorth, *Separate me Paul*  
*and Barnabas, for the worke where-*  
*unto I haue chosen them.* And as  
in the places already alledged, so  
likewise in the first Chapter to y  
Romanes, and euery where, hee  
nameth him selfe expressly, Apo-  
stle of the Gentiles. Although

Sainte Pauls meaning was to  
make this argument serue his  
purpose in this Epistle which hee  
hath in hande, yet let vs marke  
that it is a verie necessarie article  
for vs.

For if Saint Paul had not bene  
appointed for the Gentiles, what  
could it auaille vs to receiue this  
doctrine of him? In deede wee  
might allowe of it as good and  
holie, but yet it would serue for  
none but for the Iewes, we shuld  
haue no part nor parcell of it. So  
then it was requisite that Sainte  
Paule should bee appointed A-  
postle for the Gentiles, that wee  
might bee taught by him, to bee  
brought to hope of saluation,  
and bee partakers of those bene-  
fites whiche were purchased for  
vs by our Lorde Iesus Christe.  
Therefore Saint Paule spake not  
for one people, nor for one age  
onely, but the holie Ghost meant  
by his mouth to prouide for vs,  
that wee might bee well ground-  
ed vpon this doctrine, know-  
ing that it is directed to vs, and  
that we doe not beleue in vaine,  
that GOD is our father, and Sa-  
uour, when hee sheweth him  
selfe to bee such an one by their  
mouthes, whome hee hath ap-  
pointed to teach vs. And thus we  
must practise that which is con-  
teined in this text. And therewith  
also let vs mark, that he doth not  
without cause to highly extol the  
office he was placed in, but for  
the vnthankfulnesse of men,  
which doe not receiue the word



of God as they ought, and with  
 such authoritie, as it deserueth, as  
 we haue seene before. It is need-  
 ful for them y are called to this e-  
 state, to shewe what maister they  
 serue, that they haue not thrust in  
 them selues, and that the doctrine  
 which they bring, shall either be  
 to saluation or condemnation, it  
 shall not fall without fruite, but  
 suche as beleue it, shall by the  
 meanes of it, be made inheritours  
 of the kingdome of God, and the  
 other shut out, hauing an horri-  
 ble vengeance prepared for the,  
 bicause they despised this doc-  
 trine, wherein God will bee ho-  
 noured, and haue homage done  
 vnto him. And thus doth Paule  
 highly extoll the state of his vo-  
 cation, wherein God hath placed  
 him, to the end that his prea-  
 ching might be the better recei-  
 ued. And by his example he she-  
 weth vs also what we haue to do,  
 to witte, that wee must not onely  
 preach the word of God, but also  
 haue this vertue of his spirite, to  
 threaten all vnbeleeuers, and all  
 that rebell against it: to be short,  
 that we should be such witnesses  
 of God, that wee should shewe,  
 that if his word be despised in our  
 persons, he will giue them to vn-  
 derstand, that it is he with whom  
 they haue to doe, bicause it is hee  
 that hath appointed vs, and it is  
 he that speaketh by our mouthes.  
 And this we haue to beare away  
 in this text. Nowe if S. Paule was  
 driuen to fight against the pride  
 and malice of men that liued in

his time, what is now to be done?  
 For we see that vngodlinesse ou-  
 uerfloweth more then euer be-  
 fore. And as for the Papistes, we  
 see howe hornemad they are, to  
 banish vtterly the remembrance  
 of Gods truth, if it were possible  
 for them. But let vs not goe so  
 farre, let vs marke euen among  
 our selues, howe prophane the  
 greatest part of vs are, I mean, euē  
 for making a scorne of God, and  
 treading his word vnder our feet:  
 yea, and to spette in defiance of  
 it. We may see, I graunt, men that  
 will say from teeth forward,  
 that they are Christians, and will  
 be taken to be such: and yet all  
 y world seeth, they can not abide  
 y God shuld speake in such lord-  
 ly sort as he ought: and wold not  
 only be cheekmate with him (as  
 we say) but wold haue free leaue  
 to scorne and scoffe at al doctrine,  
 & euery man do what him list, &  
 haue no more religion amongst  
 vs: we see this before our eyes: &  
 I wold to god these matters were  
 not so common as they are. Truth  
 it is, that wee should be much a-  
 shamed, but yet this our shame-  
 full filthinesse must needs be laid  
 in our dishes, when it is growen  
 so farre, that very little children  
 perceiue it. For there are of these  
 scoffers & scornors, if they come  
 hither to a Sermon once in a mo-  
 neth, or once in sixe weekes, it is  
 but to see whether we speake ac-  
 cording to their fanse or not, and  
 as they would haue vs, and if not,  
 then beginne they by and by to  
 mur-

murmur, All is nought. As vpon Sunday, (for example) what say I? Not the hundred parte of that that we see: and yet if we do but only touch matters in passing by, not dwelling vpon them as we ought. Why howe nowe? You would make vs beleue: wee doe not our dutie? You haue reason, is not iustice done amongst vs? If 10 iustice were done, thou shouldest not bee as thou art: and yet will these men be taken for Christians. So then, let vs marke well these wordes of Saint Paule, when hee faith, and protesteth that hee is Gods witnesse: shewing, that all they that rebell against the Gospel, and will not submit them selues vnto it, must not think that 20 they haue to doe with mortall men, but that God sheweth the cause and quarell is his, and hee will defend it, as Ieremie also calleth him to it. And therefore let vs beware that we submit our selues willingly to our GOD, to stoope downe our neckes vnder his obedience, and to do him that honor and homage we owe him, 30 and so magnifie him and extoll him, that he may acknowledge vs

and auowe vs for his children, & that all the dayes of our life, wee may call vpon him, as our father and Saujour.

Now let vs fall downe before the face of our good God, with confession of our fautes, praying him that it would please him to touch vs with such a repentance, that being cleane cast downe in our selues, wee may flee to him which is presented to vs, to wit, to our Lord Iesus: as hee doth also daily offer him selfe vnto vs by the Gospell, that we may receiue him in such sort, that he may dwell in vs for euer, that we may be confirmed more and more in him, bicause hee hath once ioyned vs, and made vs one with God his father: that wee may haue such a taste of his loue, that wee may craue nothing but to come to this euerlasting life, vntill we come to the full possession of it, after wee haue made an end of this earthly pilgrimage. That hee bee not so gracious vnto vs only, but also to all people and nations of the earth, &c.

### The 16. Sermon, vpon the second Chapter.

I will therefore that men pray euery where, lifting vp pure hands, without our wrath or dissention.



After that Saint Paule hath saide, that our Lorde Iesus Christe came into the world to bee the redeemer of all,

and that the message of saluation is carried in his name to all peoples, bothe to small and great, nowe hee exhorteth euery man



to call vpon God. For this is also a true fruit of faith, to knowe that God is our father, and to be moued with his loue: the gate is open for vs to run to him, we haue an easie entrance to pray to him, when wee are once out of doubt that his eyes are vpon vs to helpe vs in all our necessities. For vntill God hath called vs vnto him, we cannot come to him without too too much impudent boldnesse. Is it not a foolishhe rashnesse for mortall man, to presume to ad-dresse him selfe to God? Therefore we must waite till God call-eth vs, which thing hee doth also by his worde. For in that hee promisseth vs to bee our Sauiour, he sheweth vs that he will be al-ways readie to receiue vs: and tarieth not till we come to seeke him, but he offereth him selfe, and exhorteth vs to pray to him, yea, and proueth our faith therein. And therefore it is that Sainte Paule saith in an other place,

Ro. 10. 14. *That we can not pray to God, vntill the Gospell bee preached to vs: for there wee vnderstand that God is* 30 *readie to receiue vs, although we be not worthie: and then when we once knowe his will, we may come boldly to him, bicause hee maketh him selfe familiar to vs. And therevpon also he addeth in the selfe same Epistle to the Romanes, Chapter 15. You people praise the Lords, call vpon him all his people: giuing vs to vnderstand thereby, that seeing the Gospell belongeth as wel to the Gentiles*

as to y Jewes, every mouth ought to bee open, to call vpon God to helpe them. Nowe we see why S. Paule denieth this second doctrine from the matter hee talked of before: to wit, that we should call vpon God in all places: as if he had said: My friends, see, God hath receiued you into his flocke, 10 you were before out of his Church, he had no acquaintance with you: as in deed the Gentiles were strangers from all the promises which God had giuen to his people Israel: now (saith he) behold, God hath gathered you into his flocke, he hath sent you his onely begotten Sonne, euen for the fatherly loue he bare you. Therefore 20 now you may boldly call vpon him: for to this end and purpose is it, that hee hath giuen you this witnesse of his good will. This pertaineth to vs: for we see as oft as the goodnesse of God is witnessed to vs, and he promisseth vs his grace, although we be wretched sinners, as oft also as wee heare that our sinnes were forgiven vs by the death and passion of our Lord Iesus Christe, that then was payment made for our debts, and the obligation which was against vs; dispatched and rent in peeces, & God made at one with vs: thus is the way opened vs to pray to God: as also hee saith by his Prophet Osee, *I wil call you my* 30 *people: and you shall answer me, Thou art our God. Therefore so soone as our Lord God maketh vs taste his goodnesse, and promisseth vs,* 40 *that*

Osee. 2. 25

that eue as he sent his only sonne  
once to vs, hee will accept vs in  
his name, let vs not doubt to come  
to him: for it is as much as if hee  
commaunded vs to pray, and the  
one hangeth vpon the other. And  
if we haue faith, we must shew it  
by calling vpon God: and if wee  
make no account of prayer, it is a  
most certeine signe that wee are  
Infidels, make we neuer so great  
a pretence that wee beleue the  
Gospel. Thus wee see the great  
benefite that God doth vs, when  
wee haue this priuilege that wee  
can pray.

True it is, that the Papists will  
pray in a mumbling and babling  
sort, but there is no certieintie nor  
fast ground in the. And surely thei  
shew it to be so, in that they seeke  
out such bywayes and goings a-  
bout the bushe, in that they aske  
for Patrones and Aduocates. And  
why do they so? Bicause they can  
not trust that God will heare the,  
and also bicause they vnderstand  
not the promises, whereby GOD  
called vs so sweetely vnto him, &  
exhorteth vs to pray: the Papists  
haue it not. They say in deed, that  
we must pray to God, but how?  
They knowe not where they are,  
nor howe they may drawe neere  
vnto him. And surely this is a mi-  
serable case that they are in: bi-  
cause they can not haue their re-  
fuge to God, they are alwayes a-  
fraide. But on the contrarie side,  
this is an inestimable priuilege,  
when our Lorde God certificeth  
vs, that if we call vpon him, it shal

not be in vaine, wee shall not be  
deceiued of our expectation if  
wee come to him, wee shall ne-  
uer bee cast off, so that we keepe  
this right way which Saint Paule  
hath spoken of heretofore, to  
witte, if we haue Iesus Christe to  
bee our Mediatour, and ground  
our selues vpon the desert of his  
death and passion, and knowe,  
that it is his office to keepe vs,  
and as hee hath once appealed  
God his father toward vs, so is he  
nowe mercifull to vs, if we come  
to him, in this name, and in this  
fort.

And thus must wee exercise  
our selues, when we once knowe  
y so great and so infinite pleasure  
that God hath once done vs, in  
giuing vs libertie to pray, to wit,  
wee must bee diligent in it, wee  
must bee carefull both morning  
and euening to call vpon our  
GOD, seeing wee haue neede e-  
uerie minute of an houre, espe-  
cially seeing our eares are beate  
daily with his promises, and hee  
sirreth vs vppe to come to him,  
either by woorde or deede.  
Let vs not therefore bee negli-  
gent.

And againe, let vs alwayes  
marke, that wee can not pray to  
GOD, vnlesse wee haue the spi-  
rite of adoption, that is to say,  
vnlesse wee bee assured that hee  
taketh vs for his children, and  
giueth vs witness thereof by his  
Gospel. And thus much for one  
point.

And therefore so oft as we read in  
holle

*Prayer*



holy writ, *Pray to God, prayse him:*  
Knowe we, that the fruite of our  
faith is set out by those wordes:  
and bicause GOD hath reuealed  
him selfe to vs, and is come neere  
vs, that therefore also he hath gi-  
uen vs an easie entrance to him,  
in so much that wee may come  
and seeke him, being well assured  
that it is no hard matter to finde  
him, bicause he commeth to meet  
vs.

And this is it, that Saint Paule  
ment by this word, *In euery place.*

2. Cor. I. 2.

As in the first Epistle to the Co-  
rinthians, he saluteth the faithfull  
which call vpon God, yea (saith  
he) as well theirs as ours. There  
he ioyneth the Gentiles with the  
Iewes, as if he had saide, he would  
not inclose the Church of God  
within one certein people. It was  
in deede so vnder the lawe, but  
after that the wall was broken  
downe, and God tooke away the  
enimie that was betweene the  
Iewes & the Gentiles, there was  
a far greater stretching of it out,  
so that nowe wee may call vpon  
GOD amongest all nations and  
peoples, bicause his grace is com-  
mon as well to them as to vs.  
Moreouer, Saint Paule meant to  
shewe further, that the ceremo-  
nies of the lawe were beaten  
downe, after that Iesus Christe  
was made manifest to the world.  
For in the time of the lawe, men  
were constrained to come to the  
temple, and to come together,  
there to cal vpon God. True it is,  
y the Iewes prayed euery man at

home in his own house, but it was  
not lawfull to offer a solemne sa-  
crifice, saue only in the temple of  
Hierusalem: for that was y place  
that God had chosen. And where-  
fore? According to the grosse-  
ness of the people, it was requisite to  
haue sacrifices, vntill the truth it  
selfe should bee declared more  
fully and plainly. So that the tem-  
ple was a signe, that we must all  
haue one marke and one regarde  
to come to GOD. And what  
is that? Our Lorde Iesus Christe.  
For wee can not come nigh to  
God, vnlesse we haue one to lead  
vs: he is too high in this glorie &  
infinitie which is about the hea-  
uens: for hardly can we crepe here  
vpon the earth. Therefore must we  
haue an other regard to cause vs  
to come nigh to God, to wit, our  
Lord Iesus Christ. The Iewes had  
this in a figure, we haue it in sub-  
stance and full truth. Againe, God  
thought it good to hold that peo-  
ple as little children in the vnitie  
of faith, by meanes which were  
proper for their rudenesse. But  
nowe we haue such a clearenesse  
in the Gospel, that we need those  
olde shadowes no more. There-  
fore seeing it is so, that the order  
which God had established vn-  
der the lawe, is nowe abolished,  
that is to say, the order of the  
temple of Hierusalem, and all the  
rest of the ceremonies, wee must  
stay no more there. And there-  
fore our Lorde Iesus Christe  
saide to the woman of Samaria,  
*The houre will come, and it is come*

*already,* Iob. 4. 21.  
22. 23.

alreadie, that the true children of God shall neither worshipping in their mountaine, nor yet in the temple of Hierusalem, but they shall worship the Lords euery where in spirit and truth: There was in those dayes a great controuersie betwixt the Jewes and the Samaritanes: for the temple of Samaria was built in despite of the Jewes: and they 10 that worshipped there, pretended the example of Abraham, of Isaac, & of Iacob. The Jewes had the word of God, and Iesus Christ saith, that in times past the Jewes knewe what they worshipped, that they were ruled by the doctrine which was certeine. You Samaritanes, you were Idolaters, but now (saith he) you must strue 20 no more, either for the temple of Hierusalem, or for the temple of Samaria. And why so? For GOD shall be called vpon in spirit and truth throughout all the world. Therefore let vs marke well, that seeing Iesus Christe is come, we must haue the olde shadowes of the lawe no more, but let vs content our selues, that wee haue a 30 temple which is not materiall, nor visible, yea, because all the fulnes of the godhead dwelleth in our Lorde Iesus Christ, and that he is our brother: it is sufficient for vs that he reach vs out his arme, being readie to present vs before the face of God, and that through his meanes we haue an entrance 40 into the true spirituall sanctuarie, that GOD receiue vs, that the veile of the temple is broken

downe, that we must worship no more a farre off in the court of the temple, but we may come & cry with open mouth *Abba, father*, in euery tounge. For S. Paul saith expressly, *Abba*, which was a customizable worde, and then in vs in the Hebrue tounge, that is to say, in the Syrian tounge. And he putteth two wordes, *Abba, father*, in 10 Hebrue and Greeke, to shewe vs that euery man in his tounge hath nowe libertie to call vpon God. Yea, and there is no more a settled place whether we must come and worship: but as the Gospell hath ben preached throughout all the world, so must we shewe, that at this day euery man may call vpon 20 God, and pray to him in euery place throughout all the world. It is true, that we may nowe haue temples, but not in such sort as y Jewes had, as though we should come to some one certein place if we wold be heard of god: it is but for our comoditie. If there were one place in the *Mollard*, another in the *Fufferie*, which were as con- 30 uenient for vs as this, there were no difference betwixt the. Therefore let vs learne, that nowe we haue the shadowes of the law no more: and knowe we, that all ceremonies tooke their end at the coming of Christe. And this is a verie necessarie point, to draw vs away from this small paltie and trash that the Papistes haue, yea, 40 from those superstitions whiche doe nothing else but darken true prayers. For the Jewes had lights, they



Col. 1.

they had perfumes and incense, they had all such like thinges to pray to God: there was y<sup>e</sup> Priestly of the law in his apparell, to giue vs to vnderstand y<sup>e</sup> we haue need of a Mediator betwene God and men, which must not be of y<sup>e</sup> common order of men. The Papistes keepe al this: and in the keping of it, what do they? It is as much as if 10 they renounced Iesus Christ: It is not their meaning to doe so, but yet the thing it selfe is no lesse. It pleased God to be serued in shadowes, (as S. Paul sheweth in the Epistle to y<sup>e</sup> Collossians,) before Iesus Christ came, who is y<sup>e</sup> true body, that is to say, the substance of al. I pray you then, they that do nowe seeke such ceremonies, doe 20 they not estrange the selues from Christ? Do they not shew thereby that they know not, that when he tooke our flesh vpon him, & was here in the world, & died, & suffered, it was to this end and purpose, that now we shuld cast our eyes vpon him, & haue no more of these childishe figures, which serued only for one time? Thus y<sup>e</sup> 30 Papists withal these foleries which they vse, do not only darken y<sup>e</sup> glory of our Lord Iesus Christ, but vtterly deface it as much as they can possibly. So then, let vs learne to worship God, and call vpon him purely, without al these mixtures, and things deuised by our own brains: yea, and without borrowing y<sup>e</sup> of the old law, which 40 is no more meete for vs: to bee short, let vs make this difference

which is betwixt vs & the Jewes, because there is this full reuelatio which we haue now in y<sup>e</sup> gospell, and let vs not doe this iniurie to God, to put forth the brightnesse which he causeth to shine before our eyes: seeing y<sup>e</sup> sonne of iustice, y<sup>e</sup> is to say, our Lord Iesus Christ, is now made manifest to vs, what shuld we now talke any more of walking in dark shadowes, which had some vse when we were farre off from y<sup>e</sup> great brightnes which appeared afterward? For if a man turne him selfe once aside from y<sup>e</sup> word of God, he will neuer make an end.

Wee see the Papistes had pilgrimages, and haue them yet to this day, to find God by trotting vp and downe, this way and that way. And what do they? Are they any whit y<sup>e</sup> better, whe they haue gone a great way? It is as much as if they turned their backs to god, let them runne as fast as they can, they shall but breake their legs & their neckes, yea, & cast the selues further off from God. If wee will pray to him as the Gospell commandeth vs, and as God sheweth him selfe euery where, and as hee calleth vs to him: we must answer him. They therefore that trot vp & downe, this way and y<sup>e</sup> way vpon a deuotion, shewe plainly, y<sup>e</sup> they make them selues idols: & therein they forsake the liuing God, and withdrawe the selues wholly from him. And thus are we somuch the better confirmed, touching the grace bestowed vpo vs, when god shewed

shewed vs his fatherly face in the Gospell, and in that he exhorteth vs daily to pray to him, shewing vs also howe we haue to go forward therein. Let vs vse this benefit, seing we are set in possessiō of it, y is to say, seing we are grounded vpon the promise of the gospell, hauing Iesus Christe which giueth vs access, let vs be out of  
 10 dout that God will in pitie looke vpon vs, & that we shall haue libertie to cal vpon him with open mouth, nothing doubting, but he will heare vs in all our requestes. And S. Paule saith, *That we must do this without dissensions, and without disputing.* For the second word which he vseth, signifieth properly, a disputing. And why vseth he  
 20 that word?

It is true, that when wee come to make our prayers to God, wee must not bring thither with vs, our melancholy passions and fretting and fuming, as though wee would be at defiance with him, as he doth that commeth to pray to God when hee is angrie, or murmuring, being out of quiet by reason of afflictions which God sendeth: for we do God no great honour, when we pray to him (as it were reprochfully. There are a great sort that make a shewe as though they prayed to God: but howe? It is by protesting against GOD, they chafe, they fret and fume, bicause they are not dealt withall according to their fan-  
 40 ties.

So then, they wil come to God,

but it shall bee to bee at defiance with him: as if an husband should be misgreeued with his wife. And howe? You should doe this, you doe not as becommeth you: or as if a woman should aske something of her husband, and should cast this in his teeth, Oh, you care not for mee: Thus many men do, and it were better that they neuer prayed to GOD, then they should come with an heart so inuenomed with choler against GOD. Therefore we must pray to God with a peaceable heart. And therefore also Sainte Paule sheweth vs, howe that beside the diligence that ought to bee in vs, in praying to GOD, wee must al-  
 20 so loyne thanks giuing alwayes with our prayers, that is to say, that although oure affections boyle within vs, & wallop, frothing as a seething pottie, yet notwithstanding, we may not cease at any time to content our selues with the good will and pleasure of GOD: if hee giue vs not what wee desire at the first blowe, that  
 03 wee wayle his pleasure, and bee content.

So then, we must pray to God without murmuring, without fretting or fuming, and this is a sure point, yea, without vsing any repelie, to aske him why hee suffereth vs to languishe. But Sainte Paule hath an other meaning in this place: for hee regarded the  
 40 circumstance which wee spake of before, to witte, that the Iewes wold gladly haue shut our y Gen- tiles.



tiles. For they thought : What,  
 we are y. children of God, he hath  
 chosen vs: and shall not the stock  
 of Abraham haue more priuilege  
 then the vncircumcised nations?  
 The Gentiles, on the other side,  
 they mocked y. Iewes, they play  
 alwayes the children, they are yet  
 in their A. B. C. they knowe not  
 that the ceremonies are at an end,  
 wee are no longer in this child-  
 hood, we are come to the age of  
 perfection, and therefore we need  
 not any more such helpes as were  
 vnder the lawe. Thus the Iewes  
 despised y. Gentiles, & disdained  
 them, and would not receiue the  
 into their companie: the Gentiles  
 on y. other side mocked y. Iewes  
 for their rudenesse, bicause they  
 continued alwayes fast tied by the  
 teeth (as it were) in these little  
 rudiments and A. B. C. of the law.  
 Herevpon rose many schismes, &  
 y. one part set them selues against  
 the other: and the Church was (as  
 it were) torne in peeces: and yet  
 we knowe that aboue all things,  
 God comendeth vnitie and bro-  
 therhoode to vs. And in deede,  
 what is the forme of prayer, that  
 our Lord Iesus Christ giueth vs?  
*Our father which art in heauē, &c.*  
 He saith not that we shall euerie  
 one particularly call vpo God his  
 father, when I say, *Our*, I speake in  
 the name of al, & euery man must  
 say y. same. And therefore we shall  
 not haue accesse to pray to God,  
 vnlesse we be ioyned together: for  
 he that separateth him selfe from  
 his neighbours, shutteth vp his

owne mouth, so that he can not  
 pray to God, as our Lorde Iesus  
 Christ hath appointed vs: to be  
 short, we must agree together, &  
 haue a good band of peace be-  
 twixt vs, before we can com nigh  
 to our God, to present our selues  
 to him. Bicause these discordes &  
 debates which wee haue spoken  
 of, were betwixt the Iews and the  
 Gentiles. S. Paule sheweth, that  
 they can not call vpon God, but  
 shall be refused & cast backe, vn-  
 til they bee at peace one with an  
 other. And this is the reason why  
 he saith here, *That they must pray  
 without contention and debate*: that  
 is to say, that they must not enter  
 into bralling and contention one  
 against an other: the Iewes must  
 not aduaunce them selues aboue  
 the Gentiles, bicause they were  
 called first, nor the Gentiles also  
 condemne them for the grosnesse  
 of their vnderstanding: all these  
 contentions must cease (saith S.  
 Paul,) & they must make a good  
 and a perfect reconciliation, to  
 shewe that they haue al the spirit  
 of adoption, that is to say, that y.  
 spirit of God doth gouerne them,  
 euen that spirite, which bringeth  
 with him peace and vnitie. And  
 hereof must we gather this gene-  
 rall doctrine, that before wee can  
 dispose our selues to pray well,  
 we must haue this brotherhoode  
 which God commandeth vs, and  
 this vnitie & nerenesse: for he wil  
 not haue vs euery one by him  
 self, but he wil haue a ful concord  
 and right framed musicke sound  
 out

out of all our mowthes, although euerie one of vs speake, although we be euery man apart in his own place, and pray to God in secrete, yet must our consent come to heauen, and we must all say with one affection, and in truth, *Our father*. And this worde *Our* must binde vs together, and make vs so one with another, y there must be but one voice, as if there were but one heart and one spirit. And this must we beare away. And moreover, whe we pray, let vs also ioyn our Churches together. If we will pray aright, we must not doe as many doe, which seeke nothing but to deuide that whiche God hath coupled together, and al vnder a colour of some little baggage ceremonie, whiche is not worth three strawes, and so separate our selues one from another, as it were a bodie dismembred & torne in peeces. They that go on in this sort, shew plainly that they are possessed with the spirit of Satan, and are carried beside themselves with an humour of madness to scatter and break in sunder that true knott and linking together, whiche God hath set betwixt his children. Therefore let all such debates be scraped out, and laid vnder foot, and let vs in libertie & freedom pray to God, being well assured, that seeing our Lord Iesus is shewed and made open vnto vs all, he will draw vs vnto himselfe, to lead vs to God his father. True it is, that we cannot be ioyned together with them, whiche separate themselves from

vs, as for example, the Papistes will call them selues Christians. But what? May we in no case communicate with them in prayer? No, because they haue forsaken Christ Iesus and we know that if we swaue from him the lest iote that may be, we are straight out of the way, we do but wander vp and downe the fieldes. Therefore seeing the Papistes haue separated them selues from Iesus Christe, there is too great a distance betweene them and vs, but as for all them that will submitte themselves to Iesus Christe, we must lende them our hand, to the end that we may with one mutual accorde come and render our selues to God our father. And as this must be practised generally, so must euerie man frame himselfe as muche as he can to the bent of his neighbours, if we desire to be heard of God all together. And therefore our Lorde Iesus Christe saith, *That if a man come to offer his gift at the altar, he must rather leave his offering there, and reconcile himselfe to his brother whom he hath offended, then thinke that God will receiue him, if he be in such a malice and troubled mind against him.* Will we then, that God be mercifull to vs? We must lay downe all enimities one against another: for if we bee deuided one against another, God will also cast vs off, for he will receiue none but such as are members of his Sonne: and we can not be members of Iesus Christe, vlesse his spirit do gouerne vs, which is  
N. the

Matt. 5.  
23-24.



the spirit of peace and vnitie, as we haue shewed. But vs learne therefore to be in good friendship & brotherhod one with another, if we will that God receiue vs to him, & haue his besome open to receiue vs, when we come to him. And this we haue to beare away vpon this text. And when we see any thing that may hinder vs to pray to God, knowe we that the diucl goeth about to set barres in our way, and let vs shunne it as a moste deadly plague. And this is yet a point y<sup>e</sup> must be well borne away. For we see a great sort, that seeke nothing else, but to set themselves together by the eares by disputations, as though the word of GOD were made to separate vs one from another. We haue tolde you already, that the true end of the gospel is, to call vs to God, to the end that we may be ioyned together and made one in our prayers and requestes to God. Now, if they that by contentious debates pray thus, & aduance themselves one aboue another, they go about as much as in them lyeth, to bring the glorie of God to naught, they peruert all good doctrine, they turne Gods purpose vpsidowne, and fight against it to bring it to naught. Therefore they may not looke that God will beare them when they pray to him, seeing they haue not this vnitie and concorde, to goe to God in the name and by the meanes of our Lord Iesus Christ. Saint Paule addeth, *Lifting vpp pure handes*. Whereby he mea-

neeth that we must not abuse Gods name, in comming to him with our filthinesse, but we must be purged and made cleane. For prayer is called a sacrifice, and not without cause. For we know that in the time of the law, when they sacrificed, they first washed themselves. And why so? Our Lorde ment thereby to warne vs, that we are full of filthinesse, we are vncleane, & not worthie to come to him, vntill we haue receiued a purgation, and be newe scoured as it were. True it is, that now, seeing the figures of the lawe are downe, and ended, we must come to Christ: for he in deede is our true washing. Yet notwithstanding, none of vs may foster and cherishe vp him selfe in his filthinesse: for, for this cause is Christe Iesus giuen vs, y<sup>e</sup> he may renue vs by his holie spirit, and we may not be giuen to our wicked lusts. Learne we therefore that God doeth not call vs to him, to bring our filthines thither, & our stinking infections before him, but he will haue vs to be well prepared, to pray to him. And how shall we be prepared? Euen this way: we must haue our recourse to forgiveness of sinnes, and when we will pray to GOD, we must remember this: Oh Lord, I am vtterly confounded and ashamed: for as for me, I am full of vncleannesse and filthinesse, so that I must needes be cast off vntill I be cleansed by some other, to wit, by our Lord Iesus Christ. Thus with acknowledging our sportes and blottes

blots we must runne to this fountaine where we may be washed, that is to say, seeing that Iesus Christe hath shedde his blood to wash vs, we shall be also accounted pure before God, and wholly clean. And let vs mark moreouer, although there be nothing but infection in vs, when Iesus Christ brought vs the spirite of sanctification, therewithall he cleansed vs of our faultes, so that he hath giuen vs free accessse to God. And therefore S. Paul saith, *That he will, that when men pray to God, they lift up pure hands.* Truth it is that herein he hath respect to the ceremonies of the lawe: but he maketh a secrete cōparison between the outward point of the time, & the truth that we must haue now a dayes: as if he had saide, My freendes, in the time of the lawe, and the olde testament, God entertained his people in this ceremonie, that he would haue them purified before they offered any sacrifice, yea before they made solemne profession of their faith in the temple. As for these dayes 30 it is true that those things are no more in vse for the Christians, but we must keepe the substance. And what is this substance? This it is, wee haue no visible water to washe vs withall, but we must come to the blood of Iesus Christ, which is our spirituall washing. As in deede, when mention is made of the holie Ghoste, he is called by the name of cleane water: *I will poure out cleane and pure water vpon you: and you shall be*

made cleane, saith the Lord by Ezechiel. And this promise is precisely referred to the comming of Iesus Christe. So then GOD sheweth vs, that in steede of the olde figures, which he gaue to the Jewes, and in steede of materiall and corruptible water, he giueth vs the trueth of al, certifying vs that we shall be made cleane by his holie spirite.

Therefore Saint Paule doth now lead vs thither, and sheweth vs, that in steede of outward washings which were in times past, we must haue this spirituall purenesse, that being washed by the spirit of God, (which is the cleane and pure water) we may come & present our selues before him. It is true, that he speaketh precisely of *Handes*, but we knowe that in the scripture, by the handes are signified all workes. And for this

cause is it saide, *I will wash mine* Psal. 26. 6.

*handes in innocencie, and goe about thine altar O Lord.* When Dauid speaketh thus, he hath respect in deede to the figures of the lawe, but he sheweth vs, how we must now vse the matter. We shall

vnderstand this more easily, if we haue regard to the contrarie, how God reprocheth the Jewes by his Prophet Esaie, because they came and brought their filthie handes into his Temple. *Come* Es. 6. 10. 33

*you hither to pollute mine holy place,* 24. 15. 16.

*when you come with a shewe to call vpon me in the temple, yet haue you your handes full of blood, you are full of malice and deceipt, you are murderers, theues, & forsworn.*



creatures? And what mean you also, when you come, that to craue at mine handes with your filthy handes, but to make warre against me, and provoke me to anger as much as you can? As our Lord God cast in the Jewes teethe that they came before him with their bloody handes: so on the contrarie side, he commaundeth vs here by the mouthe of Saint Paule, *To lift uppe pure handes*, that is to say, not to be intwapped in our euill affections, & to declare the same also in all our life. Thus we see what Saint Paule ment, to wit, that seeing we haue this priuelege, that we may easily pray to God, and draw to him as to our father, we must not thinke that he will heare vs, if we come so filthily to him as we are of nature: if we come and bring our dregs and stinch with vs, for he cannot abide that his name should so be taken in vain. But contrariwise, seeing that Iesus Christe is come to purge vs, and this is the office of the holie Ghost which he hath receiued to make vs partakers of it, euerie one of vs must giue himselfe to purenesse: and seeing we cannot do it of our selues, we must haue recourse to our lord Iesus Christ, who is the founteine of all purenesse, as in deede that is the place where we haue to seeke for all goodnesse. And herewithall we must marke also to make an end, that S. Paul speaking of lifting vp the handes, regardeth the maner that was vsed at all times, when men praied to God, to wit, y they

ioyned their handes together and lift them vp: of it self this importeth nothing, but it is an exercise verie good and proper, if it be brought to his right end. I say, it importeth nothing of it selfe, when we lift vp our handes, but the end is good and profitable, yea & necessarie. And why so? We see how rude we are, we imagine alwayes that we are too farre from God, & also that he is not nigh to here vs. When we haue this ourwarde signe, it confirmeth vs that God is neere vnto vs, when we seek him. And on the other side, we see also our slouthfulness, we are so slack, that we haue neede to be stirred vp to prayer, and such a manner serueth vs verie well to that purpose, it is a verie fit meanes to stir vs vp to seeke God, when we lift vp our handes on y sort on hie: & againe we haue need therewithall to pray to God, not as though he were an idol, & required to be serued in such fleshly sorte: but we must be lifted vp aboue al our senses, yea we must spoile our selues of all earthly affections, & of all thinges that keepe vs vnder & holde vs downe here vpon y earth. And because we haue no winges to flie vp to heauen, in that we lift vp our handes, it is a signe y we must lift vp our harts on high by faith. And thus we see, how the lifting vp of our handes to heauen is not a vaine thing, if it be brought to his right end, and to his right vse. So then let vs learne as ofte as wee haue our handes ioyned together and lifted

lifted vp to heauen, that it is to  
leade vs to God in consideration  
of our weaknesse, & to put vs in  
minde, that it is he only to whom  
we must haue our recourse, and y  
we canot haue accessse to him, vn-  
lesse we lift vp our selues aboue  
the world, y is to say, vnlesse we  
withdraw our selues from all pas-  
sions, & fro al blockish & earthly  
thoughts & fancies that we haue,  
we must dispatch all these things  
away from vs: as also when we  
say, *Our father which art in heauen*,  
we are put in minde, that we must  
seeke him there, & that we must  
clime vp thither by faith, although  
we dwell here beneath on earth,  
our affectiōs must be lifted vp on  
hie. And this are we put in mind  
of by this ceremonie. And there-  
withal, let vs learne to renouice al  
other fashions which God doth  
not allow of, & know y al our sal-  
uation is in him. And therefore we  
must haue our trust in him, & let  
it suffice vs, that he is our aide and  
helpe: for if we belecue not this,  
although the ceremonie be good  
of it selfe, yet shall it be vaine and  
superfluous: & let vs note also y  
al they y lift vp their hāds to hea-  
uen, & in y meane season remaine  
fastened on y earth, condemn the  
selues, as though they set downe  
their condemnation in writing: it  
is as much as if they ratified with  
their owne hand and seale (as we  
say) I am an hypocrite, I am a false  
man, I am a liar, I am a forsworne  
person. For I come to protest here  
before God, that I seek him there

aboue, and yet notwithstanding,  
I am tyed here beneath: I shewe  
that my trust is in him, & I put it  
in my selfe, or in creatures: I shew  
that I am lift vp to heauē by faith,  
& I am drownd in earthly things.

Thus they that haue their af-  
fection rightly set vpon God, and  
haue not recourse to him, when  
they lift vp their hands to heauen  
they make a mark y will cost the  
deare: for they are conuincd and  
cōdēd without recoverie, God  
taketh it as a witnes against the,  
there needeth no other processe  
to be made against them. And  
surely, it was Gods mind that this  
ceremonie should endure, euen  
amongest the Gentiles, to make  
them inexcusable. The Gentiles  
had their idols, as the Papisles at  
this day haue their Maumettes.

And yet could they say, let vs lift  
vp our hands to heauen. And who  
are they that speak thus? Not the  
Prophets of God, nor Moses, but  
Iesus Christ only, but the gentiles  
were they neuer so prophane, al-  
wayes vied these wordes. As it  
is to be seene in their Bookes,  
whensoeuer they were in any ne-  
cessitie: let vs lift vp our hands to  
heauen, we must lift vp our hands  
to heauen. And what meaneth  
this? God drew this witnesse out  
of them, as if an euill doer should  
be laid vpon the rack, to be con-  
uincd by his owne mouth. Thus  
haue we diligently to mark, y this  
ceremonie was alwayes vsed, euen  
amongest the Gentiles, because  
men are constrained to seek God



on highe. And though they had none that they called Gods, but their idols, yet they protested alwayes that they sought God and his maiestie. Therefore let vs learn that if it be a witnesse for the condemnation of the Gentiles, and they be conuincd thereby in the latter day for abusing this ceremonie, what excuse I pray you, shall we haue, whiche haue the yse set foorth vnto vs in the scripture, and are taught so familiarly of God? Let vs learne therefore, so oft as we pray to God, that we be voide of all earthly cares, & of all our wicked affectiōs, as we know that there are many lets that hinder vs to go straight to God. And therefore when we lift vppe our 20 handes to heauen, know we that it is to this end and purpose, to

seeke God there by faith. Which thing we cannot doe, valesse we withdraw our selues fro all cares, and all wicked affectiōs of the fleshe.

Now let vs fall downe before the face of our good God, with confession of our faultes, praying him to put them out of his remembrance, to the end that we may be receiued of him, & in y meane season that he would strengthen vs & sanctifie vs from day to day with his holie spirite, vntill we do wholly cast off all our imperfections and sinnes. And because this cannot be done so long as we liue in this mortall life, that he would beare with our infirmities, vntill he haue vtterly put them away. And thus let vs all say. Almighty God and heauenly father, &c.

### The 17. Sermon vpon the second Chapter.

9 Likewise also the women, that they aray themselves in sumely apparell with shamesfastnes and modestie, not with braided haire, or golde or pearles, or costly apparell,

20 But (as becommeth women, that professe the feare of God) with good works.

21 Let the woman learne in silence with all subiection.



E tolde you this morning, that S. Paule shewing the priuiledge y God hath given vs to come to him, y we may familiarly call vpon him, addeth, that we must prepare our selues to all holinesse. For it is not meete that we should come before God laden

with corruption and filthinesse: and therefore we must indeuour our selues to be holy. Now this consisteth not in ceremonies, as in the time of the law, but in spirite and trueth. And as before he commanded men to lift vp pure and cleane handes to heauen, so now he saith, that if women will inioy this so great and excellent a bene-

benefit, to be counted the daughters of God, that they may come vnto him, as to their father, and haue him for their refuge, *They must apparell themselves modestly in comely apparell, and not in broad haire & those trifling curiosities that women haue, ye yet in sumptuousnes of golde and precious stones,* (For where S. Paule nameth pearles, 10 he nameth one kind for all) to be short (saith he) *let them shew a kind of apparelling that is meete for women which make profession of the feare of God by good workes.* And thus we see what S. Paules meaning is in this place. But peradventure a man would thinke, that he busieth himself about too pelling trifles, and such as are not 20 worth speaking of, leauing greater vertues, & more meete to be stode vpon.

And on the other side, a man might also aske this questiō, why he speaketh rather of womē's apparell, then of mens. But let vs marke that S. Paules mind here is to touch a fault, which women are naturally inclined vnto, & too 30 much giuen to it, to wit, this foolish appetite that they haue to shew themselves, and to be gorgeous and braue, that men may beholde them a farre off: because women are in that part faultie, S. Paule speaketh of it precisely & of purpose in this place. True it is, that if a woman kepe her self fro all tricking and trimming of her selfe, and apparel her selfe as modestly, as is possible, yet that is

not all. Neither doth Saint Paul rest himselfe there simply: for we shall see in the end how he concludeth, that womē must apparell them selues in such sorte, as they make profession of the feare of God by good workes. Therefore the matter standeth not onely in robes, or coates, and all such like, but generally, in the whole life. So then we see in summe what S. Paules meaning is, to wit, that if women will call vpon God purely, they must, beside the name of Christianitie which they beare, haue also the effect, & must shew by good workes, that they haue ben taught in Gods schoole. And let vs take that worde, before we 20 come to any particular: for so doing we shalbe better instructed in S. Paules meaning, and gather also such instruction out of this text as is meete.

So then, even as he required men to lift vp pure handes. So he saith, women must make profession of faith and feare of God, by good workes. Now when he speaketh of giuing witness of their faith, it is according to that, that we shewed this morning, that is to say, that we cannot call vpon God, vnlesse we be grounded vpon his worde, and be well instructed. And is it so, that women haue neede as well as men to flie vnto GOD, then must they also bee instructed in the Gospell. And in deede, GOD hath made no difference betwixt men and women, in gi-  
uing



Mat. 16. 17

1. Pet. 3. 7.

uing them the doctrine of salu-  
 tio, but his meaning was that this  
 benefite and treasure, should be  
 common as wel to the one as the  
 other: and so saith Saint Peter al-  
 so: that *The inheritance of the*  
*kingdom of heauen is made common*  
*to vs all,* and Gods meaning was  
 to make men and women equall  
 in this respect. So the let vs marke  
 first of al, that women are not ex-  
 empt, but they must be taught &  
 instructed in the word of God, &  
 they that would depriue them of  
 it, are theeuers, yea & sacrilegers.  
 Therefore seeing God doeth call  
 women to receiue instruction at  
 his holie mouthe, let them not  
 be negligent therin: but let them  
 know, seeing GOD doeth them  
 this honour, that of reason they  
 ought to imploy them selues to  
 profite in it, so farre soorth as shal  
 be meete for them. Now let vs  
 come to the second, which is this,  
*That they must make confession of*  
*their faith by good workes.* When S.  
 Paule speaketh thus, he meaneth  
 that it is not sufficient to haue  
 this name, but our life must be a  
 witnesse whether we be so or no.  
 Therefore for prooffe of our faith,  
 we must haue good workes, and  
 this must be a notice & confirma-  
 tion, that we prattle not in vaine  
 of the word of God, & make only  
 a shew that we beleeeue it, but y  
 we haue receiued it in deede, and  
 that it hath taken root in vs. True  
 it is, y this belógeth both to men  
 and women: but let vs marke, that  
 whē S. Paul speaketh here of wo-

men, he bindeth men much more  
 to make such declaration of their  
 faith: for if there were any ex-  
 cuse to be had, no doubt it be-  
 longeth to women rather then to  
 men, because of their infirmities.  
 And in deede, these poore fraile  
 creatures are to be borne with-  
 all.

But if the case stand so, that  
 women, if they shew not in deede  
 that they are duly instructed in  
 the word of God, and their life be  
 not aunswearable to it, cannot ex-  
 cuse them selues, and the holie  
 Ghoste condemneth them here,  
 what shall men do? Do they not  
 deserue to be doubly cōdemned?  
 And thus let vs marke and beare  
 it well away, that we play y false  
 wretches in pretending GODS  
 name, vnlesse we declare our faith  
 by good workes, and shewe that  
 we haue not receiued the gospell  
 in vaine. And now let vs consider  
 well in what time we are. Behold  
 how God punisheth the Papists,  
 because they boast themselves to  
 be Christians, & yet their whole  
 life is full of wickednesse. And  
 we may not maruell at it, if we  
 see such a daungerous and horri-  
 ble confusion in these poore ig-  
 norant men, whiche knowe not  
 what good and pure doctrine  
 meaneth: yet shal they be sure to  
 pay for it, and that roundly, for  
 their abusing of Gods name after  
 suche a sorte. But what shall be-  
 come of vs? For we pretende to  
 be reformed: and there is no-  
 thing else in our mouthes.

And

And surely God was very gentle  
 our and mercifull vnto vs: yea  
 more then we can thinke off, whe  
 it pleased him to sende vs the true  
 doctrine of his Gospel; and drew  
 vs out of the wicked & shameful  
 corruptions wherein wee liued.  
 Therefore our life should shine  
 as a lampe. But if we haue the Gos  
 pell in our mouthes, and in the  
 meane while our liues be foule &  
 filthy, and we runne a wicked &  
 naughty race, is there not I pray  
 you an horrible vengeance pre  
 pared against vs, for so falsifying  
 this sacred title of the name of  
 God? And therefore let vs beare  
 away well by this text, what the  
 confession of faith importeth: not  
 the speaking of the tongue onely, 02  
 put that our life be answerable  
 thereto; according as S. Paule  
 faith, *To make profession of Christi  
 anity by good works*. Nowe if the  
 case stand so, that we must make  
 confession of our faith, or else we  
 shewe that there is neither vertue  
 nor working of the holy Ghost in  
 vs, we conclude, that they whi  
 che renounce God by their wor  
 kes, shew themselves sufficiently  
 before men, to bee but infidels.  
 Neither may we fall to debating  
 the matter, as we see many doe,  
 whiche will say and vie these kin  
 des of speeches. As for mee, I am  
 as good a Christian as the best of  
 them. But if we should lay foorth  
 their life before them, it woulde  
 make them blush. For (as S. Paul 40  
 faith) they renounce God by their  
 wicked workes: and therefore

God for his parte taketh them to  
 benoie of his; prattles they neuer  
 so much. And thus much for one  
 point. *ball on did / as how none*  
 Nowe after that Saint Paul hath  
 thus spoken of such a shewing  
 foorth of their faith: last women  
 must make, he setteth downe &  
 sheweth vs that it is meete, their  
 apparrell be answerable thereto  
 vnto: as if he should say, If a wo  
 man apparrell and attyre her selfe  
 after the manner of an harlotte, &  
 shew a kind of vnchastnesse, both  
 in her countenance and her gar  
 mentes, and other trimming of  
 her selfe, is there not a iarre, & doth  
 she not seme to be at square with  
 her selfe? Can we say, that this  
 her doing is a fit & seemely thing  
 for a woman that maketh such a  
 profession? No, no. So then see  
 ing women must witness their  
 faith by good workes, it follow  
 eth also that they must apparrell  
 themselves soberly, and modest  
 ly. But let vs nowe returne to  
 that which we haue touched be  
 fore, that is to say, that S. Paule  
 sticketh not wholly vpon garmen  
 tes, neither driueh onely at the,  
 as though that were al the matter  
 he woulde command women to  
 observe, and there were no other  
 vertues to be required in them:  
 but his mind was in this place to  
 touch a vice which women are o  
 ther much giuen vnto, (as we said  
 before,) and it is this curious trim  
 ming of the selues to be seene af  
 off. If we should go about to make  
 a certaine lawe for womens ap  
 parrell,

N.v.

parrell,

Ro. 10-10.

1. Col. 15.

32.

Ti. 1. 16.



parell, out of dourie would hardly be brought to passe. True it is, that sometimes rulers of common weales whiche had the gouernance in their handes, were constraigned some what to bridle them, and make moderation and stay in this behalfe. For women haue ben so intemperate in all ages, and so burning & set on fire with this wicked affection and appetite, that rulers haue bene constraigned to ordeine paines and punishments to remedie this matter with all, and vnlesse they had done so, they could neuer haue come to any passe. Whereby we see, that this desire to decke & trimme them selues which is in women, is as an horne made beaste, for that it can not otherwise be suppressed & kepte vnder, but by hampering of it with cordes and chaines. And therefore the wise Heathen magistrates, & vnbelleeuers, appointed certeine lawes and statutes for it: so that they which in these our ages, suffer so great & vnmesurable costinesse in brauerie, may be ashamed to giue more libertie that kind of way then the heathen do. But as for our part, we cannot make a certeine lawe, to say this is forbidden, this is suffered: to speake precisely and particularly of euery peerce. Wel may we draw out a generall doctrine, but if we would come to rife vp euerie little peece and baggage of womens apparell, what a do. were it? We should neuer make an end &

there is not so much as a pinne, but it must be rified vp. Therefore we must be sober therin, & marke what God hath forbiddē, & how he thought it inough to reprove the faultes which are committed in this behalfe.

And yet (as I saide) we may well gather a summe by that which is shewed vs in his word. It is saide here, *that women must be comely apparelled.* S. Paule vseth a word which betokeneth as much as an ornament: but it is to reprove more sharply this foolish & peruerse desire wherwith women are thus set on fire: for they thinke, they can neuer be braue inough, vnles they haue too much. And therefore whe women decke and trim them selues according to their fantasie, they can not but passe measure, they cannot but be gorgeous and full of vanitie, carried away with ambition & vaine glorie. And therefore S. Paul shewed on the contrary side, y whatsoeuer women haue to decke them selues with all, which is more then inough, is a disguising which God condemneth, and they also disguise them selues as though they were in a maske, & should cloth theselues with mens apparel. And this is it which S. Paule ment, whe he spake of this gorgeous apparel which woman vse, as if he should say, I knowe howe women will decke and trim them selues superfluously, if they follow their own fantasie: but this is as filthe before God.

And

And therefore they must be apparelled and decked after another sorte. And howe? He vseth here two wordes: the one of the signifieth properly shame or bashfulness, and the other signifieth grauitie or sobrietie, & modestie. So that wee haue to marke well that Saint Paule doth here point out as it were with the finger, the two faultes that women haue and are as it were the two welspinges of all superfluities, whiche haue reigned in the world through all ages, and beare great sway yet at this day. What moueth womē to desire to be thus pranked and trimmed vp and to haue all shining and glistering aboute them? there are two causes: the one is ambition, that is to say, vaine glorie and pride, and the other is vanitie, in that they loue to be seene, and will alwayes be faire. And this is oftentimes accompanied with a far greater mischeefe. For their meaning is not to please their husbandes onely, as this is a cloke wherewith they shrowd themselves, but they will haue these baits also to drawe men to them, as we see many doe. And these are the two faultes whiche Saint Paule reprobeth in this place. Wherin he giueth vs a verie good & fit meane to correct all excesses and all superfluities by, whiche are in womens apparel.

Let vs begin with this worde, *shame* and *bashfulness*. Saint Paule meaneth that women must

not be impudent, they must not be romboyes, to be shorte, they must not bee vnchast, but must knowe what vertue is best besitting them, and doeth most become them, to witte, modestie in not shewing them selues too muche, nor casting themselves at randome.

If women were thus disposed, a greate sorte of these pelting baggage toyes which we see, & a number of these trifling disguysinges would no doubt be layed aside: we should not neede many wordes, nor long brabbling about the matter, to say, Is it lawfull to haue these eare ringes, to haue suche coiffes, to haue 20 suche curling and broyding of haire, to haue golding chaines, bracelettes, tablettes, and suche like? And why so? For a woman would thinke thus: I must be modest to obey GOD, I must be shamefast and bashfull: for this is the true decking of a womā that feareth God. Therefore if women were thus aduised, out of 30 doubt all this superfluitie would vanishe away, as I haue sayde before.

But what? women are now a dayes more out of square, then euer they were: especially if a man goe to these greate courtes hardly shal he be able to find any difference betwixt men and women. In deede men for their parte doe also abuse them selues in this behalfe. For they cloth themselves in womens apparel, & women



women in mens, so that there is an horrible confusio amongst them, as if the worlde had conspired to turne the order of nature y<sup>e</sup> side downe: and besides this, there is a certaine gorgeous brauerie amongst them which they lust after. And why so? Surely to bee as it were an ale pole. Men vse not to hang out a signe at a tauerne, 10 vnlesse they meant men shoulde come in who list. And whyle women decke and trim them selues after this sort, to draw mens eyes to them, and to haue men stande gasing at them, what is this else but a spreading out of their nets? & therefore it is as much as if they kept open tauerne of their owne bodies. True it is, y<sup>e</sup> all of them wil 20 not do so; but this is y<sup>e</sup> end of their prancking, and it is not almost to be founde, but that such gorgeous deckinges, and such braueries do always beare one smacke of bawderie with them although whordome doe not alwayes followe. So then let vs marke wel, when S. Paule speaketh of this, shamefast- 30 nesse and modesty, that in correcting one fault he taketh away all those superfluities wherewith women are so set on fire, y<sup>e</sup> they can keep no mesure in the, & therefore it booteth not now, to reckon the y<sup>e</sup> by peece meale. And if this affection and peruerse desire were well well purged, no doubt women woulde decke themselves modestly, and wee shoulde see 40 no more of these disguysings. See there cometh out a woman like

a painted idoll, all our age is full of colours, there is nothing but laying on of golde, perrukes and false haire, and such like: againe, we see such pompe, and brauerie, that when such a Diana cometh forth, we may well iudge and thinke that she is at defiance with all shame, with all modestie, with 10 all honestie, as a stewes, & strompet, readie to lay on this wise: I will shewe my selfe here as a salt bitch, I will bee impudent and shamelesse, and shewe my filthinesse to all the world. We should I say, see no more of these thinges. If women obserue this rule of modestie, they would not be so be spagled with gold as they are, 20 they would not haue their heads vncouered as nowe they haue: to be shorte, they woulde not so exceede measure in gorgeousnesse as they doe, wherein they doe but fight against modestie & honestie, whiche Saint Paule speaketh off in this place, if all this (as I saide) were cutte off. But what? We see our women haue 30 not yet learned this lesson, professeth they Christianitie neuer so muche. Neither may wee stand vpon these tearmes, These thinges are indifferent, (as many vse this subtiltie to cloke their doinges with all,) hath not God left these thinges in mans choise, whether hee will decke him selfe or not? And must we skan out matters so 40 narrowly, & be so scrupulous for this point, that there can not be a fleecue, nor a gorget, but men must busie

busie themselves therein to knowe which pece is more out of square then other? And what for al this? are they not deckings and settings forth of the bodie? Yes, what then? As though all libertie were taken from vs, if wee should vse modestie? As for example, there is one amongst vs, that can vse his goods aright, and order them in such sorte, that hee will play the good husband with them, and will not wastfully spende them, well, hee shall haue libertie, his goods shall be giuen him into his handes. But as for a childe that knoweth not howe to vse monie, is it reason thinke you to giue all into his handes, to dispose of them as hee shall thinke good? Not so: but they shall bee kepte vntill he come to age. In like sorte, shall a madde man or foole haue the vsing of his goods in his owne handes, althoughe hee be riche? Is he to bee suffered to vse his goodes according to his owne fantasie? No, no: Let vs learne therfore, seeing God hath bene so good and gracious to vs, as to giue vs libertie to vse these thinges, that is to say, apparell, and meate, & drinke, let vs learne I say, to haue this modestie in vs, that wee may bridle our selues, & bee, as wee had an ouer seer to rule and gouerne vs. And this is it in fewe woordes which wee haue to beare away.

There is moreouer, and besides this, ambition and pride. For women may apparell themselves as

harlots, and yet not very sumptuously neither. A woman may haue a gown y<sup>e</sup> shall not be verie costly, she may haue no golde nor precious stones about her, and yet it is not to be saide that shee is not excessiue, and wanting measure or superfluous. And why so? because her fashion may be vnchast, whorish, and intising. And this is the first faulte. But yet there is another, and it is this, women may apparell them selues modestly, without this shameles and impudent gorgeoussnesse which I haue spoken off, and yet we may see a brauerie and pompe in them, as who would say, Men shall well vnderstand that I can be braue if I list, so that a woman may decke her selfe simply, and not make the matter so fine and curious as commonly they do, neither haue these little trifling bagages which we haue spoken of, and yet it is not to be saide, that she shall not bee condemned before God. And why so? for if this vanitie, which we haue spokē off, be a fault to be condēned what shall we think of pride? What shall be come of this highmindednesse, when women will needs be knowen to be some thing? So then beholde the seconde point, which wee must a little consider off. For it is not inough, that a womans apparell be not too much out of square, or that God condemneth it, but ther must be also a moderation, and modestie to correct this ambition, and highmindednesse and gorgi-  
ous-



ousnesse withall. But (as I laide before) if we woulde narrowly rip vp all these trifles, from the pantofles to the hood, we could not doe it: but let euery woman consider her selfe, & thinke with her selfe, Go to, although I be not so foolish as to ticke vp my selfe to be scene, yet am I not voyd of pride, for I would haue a gowne more braue and sumptuous then other women haue, y men might knowe me. Therefore let euery woman consider her selfe wel and examine these two faultes. For the holy Ghost is wise inough to reforme vs. And we see that hee hath brought vs to these two springs: And if we could find the meanes to heale such diseases, out-  
 of doubt we shoulde nomore see  
 suche excessiue gorgiousnesse,  
 there woulde be no more suche  
 glistring & shining as is amongst  
 vs. This is it in fewe wordes, wee  
 haue to marke. And if this bee  
 commaunded women, by more  
 strong reason, it is likewise com-  
 maunded men: for if the fault-  
 es whiche Saint Paule condem-  
 neth were to bee borne withall,  
 womē were rather to be excused  
 then men. And therefore we see,  
 howe God speaketh, who is the  
 iudge. Therefore let men learne  
 to apparrell them selues both so-  
 berly and modestly, so that pride  
 and vanitie may bee cut off in  
 them.

Pride, I say, that wee desire not  
 by our braue garmentes to com-  
 mende and set forth our selues

aboute other, and moreouer that  
 we haue none of these curious  
 braueries to make vs glister and  
 shine as though we shuld stretch  
 out our wings as Pecoakes, ther-  
 by to looke vppon our selues: let  
 these faultes bee corrected in vs.  
 For there is nothing that displea-  
 seth God more then pride & this  
 highmindednesse, and ambition,  
 as who woulde say, I will shewe  
 who I am, and when men shall  
 see me, they will say, I am of some  
 countenance and worshippe.  
 And surely this is no small fault,  
 for it can not bee, when wee are  
 thus puffed vp and proud, but  
 this foolishhe curiositie must pro-  
 ceede fro this spring. And there-  
 fore let vs not say, that these are  
 small and light sinnes, but let  
 vs weighe them in Gods bal-  
 lance, and then we shall see what  
 accompt the matter is of, & what  
 it importeth. And surely we see  
 when GOD so sharply repro-  
 ueth the vanitie that was in wo-  
 men, in the Prophete, Esais time,  
 that he threateneth them with an  
 horrible punishment, hee doeth  
 it not without cause: yea, and  
 the Prophete although he had  
 not bene amongst the women  
 in their closetes to inquire of all  
 that baggage, yet he discifereth by  
 peecemeale at those tromperies,  
 and vseth a greate sorte of wor-  
 des, to sette foorth all those su-  
 perfluities which were in womē.  
 And addeth afterwarde, that God  
 will shauē their hairy scalpes,  
 and they shall go balde, hee will  
 cure

Esai. 3. 15.

cutte their garmentes euen to their thighes, and will discouer all their shame, so that they shall be a mocke and reproche to all the worlde. When we see that God vseth such hard threatens, & mockes at it, to see women so decked, that they bestowe all their time almost to pranke vp themselves so diligently, seeing, (I say,) he marketh it, and writeth it as it were in his tables, knowe we that when such superfluities reigne amongst vs, if we will not correct them of our owne mindes, God will and must vse a violent remedie. And therefore let vs marke, that it is not without cause that S. Paule standeth vpon this point, especially seeing it is a faulte that hath reigned in all ages: & againe, because it proceedeth from two so wicked springes, whiche displease God more then any thing else: to witte from this vanitie, when we are dröken with our follies, & frö pride, when we pranke vp our selues to haue all y world gase vpon vs, & to make accompt of vs.

This beeing so, we see nowe what instruction we haue to gather out of this texte, I meane, both men and women. Let women knowe and bee thus perswaded, seeing y holy Ghost doth thus direct his talke to vs (not onely in this texte, but also in many other places of holy writ, as in the third of the first Epistle of S. Peter and in the place of Esai, whiche we alledged before, and manie

other,) we must consider wherefore it is that God stirreth vs vpp & exhorteth vs to such modestie and sobrietie: no doubt, because we are too superfluous in decking our selues, & it is very hard to amend this faulte. And therefore seeing we know the disease, we must come and seeke the remedie. Therefore when women shall perceiue both this pride and this vanitie, they must fight against it, and come to these vertues which Saint Paule speaketh of, to wit, to modestie, & moderation.

As touching modestie, they must be bashfull and honest, they must bridle themselves, they must not couet to bee seene, nor haue any greate garishnesse about them: againe there must bee moderatiö also, that is to say, they must bee humble, and not giue themselves to this highmindednesse, & this ambition, which is against y moderation & sobrietie that S. Paule speaketh of. And let men also consider, for their part, wherefore apparel was made, to wit, for two causes. For there is both honestie & necessitie. The necessitie is in keeping vs frö heate & cold: y honestie is in couering vs, yea in such sorte, that our couering be decent and meete. As for necessitie, we can easily keep a rule, for as we see that meate & drinke are for our nourishment and feding, in like sorte our garmentes, that we doe not retchlesly giue ouer our selues to suffer colde and heate.

But



But as for honestie, wee keepe no measure therein, so that we may well seeme to be at defiance with God and to what end serueth the honestie? Had it not bene for the sinne of man we should not haue beene ashamed to bee naked.

And howe commeth it to passe that we carrie our shame aboute with vs, but onely that it pleased God to sette a marke vpon vs, as if an euill doer shoulde bee burnt with an hotte yron, as who would say, Thou shalt be known to bee a naughtie packe by thy foreheade. So hath our Lorde God imprinted in mens and womens bodies, a shame and filthinesse whiche causeth vs to hide our selues. And therefore when men and women doe so superfluously and excessiuely pranke the selues, and stretch out their winges as Pecokes, doe they not I pray you, fight against the order of nature? meane they not to dispite God, and shewe that they bee not ashamed of their sinne? And this is it wee haue to consider off. Yet let vs marke 30 what is writen in Saint Peter, to witte, that our decking is inward. For if we woulde thinke vpon this, to decke our selues before God and his Angels, we shoulde not haue so much leasure to seke prankinges for the bodie. He that hath so great a care, to be so well appareled and so well trimmed, sheweth that his soule is verie roustie, & full of filthe, and that hee hath no great care to

make it cleane, & to keepe it vp-right.

Therefore if we will be honest in our apparrell, what must wee doe? Let vs marke well what S. Peter saith, where hee sheweth vs, howe God will haue vs to be decked and trimmed before him. And where with? With humblenesse, with modestie, with sobriety, with moderation, with patience and all suche like. Yea, when we haue put off all our sinnes, and wicked desires, then the holy Ghost reigneth in vs, and these are the ornaments whiche are so often spoken off, that the Church shall be decked with pretious stones, there shall be nothing but golde and siluer, where by we are giuen to vnderstand, that GOD will haue vs decked with graces and giftes of his holy Ghost, and therein it is that wee must take paines. Therefore let vs thinke vpon it, and then it shall not be hard for vs to hold our selues backe from all these vnomeasurable fashions, wherevnto the worldlinges are too much giuen, bycause they haue nothing else to doe. And let vs marke well, that all they y thinke vpon nothing else, but vpon pranking vp them selues, haue no care of their soules, neither passe they to decke them selues before God and in their soules.

And yet it is y (as I said) that we shoulde most of all see vnto: and we see what is saide vnto vs in the Scripture, that our Lorde hath

not

1. Pet. 3. 4.

Eze. 10. 36

Ro. 13. 14

Ro 13. 14.

not left vs naked. For hee hath not onely promised vs to clothe vs with the graces of his holy spirite, but hee hath giuen vs Iesus Christe to set vs forth with all, whome we must put on. Therefore if we were once resolved of this point, wee shall easily passe through the worlde, and neuer encomber our selues with many superfluities. Moreover, (as I saide before) if these two wicked rootes bee once plucked out of vs, wee shall neede no excesse nor sumptuousnesse, it will suffice vs to be clothed with the gifts and graces of the spirite of God, and of our Lorde Iesus Christ, who is our true decking as I saide before. After that Saint Paul hath spoken of womens apparelling, hee addeth. *Let them learne in silence and quietnesse with all subiection*. And this is precisely spoken, bycause there are many women, that woulde be wiser, and desire to seeme farre better then men, we see, (I say,) this foolish ambition, and this is to fight against nature. And therefore when S. Paule had touched one fault, which women are too much giuen to, hee addeth also an other. For hee will shew the reasons afterward, why women should hold their peace, and shoulde learne, and take no publique authoritie vpon them: but let vs content our selues here that he respecteth y<sup>e</sup> which was to be corrected: in women, and also is chiefly to bee cutte off.

y<sup>e</sup>ails

As a Physician, when hee seeth any part of the bodie, where the disease is rooted, hee goeth to that. If a man come & aske counsell, and sayth, my head akerh, this ayleth mee, and that ayleth mee, the Physician will marke whence the cause is, and thereunto will apply suche remedies as are meete. And the holy Ghost, who is a good Physician for all spirituall finnes, doeth also giue vs remedies whiche are meete for vs.

And therefore, Saint Paule, after that hee had corrected this vanitie which is in women touching their apparell, addeth also this correction against the pride and desire that is in them, to make themselves seeme somewhat. And it is like, that in those dayes, (as we see it came to passe in the Citie of Corinth) there were some women very farre out of square. For vnder a pretence that God had done them this honour, to make them partakers of his word, and to call them to one and the selfe same inheritance of life, they thought they shuld be no longer subiect to men. And if this foolish rashnesse of women was already in Corinth, (as we shall see in the text of S. Paule whiche we must expounde more at large) it cannot be also, but there was the like pride and presumption in the women of Ephesus, & those quarters there aboute. The like wee may thinke of this curiositie of garmentes. For wee knowe

1. Cor. 14.

14.

O.

that



that this countrie of Asia was verie superfluous and had more sumptuousnesse by a great deale, then these quarters: and therefore they needed remedies. And this is the reason that moued S. Paule to speake thus, *Let women learne to speake in silence with all subiectiō.* True it is, that men also, to speake generally, must receiue this lesson as well as women: that is to say, to learne with all subiection and quietnesse: for wee are all Gods scholars. And let this bee one lesson.

Therefore whosoever refuseth to profite and to bee taught, he can not beare the yoke of Iesus Christe, and will not bee of his flocke. For if we be sheepe, we must heare y<sup>e</sup> voyce of our sheepherde, and wee knowe that Iesus Christe hath called vs vnto him vpon this condition, that wee shoulde profite in his schole so long as wee liue. Therefore this is not onely for women that they shoulde learne, but men haue their parte in it also. Hee that thinketh him selfe so wise, that he hath no more neede to learne, is a foole: yea, a very bedlam. For this is our true wisdom, to know that we are ignorante, to the ende that wee may bee daily more and more confirmed in good doctrine.

And therefore let vs not thinke that men and women differ herein, that women learne: no man may thinke himselfe exempte out

of this rule. As for example, it is mine office to teache, but is it therefore to bee saide, that I must not also learne as well as the other? I am not exempt from the common sorte of men, as who woulde say, I shoulde not be Iesus Christes disciple: two bee vnto mee, if at any time I goe vp into the Pulpite, to teach the doctrine of saluation, if for my parte I doe not profite by it. Therefore hee that speaketh, and they that heare, must bee all generally taught: but the woman hath this condition diuerse, that she must learne, and not haue the office of teaching. And therefore S. Paule addeth *in silence with all subiection.* Men must bee subiect, and with a quiet and peaceable heart profite in the worde of GOD: for wee shall not all of vs be called to this office of teaching, it is sufficient that there bee a fewe, and that the other heare in silences: and if there bee any so proude, that they will not suffer themselves to bee taught, let them goe and bee Sathans scholars, that is to saye, let him make them blinde, and beewitch them, to make them very stockes. So then let vs marke well, that if wee will profite in Gods schole, as well men as women, we must haue this subiection, and peaceable spirite whiche wee haue spoken of. But (as I said before) women must knowe that GOD putteth them yet vnder another subiection, to witte, that they

they are not to exercise the office of teaching, and it belongeth not to them to meddle with it. And why so? The reasons shall bee shewed afterwarde as wee sayde: let it be sufficient for them that it is the holy ghost that speaketh here.

For if women will teach, by what authorite will they doe it? if they be not sent of God, wee must refuse them, and detest them, euen as men: if a man bee not called of God, and haue not an expresse calling, we must in no wise heare him. What shall become of women then, whiche are vterly shutte out? And this is it in fewe woordes, wee haue to note in this text, waiting for the rest. And so, although Saint Paule directe him selfe precisely to women, yet must men profite in this instruction, and euerie one of vs must gather his parte, so that we are all warned to bee modest and discrete, and to behaue our selues honestly as wel in our garmentes, as in all other pointes, and to walke in such mildnesse, that we swarue not from the obedience of our God, but that from daye to day wee profite in his worde,

seeing hee is so good vnto vs, to instructe vs in it.

Nowe let vs fall downe before the face of our good GOD, with confession of our faults, and pray him to make vs feeble them in such sort, that we may learne to displease our selues in them more and more, and so examine our selues, that wee may discover all the hypocrisie that is in vs, and that wee bee no more giuen to flatter our selues, but seeke the remedies whiche GOD hath giuen vs, to the ende that with all sobernesse and modestie, wee maye marche on to euerlasting life, passing so speedely this frail life, that wee be not incommbered in those thinges whiche usually hinder vs, to turne vs away from the right way of saluation, but that we may profite therein, more and more, vntill God hath taken away the corruptiōs of our fleshe from vs, to clothe vs with this heauenly glorie, wherevnto we strue. And that he bee so gracious not vnto vs onely, but to all people and nations of the earth &c.

### ¶ The 18. Sermon, vpon the second Chapter.

12 I permitt not a woman to teach, nor to vse authoritie ouer man, but to be in silence.

13 For Adam was first formed, then Eue.

14 And Adam was not deceived, but the woman was deceived, and was in transgression.





**V**E beganne to handle this point, why S. Paule doeth in this place namely forbid women to meddle with y<sup>e</sup> office of teaching: and it is this, bycause the Church of God must haue a certeine order and gouernance, that matters there bee not disorderously 10 and confusedly ordred. For it were a greate shame for vs not to haue that honestie at the least whiche nature teacheth the very heathen. And if it be so, that they whiche knowe not either what G O D is, or what true religion meaneth, haue yet notwithstanding some kinde of gouernance amongst them, howe much 20 more ought it to be obserued amongst vs? Nowe it is certeine that women were neuer receued to any publique office. And who hath letted it, or beene the stay of it, but that God onely hath imprinted suche a knowledge in nature, that although we be not otherwise taught, yet we knowe that it were an vnseemly thing to 30 haue women gouerne men? This is Saint Pauls meaning, and the meaning of the holy Ghost which spake by his mouthe. But to the ende the matter might be better allowed of, he addeth two reasons: the first is this, that whē God made man, hee gaue him a woman for an helpe. God (saith he) *made not the woman first, but the man*. In deede a man woulde 40 thinke at the first blush, that this

were no sufficient reason: for such an one may the latter be in it self, that it may notwithstanding far passe in worthinesse. *Hee that is better then I, (sayth Iohn Baptist) commeth after mee.* But Saint Paul had in this place regarde to that which he setteth out more at large in the eleuenth Chapter of the first Epistle to the Corinthians, that is to say, (as wee haue touched already,) *That man was not made for the woman, but the woman is rather giuen to the man for an vnder ayde.* So then this is the first reason that S. Paule bringeth: as it is namely set downe. *Behold a bone of my bones, behold mine owne flesh:* 1. Cor. 11. 9 Therefore the woman, is as an accessarie of the man. There is a second reason, whiche commeth not of the first order whiche God had appointed in nature, but it is a punishment: *Adam (saith he,) was not deceived.* Not that S. Paul meaneth to exempt Adam, as though he sinned not also by the craft of Sathan (as the scripture doth sufficiently shewe it,) but 30 he giueth vs to vnderstand, that the woman was the wellspring of this mischeefe, bycause she was y<sup>e</sup> frayler, the diuell came and sette vpon her first of all, and so shee beeing deceiued drewe her husbande together with her into the like destruction. Therefore it is reason now that she shuld be punished, and beare some marke of her wickednes, y<sup>e</sup> she may humble her self before God. We see now that the first reason which S. Paule bringeth

Gen. 1. 27.  
1. Cor. 11. 9

bringeth is taken of that whiche God had appointed; if man and woman had remained in their uprightnesse and first state: that is to say, that man is appointed head of y woman, and the woman is as it were an helpe to man: And this is one lesson. But true it is that nowe we are fallen, and man deserved to be put out from all the preheminece that God had given him: for he was not worthie to be numbred amongst his creatures, no not amongst the wormes. Yet notwithstanding, because the sinne is common as well to the man as to the woman, this can bee no stay, but that woman shoulde alwayes bee subiecte to man. Moreouer we know that the goodnes of God farre passed the malice of men. For although Ada deserved that God shoulde deprive him of al goodnesse, yet notwithstanding he left him stil some traces, and some remanent. True it is, that we haue lost that glorie which was put in Adam, and the image of God doeth appeare in vs no more as it did: yet notwithstanding, God hath left some litle sparkes of this image, so that it is not vterly put out.

From whence commeth this reason and vnderstanding which we haue? Although there be nothing but vanitie in our breastes, yet notwithstanding we differ fro brute beastes. Hence it is, because G O D hath not suffered vs vterly to come to naught. Therefore it pleased him to keepe

vs in some degree. Whence commeth it also, that wee enjoy the benefites of the earth, that we are nourished and fed with the fruites whiche God sendeth, that the beasts serue vs, y we are clothed with their wooll & skin; but only because our Lord & God would not punish vs extreamely? So the although Adam deserved to bee cleane cast downe, and neuer to haue authoritie more ouer the woman, yet notwithstanding, God woulde there should be yet some remnant of the order he had set in nature. And let this be for one lesson. Nowe there is a seconde, and that as worthie to bee marked, and it is this: that after the fall as well of man, as of woman, the woman must knowe that she is more in fault then the mā, because she was deceiued by Sathan, and did so turne her husband away from the obedience of God, that shee was an instrument of death to bring all to destruction. Therefore the woman must knowe, and she must learne what it is to bee subiect: because shee lifted vpe her selfe in such sorte against her Creatour, and not onely against her husbande: it is good reason that nowe shee bee brought vnder, and that she beare as it were a note of ignominie and shame aboute her. Wee see yet more clearly these two reasons, and to what ende we may bring them. Now must we note a good doctrine out of these wordes of Saint Paule.



Luc. 16. 15.

First of all, if we talke of governing our selues arighte, let vs marke what order G O D hath sette, and let that bee our sure and vndeceivable rule. Men will always be wittie & subtile to see what is good for them, and as they iudge, they wil haue men to followe it: but yet they consider not that, that is written, *That* *that* *10* *whiche seemeth to vs to bee high & excellent, is but abomination before God.*

Therefore let vs learne to followe the doctrine whiche Sainte Paule teacheth vs in this place, that is to say, to keepe the order that God hath set: & if a thing be once appointed by him who hath all power, let vs not repleie vpo it, *20* but let it be our true, and soueraigne rule. Let vs not bee so bolde as to alledge this thing, or that thing, as our fantasie leades vs: for if there were no more but this rebellion, it is sure that what we attempt can in no wise bee borne withall: and so farre it is from being worth commendation, that it deserueth punishment, bycause *30* wee giue not that honour to G O D that is meete, in that we can not suffer our selues to bee governed by his hand and by his will.

And this is a generall doctrine whiche wee haue to gather out of this text, to witte, that we must not bee so bolde nor so hardie, to chaunge or breake in what *40* soeuer the order that God hath set, & what he hath appoin-

ted, but we must keep it with such a reuerence, that if we once know that this is Gods mind and meaning, wee must make no more a doe. And surely wee can not be, but too too rude and sauage, if wee can not receiue that as good and reasonable, which we know, pleaseth God. Can the woman haue occasion here to stomach & complaine, seeing she seeth that her creatour hath made her in subiection vnder the power of her husband? shall she pot complaine against the potter? What is it that either man or woman *Rom. 9. 21* hath? Is it for them to come and lifte vppe them selues against G O D: as though hee vsed them not well? So then, there is no better reason then that, that Saint Paul bringeth, to make women to bee subiecte, to witte, that they haue to mark, that their condition can not bee other, neither ought to bee, then that that God hath giue them. Wherefore? For seeing they holde their life of him, it is good reaso that he haue all power to rule them as him *30* listeth. And as G O D made man of his free goodnesse, so hath hee giuen him the superioritie whiche he hath aboue the woman: and on the contrarie side, it pleased him y the woman should be in subiection: therefore they muste bee content with it. If the woman aske, Why shoulde man haue suche preheminence? It pleased G O D it shoulde bee so: and wee can alledge no *desert,*

desert, why God preferred vs before women: as also hee that is more excellent then his fellows, is not able to say that it is for any worthinesse of his owne. But they that haue receiued more of G O D, are so muche the more bounde to him: knowing that it commeth of his free mercy: other that are lesse and baser, haue to knowe, that it is Gods pleasure so to bridle them, and yet notwithstanding, all of vs haue sufficient wherefore to glorifie him.

For what vnthankfulness were it for a woman, if she should not contente her selfe to bee in that meane degree whiche God hath placed her in. If the brute beasts coulde speake, they would not bee so vnthankfull: For they might alleadge that they are the creatures of G O D as well as wee. And why are Horses, Oxen, Asses, & Sheep, made to serue vs? in so muche that wee doe not onely vse them, to take fore labour and paines for vs, as long as they liue, but also their fleshe serueth vs for nourishment? Nowe in that, that G O D hath giuen vs these creatures to vse after this sorte, we acknowledge herein the greate and infinite bountifullnesse of our G O D towards vs.

Although woman be subiecte to man, yet is shee in an excellent degree: for shee also for her parte beareth the image of God. And therefore what an vnthank-

fulnesse were it, if she did not content her selfe with that, that is giuen her? If we should altogether stand disputing vpon this matter, why hath G O D placed vs in this frayle life, and why are wee not in as good state as the Angels of Paradise are, were wee to be suffered, I pray you, in such rebellious murmurings? Wee see, we haue iustly deserued to bee vtterly destroyed, and that the remembrance, both of men and women, shoulde bee vtterly rased out of the worlde.

Seeing it is so, let vs learne (according as I haue shewed alreadie,) that this is the moste sufficient reason to bridle vs, and keepe vs in obedience to the will of G O D, to knowe the state wherein G O D hath placed vs. And yet must we make our profite of the seconde reason, which is this, that the woman beareth the punishment and chastisement of her sinne. True it is, that none did faulte but Eue, but as G O D punished mankind for the sinne of Adam, so must the faulte of Eues transgression bee punished in all women. This might seeme straunge to vs: but God, who is a competent iudge, hath pronounced the sentence that can not bee called backe againe.

What shall wee gaine now, if wee come and pretend this colour, that if Adam made a faulte, he hath to suffer for it, & not we?



But euen as God in the person of one man, had indued all mākind with priuileges whiche hee had planted in our nature, so were we spoiled of them, in the person of the self same man. In y<sup>e</sup> therefore that we are now subiect to diseases, in that wee are in daunger to so many miseries and calamities, so that in fine death ruleth ouer vs, in that we see such a corruption both in our soule and body that it is horrible to behold, all this proceedeth out of y<sup>e</sup> sinne of Adam. True it is, that one man only committed the fault, yet notwithstanding, G O D punisheth vs iustly. Neither may we in this case open our mouthes to complayne: for it will fall out with vs as it is saide in the Psalme. *That G O D shall alwayes be founde righteous what so euer come of it, let men blaspheme neuer so much, and spue out their venime as longe as they will, yet shall G O D alwayes remaine iust what soeuer come of it in despite of their teeth: and they shall alwayes remaine confounded.*

And as wee are condemned for Adams faulte whiche hee committed, so must women in like case bee subiect in this behalfe to Eues transgression, by cause shee deceiued her husband, after that the Diuell had turned her a side from the vprightnesse whiche ought to haue bene as well in her, as in her husbände. And this is a sure case, that Saint Paule speaketh here expressly

of women, to the end they should patiently beare the subiection, &c not be in bondage with an euill will, but present this sacrifice of humblenes vnto God, as though they said, Seeing it pleaseth thee to chastise vs, behold here wee are: and wee come not to it as wild beastes, but seeing thou wilt bee our father, and thou doest vs this honour, we are ready to obey thee. And this is Saint Paula meaning. But yet wee are all in generall both men and women put in mind of y<sup>e</sup> which I touched before, to witte, that the miseries of this world, are so many instructions for vs, to cause vs remember the fault that Adam committed, and the deadly fall where into he fell when hee kepte not himselfe vnder the obedience of his maker, but coueted this highe place & roome which belonged not to him, when the diuell made him to belecue, that his wife and he shuld be as little pretie Gods, and shoulde haue the knowledge of good and euill, that ambition carried Adam away, and drew him backe from that vprightnesse wherein God had placed him.

So then when wee see these miseries wherewith we are compassed about on all sides in this mortall life, and howe wee doe but euen pine away here beneth, and be finally subiecte to death, and when we seele these wicked lustes whiche fight in vs against God, and consider that we are so fraile

fraile, that it is pitie to see it: and how we alwayes kicke against God, when he giueth vs the grace to looke toward any goodnes, & our lustes are alwayes so greate, that we cannot frame our selues to order: whē we see, both with- in and without, that our life is so full of corruptions, know we that we reape the fruite of Adams sinne. Seeing that in his person we offended God, and inioyed not the graces he gaue vs, yea & were so malicious and full of rebellion, that we could not do him homage, when he had so sette vs vp aboue all his creatures, that he made vs as companions of Angels, and sette vs almost in equall degree: know we that now we must needes bee ouerwhelmed with miseries, for our Lorde and God cannot abide vs, but leaueth vs in our villanie and shame.

Therefore, so oft as we see the fruites of sinne both in our soule and bodie, and the punishments that God sendeth vs, let vs bowe downe our heades. But what: this is verie slenderly put in practise, for if things come no to passe as we would haue them, we can easily fall to sobbes and fighes, and complaine of our state. As for the principall it selfe, it is verie true, we passe not greatly of it: to wit, when we see the diuell haue such power ouer vs, and deceiueth vs so many waies, and see our selues giuen to so many affections which the striue and rebel against God. And as we are in deede fleshly, &

full of earth, if we haue any disease, if we suffer any miserie, Oh then can we fall to sobbing, as I said. But what? Yet we come not to the cause of the euill. And we play therein, as if a man which hath an hot burning ague should crie out, I burne, I die for thirst: but marketh not the ague, nor whence it commeth, to seek help for it. This is our dealings. And therefore we must marke this rule so much the more, which is giuen vs by the holie Ghost: to wit, that as ofte as we see the wicked desires in our soules which rebell against God, and beholde so many miseries in our bodies, as we know, alas our Lorde sheweth vs that we are no more in that vprightnesse wherein he set vs, and that we are fallen fro that so honorable state which he had giuen vs, and are now depriued of those benefites whiche he had put into our handes. And why is this? To the end we should bowe downe our neckes, and aske him pardon for our sinnes, and rebell no more against him, but learne to receiue his graces whiche he bestoweth daily vpon vs, with greater reuerence then our father Adam did: & learne to vse them so, that they be not taken from vs, so that the vse of them may redound to our saluation, as also to his glorie.

Therefore this is it we haue to learne out of this text, to wit, that all the miseries which GOD sendeth in this worlde, for sinne, are to put vs in minde of our state &



condition we are in, and therefore that we should thereby enter into an examining of our sinnes, to condemne our selues before GOD, and after we are condemned, to aske him pardon, and pray him to clothe vs anewe with those blessings whiche we lost through our vnthankfulnesse, and to reforme vs by his iustice, and repaire vs by the grace of our Lorde Iesus Christe. Thus may men and women learne to humble themselves: for in deede they haue good occasion to do so: and yet ought euerie one in his degree learne to glorifie God, and not presumptuously lifte vp himselfe.

As how? Death is comon both to men and women: so are diseases and other miseries: therefore we must al bow down our heads, and the man exhort the woman, and the woman the man, to be out of liking with themselves before God, and to know that there is nothing in them but sinne. There are yet moreouer and besides these, greater instructions: to wit, that as wel men as women, are not onely full, but also as it were stuffed with all kinde of rebellion, of ignorance, of want of faith, of deceit, of hypocrisie, & suche like.

And now, what is he that da-  
reth boast himselfe? So then our  
faulces must put vs in minde to  
runne to God, and confesse that  
we are in his sight as castawayes,

and without all hope. And this is  
common and generall both to  
men and women. But as for men,  
in that they are troubled in gui-  
ding and ruling their families, in  
that they trauell and take paines,  
& yet haue not oftentimes wher-  
with to nourishe their wife and  
children: and againe, as touching  
their house, in steede of hauing an  
aide to helpe them, the wife is of-  
tentimes a diuell to her husband,  
to torment him withall: let the  
man knowe, that these are the  
fruites of his sinnes: in so much as  
if we had abode still in our vp-  
rightnesse of nature, marriage  
should haue beene a state great-  
ly to bee desired, there should  
haue beene nothing but ioy, gi-  
uing of thanks, and praying of  
God: it should haue beene an  
happie state without any trouble,  
there should haue beene no fault  
to haue bene found in it. But now  
we see so muche bitterness, that  
it maketh vs to water our plantes,  
there are so many tentations, so  
many troubles. And whence co-  
meth this? Euen because we haue  
lost the blessing of God. Therefore  
let men know, how now? I should  
rule without any encombrance,  
because God gaue me a wife to  
be subiect to me, and obey me as  
her head: therefore I must herein  
acknowledge the punishment of  
my sinne.

Thus haue men to humble  
them selues in this behalfe. Let  
women on their parte willingly  
sub-

submit them selues to the paines they haue in houswiferie, and let them thinke thus: See, God chastiseth me for the pride that was in the first woman.

And it is out of doubt, that GOD doeth not vse any tyrannie either towards man or woman, to say that he is cruel, but rather if he chastise vs, it is to make vs feele our diseases: and he is so good a Physician, that if we come to him, he will giue vs to taste of his grace. Yet notwithstanding we must often remember this, and women must knowe this, that of a truth, if man and woman had remained in their first yprightnesse, man should haue had this preheminence euen to the end, to wit, y women should haue beene subiect to men: not to serue as by constraint and force, but they should haue bene so established, that they should haue beene verie well content & glad of their state.

But now they must be as it were in a bondage, according to that saying, *Thy desire shall be subiect to man.* That is to say, thou shalt rule no more, thou hast followed the will of thy God amisse, and therefore thy desire shall be as it were bridled, that is to say, thou must not haue a tongue to speake any more, but thou shalt be subiecte to thine husband, and his will shall be thy will: and see thou conforme thy selfe to it, and vse the grace aright which I haue giuen thee.

Thus haue the women to thinke.

Moreouer, let the men marke that God hath yet giuen them some rule: and althoughe they were worthie to be troden vnder the feete of horses, of swine, and asses, and deserved to be eaten of all kinde of vermine, to be vtterly put out from among the creatures, yet hath God left them some gouernaunce. Yet notwithstanding let them know, that this cometh not from any woorthinesse of theirs, and let them learne not to exalte themselves.

And let women knowe also, that although they be subiecte, yet God is verie gracious vnto them, in that they are put in possession of this preheminence, whiche is giuen to man ouer the beastes, when it is saide, *Thou shalt rule*: This is giuen in common bothe to the man and woman. And seeing that GOD hath yet lesse them this dignitie, and that more is, hath not put them out of the hope of salvation, whiche is the cheefest matter: heerein, as well as in all the rest, they haue to giue glorie to GOD, and to make his name greate, as he is well woorthie. And on the other side, let men knowe also, what Saint Paule sheweth vs in this texte, whiche I alledged out of the eleventh Chapter of the first Epistle to the Corinthians, to wit, that euen as the womā is come of man, so men are mainteined by the women.



women; and that God hath so  
 matched them together; y they  
 must cherishe one the other; in  
 most louing and tender sorte: and  
 how that if man would go about  
 to cast away the woman, it were  
 as if he should defie God. And  
 why so? For first of all it were not  
 possible for any man to be in the  
 world, if he were not made of fa- 10  
 ther & mother. And hath not god  
 said, *Honour thy father & thy mo-  
 ther?* Therefore if I despise women  
 I must needes reiect my selfe. For  
 fro whence came I? And by what  
 means hath God made me? Hath  
 he not giuen me my mother whi-  
 che is aboue me, and to whome I  
 owe honour? And in the person  
 of my mother, doe I not owe the 20  
 same to all women? Thus must  
 we behaue our selues, according  
 to the order that Saint Paule set-  
 teth downe: For God hath not  
 so set vppe men, as though they  
 should proudly rule ouer wo-  
 men, or tread them at their feete,  
 or cast them out of their number,  
 but that they should make a lo-  
 uing and tender account of them, 30  
 and honour them, for as much as  
 they are giuen them to be their  
 companions. And thus we see, that  
 both great and small, and they  
 which haue superioritie, and they  
 which are in subiection, haue oc-  
 casion to glorifie God with one  
 accord and common consent, es-  
 pecially seeing they knowe, that  
 they are all indebted to him, and  
 that he vseth a marvelous boun- 40  
 tiffulnesse towards them. And a-

gaine, that all in like sorte haue  
 occasion to bowe downe their  
 heades; and be ashamed of their  
 sinnes, euen as God also putteth  
 them in minde, that they are fault-  
 tie before him; and yet to liue in  
 loue and concorde one with ano-  
 ther. So then there are three  
 pointes whiche we haue to marke  
 in fewe wordes. The first is, that  
 when God punisheth vs, we can-  
 not accuse him, nay rather we can  
 not denie him, but we are too too  
 rebellious against his goodnesse.  
 And therefore know we, that he  
 alwayes spareth vs, and vseth an  
 infinite mercie toward vs: and so  
 we haue occasion to glorifie him.  
 The second, that we must bowe  
 downe our heades, knowing that 20  
 his chastisements are to tame vs,  
 & forget this pride which is roo-  
 ted in our nature, and sigh before  
 GOD, and be ashamed of our-  
 selues, and be not sturdie against  
 the rod, when our Lord wil make  
 vs feeble our sinnes that we may  
 escape condemnation. Let euerie  
 one set himselfe thus in order.

And moreouer, let such as haue  
 rule vse it so, that they contemne  
 not them whiche are their inferi-  
 ours, but knowe that they owe  
 them a dutie: and (as I saide be-  
 fore) let not men, whiche haue  
 preheminence ouer women, think  
 that God hath giuen them leaue  
 to play the tyrants, and that they  
 may account women as nothing:  
 for they are their companions, as  
 Saint Paule speaketh, and there-  
 fore mankinde must be mainte-  
 ned

ned by this bound whiche God hath set, whiche we must account as an holie bond. And therefore seeing it is so, let vs frame our selues peaceably to this point, to nourish concord one with the other. For so we may generally applie this to our whole life, and gather a doctrine out of this text, which may serue both great and small. If the husband abuse his authoritie, and when God hath done him this honor to haue preheminance ouer a wife, if he be a harebrained and wicked person, and giueth his wife occasion to become naught, or handleth her rudely, or be an euill husband, & a spend al, let him assure himselfe that he shall pay sweetely for this honour whiche he receiued. So standeth the case with all preheminences, whiche God giueth in this worlde. It is an honourable thing to beare the word of God: But our condemnation will be the greater (as Saint Iames saith) if we thinke not on it, to imploy our selues therein with feare and humblenes. If wee be ambitious, and desire to be seene, and to bee accounted some thing, woe be vnto vs, our condemnation will be more grievous. For if one that is called to the office of teaching, do not walke as he ought for the edifying of all the people, if he do not his duetie faithfully, the honour he was placed in, will cost him too much, it had beene better for him he had neuer known what a pulpit ment, nor the office

whiche was committed to him, then to haue occupied such a place, and not serued God as he ought. In like sorte the administration of iustice, and the rule of Magistrates, is an holie thing. But what? When they which are chosen & appointed to gouern, be of a slanderous life, & the corruptions be so great, that they which a man would thinke should giue good example, haue nothing in them but hatred and fauour, in steede of equitie and right, and passe not whether they serue GOD or no, nor care for the maintenance of his honour, but all is one to them, all things come to naught, & be in as euill state as may be: and blasphemers & whormongers and other vices be born withall, and in steede of giuing good example, be contempters of God and his word, and desire nothing else, but let euerie man doe as him listeth in all kinde of sinne and wickednesse, running thereto euen with full reine, and the good be oppressed and troden vnder foote, their yarges and measures be double, and all things be done with accepting of persons, and though a man sinne not, yet shall he be double punished, and the innocent be made to belecue, they are the most faultie that may be, and other in the meane while be borne withall: and though they haue committed neuer so greenous offences, so that the worlde crieth out of them, yet they remaine vnpunished, yea they



they are holden vp by the chime  
to harden them in their wicked-  
nesse so muche the more: what  
dealing is this? This is the ho-  
nour that they, whome God hath  
aduaunced to his owne place, and  
hath appointed as his licutenants  
and officers, doe vnto him. So  
then we see, although Saint Paule  
spake here precisely of the order  
of men and women, and to giue  
a rule for holie marriage, yet  
that we are all generally taught,  
how we haue to vse Gods gra-  
ces: and they (as I saide) whom  
G O D hath lifted vppē more  
highe then other, haue to knowe  
with all humblenesse and feare,  
that they must doe their ducie,  
knowing that they must giue  
an account to G O D: and that  
they rule not by reason of their  
faire eyes, as the prouerbe is, but  
to the end that God be honoured  
aboue all, and men be kept in  
good peace and quietnesse. And  
this is the reason why I saide in  
the beginning, that we must ob-  
serue this naturall order whiche  
G O D hath established among-  
gest vs.

For we can neuer be persua-  
ded to answere our calling, that  
is to say, to take paines to doe  
our ducie, vnlesse we consider  
wherefore and to what end our  
Lorde calleth euerie one of vs to  
his estate: the ministers of the  
word must marke why this office  
is giuen them, and they haue to  
conclude, that it is not because a

few should be sene vnto, and that  
they should speake, and others  
hold their peace, & to haue their  
learning commended, & that the  
world should iudge whether they  
haue a good gift or no. Why then  
for the edifying of all. Was it our  
Lordes pleasure, that I should be  
here in the pulpit to be gased vp-  
pon? Nay his minde was that I  
should be as a trumpet, to gather  
vnto him & to his obedience, the  
people that is his, and should be  
of the flock as wel as other. Ther-  
fore when my voyce is heard, it is  
to the end, that both you and I  
should be all gathered together,  
to be the flocke both of God, and  
also of our Lorde Iesus Christe.  
Therefore when we know this and  
wherefore God hath placed vs  
here, then wil we busie our selues  
no more to exalt our selues: but  
seeing that we are bound to all  
them whiche are comitted to our  
charge, we shalbe taught by this  
knowledge to say. We must take  
diligent paines, that we be not  
found faultie for not seruing the  
Church of God accordingly as he  
made vs subiect therevnto. True  
it is that the office of preaching  
the worde of God is a great and  
excellent honour, yet notwith-  
standing it is a bondage, although  
it be honourable. In like sorte,  
Kinges and Princes, and all suche  
as haue the execution of iustice,  
although they be not as Magis-  
trates appointed in some office  
vnder other, but are Princes them  
selues,

selues; wherefore is it that they rule ouer men? Why hath God appointed kingdomes, and principalities, and legnories? Is it because he would lift vp an handful of peopple aboue the other? No, no. But when he appointed a certaine kind of pollicie and order, his meaning was to provide for the weaker sorte. So then when Magistrates are aduanced to this honor, let them consider this end which Saint Paule setteth downe here: let them beholde the order of nature: let them be thus minded, behold the Lord hath placed vs in his owne roome, but it was for this respect, and to this end, that we should see to the comon profite. Therefore we are bound to all them with whome we liue, and ouer whome we haue authoritie, & they are in such wise subiect to vs, that yet notwithstanding we must render an account to God. And if we suffer one to be troden vnder foote, an other to vse craft and violence, and we beare with this, we must come before the heauenly Iudge, who will make all stoup that hath ben out of square in this world, when we shall appeare before him: we shal not then want an aduersarie to accuse vs, we shall lacke no Eschequer man to put vs in shute but GOD will play the parte himselfe, and cause vs to appeare, and put in proces against vs, and condemne vs.

Thou hast aene one to ap-  
-proue thee in all things.

plse this to his owne profite. Let the ministers be carefull on their behalfe to doe their ducie, and seeing there are so many imperfections in them, let them take so much the more paines, and call vpon GOD verie earnestly, that he may gouerne them by his holie spirite, and giue them strength to maister their charge whiche is so harde.

When they see the worlde so wicked and froward, that it can abide no good doctrine, & there is so much adoe, and the diuell saith so many stumbling blocks, that a manne woulde thinke all would come to naught in the twinkling of an eye, they must take more hart to them, and encourage themselves by the grace of God. And so the tentations whiche sinne hath wrought, may in no wise make vs worie or forsake in our calling, but rather stir vs vpe so much the more to do our ducie. Let the magistrates also on the other side marke, that they shall one day giue an accompte before a Iudge that marketh and noteth now whatsoever they doe: and if they suffer doctrine and iudgement to be turned vpsidedowne, they shal be guiltie in his sight.

And therefore it behoueth them to walke more carefully, & say. Well, it is true, that we must rule here, but it is vpon this condition, that God be honoured aboue all, and then that his people



bee mainteyned in peace and  
concorde, if we see any wilde  
beasts come and burte with their  
horns, or bite with their teeth,  
so that we cannot take order but  
they will doe muche harme and  
violence, know we that these are  
the frutes of our sinnes. And yet  
let vs acknowledge the grace  
that God doeth vs, in that he suf-  
fereth not all to come to naught,  
but bridled them in some sorte.  
Thus the chastisements whiche  
God sendeth vs, ought to stirre vs  
vp altogether to doe our dutie.  
And yet let husbandes and wiues  
remember what is taught them  
here: to wit, that they gouerne  
their householdes peaceably, know-  
ing that seeing Marriage is an  
estate appointed by God, it must  
also be kept in all puritie and re-  
uerence, and therefore euerie one  
hath to imploy him selfe that  
way. But because the time will  
not suffer vs to speake more at

this present, we will keepe the  
rest vntill an other time.

Now let vs fall downe before  
the face of our good God, and  
confesse our fautes, praying him  
that he would make vs feele the  
in suche sorte to displease our  
selues in them, that therewithall he  
may forme and fashion vs anewe  
to his image, and that we desire  
nothing but to walke according  
to his commandements, and pro-  
fite therein more and more, re-  
nouncing all wicked affections,  
whiche hinder vs to serue him.  
And because we cannot but haue  
alwayes many infirmitie in vs, y  
he would beare with vs, vntill he  
haue fully clothed vs with his  
righteousnesse: whiche shall be  
when he hath taken vs out of this  
corruptible life. And so let vs all  
say in humblenesse and singlenes  
of heart. Almighty God and hea-  
uenly father, &c.

### The 19. Sermon vpon the second Chapter.

13 For Adam was first made, and after Eue.

14 And Adam was not deceived, but the woman was deceived, and was in  
transgression.

15 Notwithstanding she shall be saved through bearing of children, if she abide  
in faith, and loue, and holinesse with modestie.



Man might marvel,  
why GOD by the  
mouth of his Apof-  
tle, forbiddeth wo-  
men in this place  
the office of teaching, seeing he

bestowed this grace vpon some:  
for we see that *Debra* was not  
only a prophete, but also ruled  
the people of God. Therefore it  
might seeme in the first birth,  
that there were some contradic-  
on

on here. But we wust make a difference betweene the common order which God will haue to be obserued amongst men for a rule, and that whiche is done after a straunge sort, and not vsually. So then when God maketh a lawe, whiche he will haue vs keepe to obey him, he derogateth nothing from his libertie, so that he may 10 not vpon occasion worke otherwise, yea and that in straunge and wonderous sorte. For we may not make God subiect to a lawe, because all lawes proceede from his will. Not that we may imagine any thing in God but that is right and iust. For it is blasphemie to speake of an absolute power, as though it were without 20 rule. Yet doeth Gods will stande for a law, & what he establissheth amongst vs, neither may nor can be preiudicious to him, but he may doe what seemeth him best. And thus we see how God might vse a woman to gouerne his people. And it is to be marked that he did it to despite men withal, as if he would by this meanes shame 30 them, because there was none of them meete to be in authoritie and dignitie.

As for example, as if he should make stones speake, were it not to peruerthe the order of nature? Yes surely: & yet it is a condemnation that GOD layeth vppon men. It may sometimes well come to passe, either in a countrie or ci- 40 tie, that there shalbe suche a confusion of all things, that God will

bring it so about euen for despite, that there shalbe neither wildom nor equitie, but the state shalbe vterly turned vpside downe. If the worlde holde it peace, and euerie man stande amazed one at another, so that none of the dare speake, God will raise vp some foole to speake. Yet is it not to be faide that fooles haue cunning to be able to profite withall: but by this meanes God mocketh them which will seeme to be wise, because they haue their mouthes shut, and be dumbe when they should speake, and maketh them as blockes of woode, as voide of life and heart, as if they were stones. Therefore God mocketh them, and shameth them, when he so openeth the mouthe of a dumbe man to reprove faultes & offences which are committed, & whiche no man will see vnto. So is it to be marked, that in those dayes God raised vp *Debra*, to shewe men their slouthfulnesse when the Church was in bondage, and vterly out of hope, but yet his meaning was not to change this common order: that was a miracle, whiche serued for that present time, & without preiudice as we haue shewed. Therefore we see in fewe wordes, that GOD is in no wise contrarie to himselfe, in that he maketh a lawe for vs to keepe, & in that he worketh extraordinarily of his owne 40 power, and doeth things whiche are not compassed, as commonly things vse to be. As for that that



Act 2.17

Act 21.9.

1. Sam. 25.  
44.

in the beginning of the Gospell he powred out the holie Ghoste vpon women as well as vpo men, and there were some that had the spirite of prophesie: neither is this against that that S. Paule saith. For althoughe God gaue the gift of prophesie to Philips daughters, yet notwithstanding, they had not the office to speake in the assem-  
 10 blie, but God vsed them to beautific the Gospell: and when they were in the companie of women, the did they there lay out the gift y was giuen them: as it may come so passe in some houlholde, that the woman shalbe wiser then the man, and shal vse it to the gouernaunce of the familie. We see that  
 20 the house of Nabal had beene vtterly destroyed, had it not berne for the wisdom of Abigail. And thus it may sometimes come to passe: and therefore the woman that is indued with suche giftes, may well doe that that is her duc-  
 30 tie in al humblenesse & modestie, in so much that if there be a want in her husband, she may supplie it. Yet notwithstanding the order that God hath established, must needes be kept. And this is it we haue to beare away in this text. And so let vs conclude that the woman ought to be subiect, and keepe her self in silence, as S. Paul appointeth here. And yet a man might moue a question: for Saint  
 40 Paule bringeth this argument to shewe that women ought not to haue the charge and office of teaching, because they are subiect,

neither may haue authoritie to speake. Why then it should follow by this, y none might teache, vnlesse he were a King or prince.

Are not the pastours of the Church, subiect to the magistrats? Yet so it is that God sendeth the, and giueth them this commission, to gouern his people, as touching the spirituall gouernment. The  
 10 answer to this is, that a man may well in one respect be a subiect, & in an other haue authoritie: as we see how god hath separated these two thinges, the state of earthly gouernaunce, and the spirituall gouernment of his Church. The Magistrates; they rule, and sitte in seate of Iustice, God hath gi-  
 20 uen them the sworde to gouerne his people. And because the Pastours and ministers be members of the bodie, they must needes be subiect to the Magistrates: yet notwithstanding this diminisheth no parte of the authoritie of the doctrine whiche they beare, but  
 30 that they are in the vertue and name of God aboue all earthly highnes, as it is saide in Ieremie.

*I haue appointed thee ouer kingdoms, and ouer al principalties.* Therefore  
 as touching the ministers of the word of God, if we consider their persons as they are men, they must  
 40 needes be subiect to lawes, they are bound to obey y Magistrates, and doe them honour and reuerence, but yet let them know that the Maister who they serue, hath authoritie & is cheefe Lord ouer all creatures, and that they speak  
 in

in his name: and therefore that their doctrine is not subiect nor to be bridled by them that would lift vp theselues: but rather marke that which S. Paul saith in the second to the Corinthians: to wit, to cast downe euerie high thing that would lift vp it selfe against the maiestie of our Lorde Iesus Christ: and bring into captiuitie euerie thought, and keepe vnder all disorderous appetites, whiche can suffer no obedience nor subiectio. And thus in diuers respects may one man be a subiect and also be in authoritie. But as for women, this reason holdeth which S. Paule brought before, that God hath set an order which may in no wise be broken, and must continue euen to the worldes end. Seeing man is made to be y<sup>e</sup> womans head, and the woman is a parte, & as it were an accessarie of man, we must followe that order, and as well great as small must submitte them selues vnto it. And yet let vs know, y<sup>e</sup> if we behaue ourselues euill, and there be great confusi- one not onely in houses, but also in the common weale, yea as wel in the spirituall gouernement, as in y<sup>e</sup> earthly pollicie, let vs know, I say, that God wil shame vs hereby, and shewe vs that we are not worthie, he should sit as it were in the midst of vs, as onely maister and gouernour, but cleane forsaketh vs: as he saith by his Prophet Esai: that he will cause women and little children to reigne, whereby he sheweth that he will

cast off the preheminance, and & there shalbe nothing but vtter dissolusion and ouerturning of all.

When matters are thus confounded, let vs knowe that it is GODS iust vengeance to put vs to shame, because we are not worthie, to haue him sitte as ruler amongst vs. Moreouer, let euerie man in the meane season take heede to him selfe, and be as it were awakened, and let vs followe that whiche is taught vs here by Saint Paule, to wit, that we strue not against Gods ordinaunce. Now let vs come to that that followeth. *That the woman shall be saved by bearing of children, so that*, saith he, *she abide in the faith, and charitie, and in holie life and modestie.* It is not without cause, that Saint Paule addeth this comforte, to soften this heauinesse whiche women might haue conceiued by that that he saide before, to wit, that they in the person of *Eue* are the cause of the fall, whiche is so miserable, as we see in all mankind. We are cursed of GOD, we are children of wrath, the diuell ruleth ouer vs, we are in slauerie to euermlasting death, there is nothing but corruption in our nature: to be short, we are cleane ouer head and eares.

And who is the cause of all this? The women: they are made faultie in this matter, and GOD pronounceth this sentence against them, to make them

P.ij.

despaire,

2 Cor. 10.

Esi. 3.



despaire, if they haue any feare, or doe any thing at all apprehend the wrath of God. But as our Lord and God wil haue his creatures to be humbled, so will he not bring them into desperation, but will alwayes haue them to haue some remedie: for after that he hath beaten them downe, he lifteth them vp again, as we haue here an excellent example. The pride of women was well condemned by S. Paule, when he shewed, that if they will needes brag and boast theselues, they should look vpon *Eue*, who was the cause of all our vndoing, and brought vs to Gods curse, and vnder the tyrannie of Sathan: and that onely by her pride. And seeing it is so: let women holde vpp their noses no more: for all their presumption is sufficiently beaten downe here. Yet it was to be feared (as I saide) that women might despaire, & be vtterly cast down, as though God shutte them out cleane from saluation, as though he made them vtterly vnfitte to trust in him. Therefore S. Paule addeth a good remedie, & meete for this purpose, and saith, that notwithstanding, the euill that came from *Eue*, yet God will not put women cleane out of hope: he thinketh it inough to bridle them, that they lift not vp themselves, but rather humble themselves: and yet he calleth them vnto him, and giueth them a meanes to returne to the state from whence they fell, that is to

say, saith he, *If they know their calling*. True it is that Saint Paule setteth downe one kinde, which is bearing of children, but vnder this he comprehendeth that whiche he saith also precisely of the curse of the woman in that she is subiect to such paines. For we knowe that when women haue conceiued, they are not without paine & trouble, we see how often they are out of taste, and they haue beside many other by things and that more is, they know what pain it is to beare children. Commeth their time to lie downe? They knowe what the curse of GOD importeth, whiche wee haue already touched. Then must they afterward haue care & trouble both night and day, to nourishe their children, that the meate which they take, may be turned into milke: I speake of women whiche are nourises: for Saint Paule speaketh not here of these fine dames, whiche will be exempte from the condition of women, but of faithfull women, which do their duetie, and when they are mothers, knowe what GOD hath made them subiecte vnto, and take it patiently. So then we see that vnder one kinde, Saint Paule aduertiseth women in this place, how that if they submitte them selues willingly and patiently to that which God hath commaunded them, and their state requireth, it is an acceptable sacrifice to GOD, and the curse which was laid vpon al women

men in *euery* person, is as it were taken away, for God receiueth them to his fauour and loue.

Yet notwithstanding, because there are good mothers to be found euen amongst the Hea-then women and Infidels, and y wil willingly take paines for their families, Saint Paule thought it not inoughe, to set downe that 10 whiche may be common to women that haue no feare of God & religion, but saith, *That they must haue faith and charitie, they must loue godlie, and haue that modestie, which was spoken off before.* So then we may gather good doctrine out of this text, and profitable for all, as well men as women, to wit, that GOD meaneth not to con- 20 founde vs, when he layeth our sinnes before our faces, but onely to humble vs, seeing the presumptio, which otherwise would be in vs. Therefore God must needes paire the nailes, as well of vs men as women, and vse violence against vs, seeing it is otherwise hard to correct the pride and loftinesse that is in vs.

But yet notwithstanding, God doeth always appease his rigour, and mixeth it with some sweetenesse, so that he will not haue vs out of heart. And how doeth he this? In giuing vs hope, in promising vs, that what faultes soeuer we haue, yet will he not cast vs away, as we see here a notable example. And therefore although 40 women be of a fearefull nature, so that a man might make them

die for sorrow, if he would beate them downe with this, and sette his feete in their neckes, yet Saint Paule giueth them no occasion to disquiet them selues and be cast downe vterly: although it might be cast in their teethe, that they were the occasio of the vter vndoing of al mankind, yet he laieth before them here, the goodnesse of God, to shewe them that this shall hinder their saluation no whit at all, so that they become not obstinate and rebellious. Therefore let vs marke well that Saint Paul vseth here a verie proper comforte, in that he sheweth women, that saluation is laide foorth before them, euen in the 20 condemnation whiche they suffer for their sinnes: and this is a great matter. For if God should punish the women, and then shewe them hope of saluation a farre off, it were inough for them: but this is more a great deale, when they may beholde the goodnesse of God and his grace in the punishment whiche they suffer and 30 feele for their sinne. For (as we haue saide already,) why do women beare their children with so much trouble? Why suffer they so great griefes in trauel and beeing brought to bedde? Why is it so painefull a matter vnto them to nurse their children? All this commeth from Gods curse. Now S. Paule giueth them here a loo- 40 king glasse on the contrarie side, to wit, y in this punishment they may apprehend y grace of God.



And wherefore? For if they be patient and peaceable, and strue not against this punishment whiche God hath sent them for their saluation, when they suffer paine and trauel, when they take paines to nourse their children, this is a sacrifice that God wel accepteth, and is well pleased withall: and women must thinke themselues 10 happie in this behalfe, that God would not so shewe forth his wrath for the offence whiche was committed in *Enes* person, but he would remaine their father notwithstanding, and shewe them a token of fatherly loue. Therefore let vs marke well: that it is not without cause, that Saint Paule maketh here expresse mention 20 of the trauell which women haue in bringing forth children, and the rest of doing their duetie, to wit, of governing their household.

True it is notwithstanding, that suche as are scoffers and scorers of God, will thinke it strange, that Saint Paule speaking here of the saluation of women, bringeth the to this, that if when they be with 30 childe and take their grieve patiently, and also the trauel, & bring vp their children, this is to come againe into fauour with God. But what? let it be sufficient for vs, that the holie Ghost who is a Iudge good inough, hath so giuen sentence. And therefore let vs not thinke it straunge: for although men will iudge vices and 40 vertues according to their owne fanfie, yet it is God alone that

must value our woorkes, and tell what they are worthe.

Hath GOD condemned any thing? It is a wise matter for vs to praise it, it will serue to muche purpose. On the other side, that that we sette nothing by, God esteemeth it highly, and setteth muche by it. As for example, the 10 trauell that women haue in childe bearing: it is true that to the worlde, it is a matter of no greate price: but yet if they haue an eye to God, that he hath made them subiect to it, and that they are the traces of *Enes* sinne, if in suche a combat, they fighe and grone to him, he receiueth such an obedience.

To be shorte, we must beare 1. Sam. 15. away this lesson, That obedience 22. is better then all the sacrifices in the worlde. Yea and this is not onely to beate backe the scoffers and scornes of prophane fellowes and suche as contemne GOD, but also to beate down the pride of Hypocrites, whiche forge and builde I know not what dreames, as they list to exempt themselues 30 from marriage. As amongst the Papistes, to haue an household, seemeth to be a polluted state of the worlde: and thus vse the Nunnes and Friars, and all that rabble of helhounds to speake, This man is of the worlde, that is to say, he is married: This man is of the Church, that is to say, 40 Spirituall. And while they vse these kinde of speeches they account marriage as a prophane and

and filthie thing.

Rom. 2. 2.

And this is a shamefull thing that a Pope, that Antichrist durst spewe out this diuelishe blasphemie, *That they which are in the fleshe, can not please GOD*: that is to say, they that are married. These are the good expounders of the Scripture, that came out of this hellish caue. But what is taught vs here by Gods authoritie and from him? To wit, that, if Nunnes and Friers boast themselves of their chastitie, and to liue in idleness, and call this a spirituall state, God sheweth that it is a detestable and cursed kind of life. Let vs learne therefore, that if a woman be among her household, and be busied about her children, to wype them, and combe them, and dresse them: or if she bee a nurse, and be vpper day and night, and suffer colde and heate to giue them sucke, if she beare it patiently, knowing that it is GODS good appointment, and he alloweth of it, this is a sweete smelling sacrifice to him.

Let the Nunnes therefore tarry still in their couents and cloysters, and in their brothel houses of Satan: yea I put the case they were not whores as they are, yea and worse then that, vile and shamefull Sodomites, committing suche heinous and abominable actes, that it is horrible to thinke of, I put the case I say, there were none of all these villainies, yet all the chastitie they

pretend is nothing before God, in comparision of that that he hath appointed, that is to say, that albeit it seeme but a vile thing, and a matter of none account, for a woman to take paines aboute houswiferie, to make cleane her children when they be arised, to kill fleas, and other such like, although this be a thing despised, yea and such, that many will not vouchsafe to looke vpon it, yet are they sacrifices which GOD accepteth & receiueth, as if they were thinges of great price and honourable.

Therefore let women studie this lesson day and night that first of all they may play the huswives: and if women were the most negligent in the worlde, yet is there here matter inoughe to awaken them, and to correct this idleness. And how? If we take paines, we serue GOD, and not men. Againe, when a man seeth his wife imploy her selfe all the day long to doe her duetie, let him also consider wherevnto God hath called him, that he also for his parte may doe his duetie. For a man is not borne to idlenesse, nor a woman.

Therefore (as I saide) let women cast their eyes hither, for there is occasion inoughe to correct their slothfulnesse, whē they shall see that the questiō is of seruing God. And how? When they fall to kneding, (as the prouerb is) and applic them selues to good use, & flie not y subiection which



God hath set them in: for this is to strue against GOD, when a man doeth not followe his vocation, which is our true rule, that is to say, that that we haue to do, & what God appointeth euerie one of vs, according to y<sup>e</sup> state, wherevnto he is called. Therefore let women haue this marke to shoot at, & say, wel, although the world haue no regarde of me, yet must I finde my selfe occupied here, for so God commaundeth me. And thus much touching the first, how women haue to take occasion to be diligent: and moreouer also they haue to consider, that when they do their duetie and execute their office, God accepteth well of it, although men despise it.

And if men say, what is this? A woman playeth the houswife, she spinneeth on her distaffe, and this is all that women can doe. As in deed there are a number of fooles that when they speak of womens distaffes, of seeing to their children, will make a scorn of it, and despise it. But what then? What saith the heavenly Iudge? That he is well pleased with it, and accepteth of it, and putteth it in his reckoning. So then let women learne to reioyce when they doe their duetie, and though y<sup>e</sup> world despise it, let this comforte sweeten all respect they might haue that way, and say, God seeth me here, and his Angels, who are sufficient witnesses of my doings, although the worlde do not allow of them. And this haue women to

note. But yet (as I saide,) men for their partes must also learne a lesson hereby. For if women be saued when they giue suck to their children with their owne breasts, when they wype them, & make them cleane, when they haue beene troubled in bearing them: in like sort, y<sup>e</sup> men when thy take paines to nourishe their familie, when they trauell, according as it is said, *Thou shalt line by the sweate of thy browes*, when men I say take paines euerie one in his trade and his degree, and be painfull therein, and if there be troubles aboute their familie, they beare with their wiues, and incourage the, & help them as much as they can, as God hath ioyned the together with an vnseparable knotte. Whē they are caused to wake for their children, they haue a care y<sup>e</sup> way, so that they beare it patiently, and reioyce, seeing God blesse their labour, these are as many sacrifices to him, as we haue shewed. If this were well printed in the heart no doubt there would appeare a better shewe in marriage then there doeth. But what? There bee verie fewe that knowe what this meaneth, to serue God, and that grounde themselves vpon that pointe. And that it is so, when there is a marriage made here in the companie of the faithfull, do they for the most part which come to passe such an obligation and so solemne, know, y<sup>e</sup> God sitteth as cheefe amongst vs, and that these promises are made

Gen. 3. 19

made in his name? Do they know this? No no: But the most part of them come hither like calves, and like beastes: Are they before the Pulpit? They are so well instructed, that they can not tell what they say. If wee speake of the husbannes office, and of the wives, they vnderstande no more then beastes doe: and if they 10 heare any one woorde whereby they may be edified, we see that as sone as our backs be turned, there is nothing but all kinde of losenesse, and those that are the veriest naughtie packes, those are the brauest fellowses.

Therefore when holy marriage is so prophaned, wee may not meruell if there bee so greate 20 discordes as wee see, and GOD with drawe himselfe. For when we compare that, that is written here, with the state that wee see so corrupted in the worlde, wee haue to sigh so muche the more, & in sighing, to gather our selues vnder the obedience of our God. For if the greatest parte mocke at that whiche is shewed vs here 30 by Saint Paule, if men bee giuen to all dissolutnesse, and women bee idle, and seeke nothing else but to bee exempte from all labour, and all come to naught, let vs take heede we bee not like to such people, but let euery one of vs imploye him selfe to that, wherein God hath sette him on worke: and if the Oxen beare the yoke, when they are accustomed 40 to it, let vs that knowe to what

ende wee are made, learne to beare the yoke whiche God hath layed vppon vs, that is to say, let euery one of vs follow his vocation. This is in summe that wee haue to marke touchinge this worde whiche Saint Paule sayth. *That women shall bee saved by bearing of Children.*

Nowe let vs come to that whiche hee setteth downe touchinge faith, and charitie, sanctification, and modestie: I sayd before, that this was to put a difference betweene the faithfull and the heathen. For there haue bene found vertuous womē among the heathen, yea, more vertuous (as touching the outwarde shewe,) 20 then we shall often times see, among them which tearme themselves to be the Church of God. And therefore if women do their dutie only as touching their huswiferie, and taking paines aboute the house, it is not inoughe: for there are many (as I saide) whiche had no religion, and yet notwithstanding, left not to haue this vertue, whiche is praiseworthy, as touching the world. Therefore let vs marke that this is not the chiefest matter, that women take such paines about their houswiferie: but faith and charitie must go before: and againe they must be holie womē, that is to say, they must be gouerned by y feare of God, & haue such modesty as we spake 40 off before: such a modestie I say, that they desire not any superfluous or pomp, but haue this shame

P.v.

which



which Saint Paul spake of before. And this is the summe of that that is here set downe for the conclusion. Nowe we haue to marke y when the hearben and infidels played the good housewives, they had no regard to God, and therefore it neuer came in reckoning, neither doeth it deserue to be counted for a vertue. True it is y the worlde will alwayes take it so but God maketh no accompt of it. And why so? wee sayde before, that if a woman take paines about her children, either to beare them or to nourish them, and submitte her selfe wholly to Gods will, it is a sacrifice. And wherefore? Bicause shee humbleth her selfe, knowing that they are so many chastisements for sinnes, knowing that seeing God pronounced suche a sentence, it is good reason, no mā replie against it, and if this obedience bee not, all the rest is but smoke. As for example, a woman y was neuer instructed in the faith, and neuer receiued any good doctrine, so y that she could neuer set her mind vppon God, it is true, that she will feare this ignominie, that shee be not pointed at with the finger, that shee be not mocked at, for not playing the good housewife, or for giuing any euill example: but because she passeth not for God, all this will become as nothing, as in deed it is not to be accompted for any vertue. So then let vs marke well, that the best works we can do shall be of

no value: but God will reprove them if they proceede not from faith: for this is the roote from whence good fruites come, and without y roote there is nothing but a goodly shew, which hath no stedfastnesse in it. And thus wee haue to marke, that Saint Paule addeth not here the word, *Faith*, in vaine: to shewe vs what vertues soeuer we comend, shal not be comended of God, (as in deed they deserue no commendation) vnles they be grounded on faith, and proceede from thence. And after that Saint Paul hath spoken of faith, hee sheweth the thinges whiche are alwayes ioyned with faith, and are as it were vnseuerable, to witte, charitie and holynesse. Howe doe wee shewe that we renounce the abominations of this worlde, and dedicate our selues to God? is it not by faith? what causeth vs to ioine our selues thus together in one, as brethren & sisters? Is it not when we know y God hath chosen vs for his children? What is also the cause of that modestie, that wee are not giuen to these folies of the worlde? Is it not bicause God hath called vs to the heauenly inheritance, and sheweth vs that they which cleaue to this worlde neuer knewe what true life and saluation meant? so then, let vs marke, that both charitie, and holynesse, and modestie proceed from faith. And yet to make an ende we must marke also in one word, that Saint Paule meant not here

here to establishe merites, as if he shoulde say that the cause of our saluation standeth in good workes and women saue themselves when they applye themselves to their duetie. No, no: For Sainte Paule entreth not here into disputation, whether God shall be bound to men, if they doe well, and whether he be bounde to re-  
 10 compense them: there is no such mater. But he meneth only to comfort vs, yea and to encourage vs when we take paines to the ende that we may knowe, that GOD vouchsafeth to regarde that that is of no valewe, vnlesse he accept it of his free mercie. Therefore let vs marke that S. Pauls meaning was not in this place to keep  
 20 a reckoning, as who should say, God were bound to vs, but his meaning was onely to shewe vs, that both men and women must faithfully imploye themselves to doe that that is their charge and duetie, seeing that our Lorde is so liberall and so gentle, as to vouchsafe to looke vpon that they do, and to allowe of it, although  
 30 they be not worthy. This is S. Paul

meaning. And it were to peruert y text, if we should establishe merites by this place, & iustifie me by their works. Let it suffice vs the to haue the saluation which was purchased for vs through the mercie of God, and by the bloude of our Lord Iesus Christ, which was shed to wash all our filthinesse: & take  
 10 paines couragiously knowing y our Lorde and God doth by this meanes conduct vs to saluation. When he leadeth vs to it, it is not to be said y therefore we deserue it, but it is the meanes whiche he hath appointed. Therefore let euery one of vs present himself to God, & take the bit in our teeth. But yet let our conuersation bee  
 20 peaceable in the meane season, & let vs be ready to submitte our selues to all good pollicie seing it is for our benefite and profite, because God hath so appointed it.

Nowe let vs fall downe before the face of our good GOD, acknowledging of our faults, and pray him that hee would cause  
 30 vs to feele them, &c.

### ¶ The 20. Sermon, vpon the thirde Chapter.

- 1 *A sure saying: If any man desire the office of a Bishop, hee desireth an excellent worke.*
- 2 *Therefore a Bishop must be vnreprovable the husband of one wife onely, watchfull, wise, modest, a willing receiuer of straungers, fit to teach.*
- 3 *Not giuen to wine, no striker, not conuious of vnhonest gains, but gentle, no quareller, not conuious.*
- 4 *A good ouerseer of his own familie, hauing his children subiect with all reuerence.*

Saint





Aint Paule in that that wet before forbad womē to teach. And leaft we might thinke, that all men might with out making any matter be admitted to this office, he sheweth nowe that it is not for all men. And therewith all he giueth the woman to vnderstande by the way, that they may not thinke much or be misgreeued, if God doe not suffer them to haue their mouthes open, & take vpon the this so honorable a state, because the men themselues are not sufficient nor meete for it. For (as Saint Paule sheweth,) hee must be a passing fellowe, that must be cholen to this office. Therefore wee may not thinke it straunge, if women be shutt out from it. And this is the occasion wherefore hee entreth now into this matter, to shew what maner of man y Minister ought to be. Neither is this spoken only to be a lesson for the which are already called to this office, but for to giue a rule for al, to the end y men shuld not rashly choose vnfitte persons & suche as might rather shame Gods worde, and cause it to bee light set by, the honour it. And this is S. Pauls meaning. First of all, to the ende that women might not bee misgreeued for beeing shutt out from the office of teaching, nor thinke that they had wrong done to them, Saint Paule sheweth, that the very men themselues are not suffered, as if it made no

matter who, and that it is a worthe and an excellent office. And therefore it passeth womens reach, and is more then they are able. And on the other side, to the end that euery one shoulde not thrust in him selfe, or men should thinke that it is open to al come who list, to teache, Saint Paule sheweth that there must be choise, and election in this behalfe, and sheweth it (as I said before) not onely for them which are already called, that they may haue their lesson, but to the ende that this rule and this order be kept, when there is any minister to be chosen, that wee take not him that cometh first, but choose according to the ablenesse and meetenesse of the person. For this cause hee sayth. *It is a sure saying, that whosoever desireth the office of teaching desireth an excellent worke.* Nowe we know y whatsoeuer is excellent hath also hardenesse inough: accordingly as things are of weight so must men take paines. If a man haue but a light matter to dispatche, hee will easily bring it to passe: but if the enterprise bee great, he must cast all his wit y way, & many things must be provided for: yea, & we se that as the trade is of great cunning, so must the man haue excellent giftes: if the trade be but meane, well, the firste that cometh is welcome.

In this meaning, and to this purpose, Saint Paule sayth, that the office of a Bishoppe, is an excellent

cellent worke. But now we must  
marke, that the woorde, Byshop,  
is not here meant as the Papistes  
commonly take it, for an horned  
beast y<sup>e</sup> hath his Mitre & Crosier  
staff & such like pelfrey, & stādeth  
vp like an idoll: but these words,  
*Shepherde, Minister, Byshop, El-*  
*der,* are in holy writ taken for all  
one, that is to say, for them whi-  
che are called in the Church of  
God to teache, and to rule his  
house: as Saint Paule handleth  
it afterwarde, as wee shal see. True  
it is that the Pope, and his, that  
is to say, all that pudle and sinke  
whiche cal them selues the Clea-  
gie, haue so marred all holines,  
that these wordes are reprochfull  
in the eares of the ignorant: but  
we must not giue Sathan the head  
so muche, as to suffer him to de-  
stroye that whiche is good and  
allowed of God. For what are the  
temples of Papistes, but Sathans  
brothelhouses, where idoles rule,  
and where there is nothing but i-  
dolatrie. And yet notwithstanding  
God maketh some accompt  
of the temple, and the diuell may  
not haue y<sup>e</sup> authoritie to abolishe  
that which God appointed. What  
must we doe then? We must con-  
sider the abuse, and condemne it,  
and withdraw our selues from it,  
and yet keepe the rule that God  
made, as a thing that may in no  
wise be broken. Nay it was a wic-  
ked thing, although it be old and  
auncient; yes, it was a wicked  
marring of the matter for the  
Pope and his cleargie to make the

title of a Bishop for one that had  
preeminence ouer other, and for  
the other which are vnder to bee  
Priestes. For this was to lessen y<sup>e</sup>  
speech and language of the holy  
Ghost, and this is a thing that we  
ought to make most of, to chaunge  
no peece nor percel of the speech  
of holy writ. For though we hold  
the matter fast, which is contey-  
ned in holy writte, yet may wee  
quickly be turped aside and put  
out of the way, and streight way  
forgette to speake as wee ought.  
Knowe wee then as (I saide be-  
fore,) that when the holy Ghost  
speaketh of them whiche are ap-  
pointed Ministers of the word of  
God, & are chosen to gouern the  
Church, he nameth them *Shepe-*  
*herdes*. And wherefore? For God  
wil haue vs here a flock of shepe,  
to bee framed after his rule, hear-  
ing his voyce, and suffering our  
selues to be ledde and gouerned  
quietly. Therefore seing y<sup>e</sup> Church  
is compared to a flocke, they that  
haue the charge to rule it by the  
worde of God, are called shepe-  
hardes, & againe the word shepe-  
herde signifieth an Elder; not by  
age, but by office, as at all times,  
they whiche gouerned were cal-  
led Elders, euen among the hea-  
then. And the holy Ghost kepte  
that resemblance, giuing y<sup>e</sup> name  
of Elder, to them that were cho-  
sen to preach y<sup>e</sup> word of God. He  
called the also Bishops, that is to  
say, watchmen ouer the flocke,  
to shew that it is not an honour  
of idleness, to bee called to this  
state,



state, & therefore that he must not play the idoll, but knowe that he is lent to go about the saving of soules, and therefore must giue himselfe to it, and bee watchfull therein, and take paines about it. Thus we see the reason of these wordes: & seeing the holy ghost hath giuen them vs, we must keep them, so it be to a good and holy vse.

Now let vs goe on with that y it set forth vnto vs in this place. *He that desireth the office of a Bishop,* (saith Saint Paule,) *desireth (or conueth) an excellent worke.* Hereby hee sheweth that hee which goeth about to be a shepherd in Gods Church, must first of all weigh well the hardnesse of the office: hee must not here thrust in himselfe at al aduenture, as though it were an easie matter: let him marke (saith Saint Paule) that as the matter is harde and high, so hee can not bee in that state, vnlesse hee haue receiued grace and vertue from aboue. For a man had neede to haue an excellent witte, greates knowledge, and other necessarie giftes, when he is bestowed this way. Therefore he must not be moued with a foolish desire, and light motion, but hee must knowe howe that it is impossible to be answerable to such an office, vnlesse he haue wherewith. And for better prooffe of the matter, and that we shoulde thinke on it well, Saint Paule saith, *This is a sure saying.* He wisheth this entring into his mi-

ter, as if he shoulde say, wee see many y will put forth themselves, as in deed, they that can do least, & are to lesse purpose, are most redie, but here is a stop. And before a man thrusteth in himselfe, let him a good while before think vpon the hardnesse that is in the office, and then will he be holden backe, and bee no more so headie as hee was. And this is it which is giuen vs to vnderstande by this entring into the matter; to the end his doctrine may be the better thought of, especially bicause mens desires are too much boiling, and they put forth themselves so fast, y hardly may they be holden backe, vnlesse it be by force. But before wee goe any farther a man may aske this question, whether a man might desire suche an office, and not offende God, or not, for it seemeth that suche a desire is a budde of ambition. For to desire is alwayes an euill and a naughtie thing. But Saint Paule spake not here of a desire, that commeth from such a roote, to wit, when a man vpon a vaine glorie of his, or bicause he would bee taken to bee some thing, and gette him a name, or enrich himselfe, desireth to beare an office, for it is naught without any distinction at all. Therefore Saint Paule spake here of an other desire. And in deede, let vs marke that in those dayes a man coulde not be Minister of the woordes of God, nor Shepherd, but he must therewithall hazarde himselfe to be-

become a Martyr: the Christians were persecuted, so that who so made any profession of religion death hanged ouer their heades. In what case then were the shepherdes, whiche were handled more cruelly a greate deale? And therefore we haue to weigh this circumstance of the time, when S. Paule speaketh here of such a desire. For if in those dayes a man prepared himselfe to serue the Church, it was with this condition, that within this day or to morrowe, he must bee readie to go to the gallows, as we see now adays among the Papistes, that y Christians are at euery turning of an hand, at the pits side: not that they will be so good vnto them as to burie them, but death is alwayes before their eyes, and so it was in Saint Pauls time. But yet this question, is not thoroughly answered. For although Saint Paule doeth presuppose that they which wer stirred vppe of a good zeale, might desire to bee set on worke in the seruice of God and his Church, yet notwithstanding it seemeth that a man can not desire such an office without presumption. And why so? For who can finde himselfe meete to exercise a charge so great and weightie? as also Saint Paule speaketh in another place in this text to the Corinthians. For he thinketh it not inough to say y it passeth not the ablenesse & vertue of all men, but he crieth out as he wer astonished And who can be meete for this?

That we should (saith he) be ambassadours from God, to set him at one with the world, that where as men were cast away and condemned, we shoulde bring them into fauour to be Gods children, that we shoulde put them out of doubt, that God receiue them and taketh them to make them inheritours of his kindome, that we shoulde bee witnesses of the forgiuenesse of sinnes, who is it (saith hee) that can be meete for this? So then it seemeth that a man can nor desire such a charge, but he standeth too much in his own conceite, & forgetteth his owne weaknesse. We are too vnprofitable, yea the verie meekest, and the best of vs, to do such a worke of God, as is meete. And howe can we then beare this so highe ambassage whiche we haue spoken of? Againe, for a man to be a preacher, it is not a matter of one sermons making, but he hath to knowe, that he must preache the woordes of God both publikely and priuately, to edifie and build vp the people of God, that it may profite.

And there are other things also, whiche we will speake of by and by. To be shorte, it seemeth this desire whiche S. Paule speaketh of, is alwayes ioyned with some foolish presumption. But let vs marke that Saint Paule meaneth not here, that a man shoulde desire to sette himselfe to worke in this charge of preaching the word of God, as though hee



hee were meete for it, by his owne wit, and his owne strength for we must alwayes marke that that followeth in the text which I alledged out of the Corinthians there where Saint Paul saith that wee can not haue so muche as a good thought of our selues, but God worketh it in vs: and behold (sayth he,) fro whence commeth 10 our meetnes. Therefore although we must be in feare, and be carefull, considering our owne weaknesse, yet must we haue this confidence that God wil keepe vs by his holy spirite, & what we want, he will fill vp with his grace. This it is whiche Saint Paule presupposed. And that it is so, if no man might lawfully desire y office of 20 teaching, to what purpose shuld he studie to make him selfe ready for it? when a man giueth himselfe wholly to the holy scriptures, and occupieth himselfe therein, is it not vpon this minde that if it please God to set him on work in his seruice, hee may bee redie to it? yea we bring vppe our children in this hope: and it is a 30 good thing, to the ende, that the Church of God bee not vnprovided: and it were to be wished that many fathers had this affection, and the children also on their behalfe were answerable to it.

But men haue so little care to serue God, and his Church, that no man woulde haue his sonne to 40 be a Preacher. And againe, (as I saide before) when men sette

their children to schole, and keepe them at it, it is with this minde to make them serue: for learning must bee put to some vse, and if they giue them wholly to the holy Scriptures, it is to make them readie, to the end that when it shall please God to lend them his hande, they may not be 10 younglings, but may haue wherewith to furnishe suche a charge. If it be lawfull to teach children, if when men come to age they maye alwayes continue in suche an exercise, we may iudge thereby that it is lawfull to desire such a charge. But yet there are two 20 thinges to bee considered, the one is this, that the desire muste not be infected with anie ambition, or vaine glorie, and therefore, S. Iames saith, *My friends desire not to be masters,* for euery man flattereth him selfe with suche a desire, it is a goodly mater & a 30 honourable thing to haue some mastershippe, and to be aboue other, but sayth he, take heede there be no ambition founde in you. This is the first thing wee haue to ob- 35 serue. Trueth it is that al men wil protest, they seeke nothing but to serue the Church of God: but let euery man examine himselfe: it is not inough for vs to contente men, we haue to answer before the heavenly Iudge. Let them therefore that say they haue a desire to do good, when they 40 offer them selues to preache the woorde of G O D, enter into them selues and seeke out the

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out y<sup>e</sup> bottome of their thoughts, and see whether they can protest before God and his Angels, that they bee not lead with any desire to be seene or praised, that they seeke nothing else. but to giue them selues to God in such sorte, that they bee not vnprofitable, but that they build vp the flocke. And this is for one lesson. Nowe 10 there is a second point, and it is this, y<sup>e</sup> they which desire this office in such sort as they ought, do it with humbleness, that is to say, that they be not so rashe to presume vpon their owne vertue, as though they were able to doe wonders: see, there be no suche pride, but considering their weakness, let them keepe streight, and 20 pinch in their shoulders, and bee afraide to enter into so harde a charge, and let their desire bee grounded onely vpon this confidence, that they are sure God will guide them, and if there bee any weakness in them, God wil provide for it. And this is the second point which is to bee thought of here. And therby we may iudge, 30 that a man will neuer desire to be a shepheard, but he will feare it, and eschue it rather, for an other respect then hee hath to couet it. A man wil well be content to be set on worke in this charge, especially seeing hee knoweth that it is an acceptable sacrifice to God, and that we can not bestow our liues and our deatbes better, 40 then by bringing poore soules which were lost, and in the way

to euerlasting death, to saluation. Therefore vpon this condition we may desire to be Ministers of the word of God: but yet if we marke what an hard matter it is, if we consider our own ableness, out of doubt we will flee from it as much as wee can, and would gladly be deliuered from it: or if 10 we haue this charge, it is vpo this condition, that we would gladly that God would call more able men, that they might serue the Church better. We may not here be angrie, we may not seeke any starting holes: but out of doubt, he that hath not this consideration when he desireth this office, he 20 is but a bladder full of winde, he is carried away with a naughtie affection, if hee thinke hee haue a good zeale: and though he beare the world in hand he seeketh nothing but to serue God and his Church, although he walke thus in cloudes vppe and downe the streates, yet we knowe, that there is nothing but ambition & vaine glorie in that man, if he haue not this feare to hold backe himselfe, and doe not desire to haue the Church serued by other then by him self. And thus much touching the wordes which S. Paule vseth, when hee saith, *If any man desire the office of a Bishop.* Yet this stretcheth further: for we may gather a generall doctrine of it, to wit, that of what estate so euer we be, we may lawfully desire to be set on worke, although the charge be high, and passe our reach. That

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more is, it is not possible for a mā to serue God faithfully, and walk in his vocation as he ought, vnlesse he haue such a desire. And why so? While we do a thing against our willes, it is done but at halfe. If I drawe my legges after me, and can not moue mine armes, what auaieth it? I shall doe a great deale of worke in a day. 10 Therefore we must be willing, and haue a readie heart, when it standeth vpon this pointe of doing our duetie, yea, in what office so euer we are in. Therefore we must haue a desire to be set on worke. When a man desireth to be married, although marriage be burdensome, yet let him commend him selfe to GOD, and so hope, 20 that hee may gouerne his household well, and therevpon, take the bit betweene his teeth, as the prouerbe is. If a man haue a great household, he will desire to be able to prouide for it: but he must haue a desire also to craue at Gods hands, that it would please him to giue him ablenesse and strength to doe it. If we come on 30 further to publique offices, there are yet greater hardnesse. If we come to the office of iustice, no doubt the seeing to that requirereth a great deale more vertue then a mans priuate household doth. And yet a man could not doe the office of a Magistrate, vnlesse hee had a readie heart, yea, and a desirous heart. But yet let 40 vs marke (as I said) that when we desire this, we must also on the o-

ther side desire, that God would alwayes prouide more able men for those places then we are, and be in feare, that wee may walke warily, and call vpon GOD to guide vs. For hee that knoweth not his weaknesse, will become proude, and God will suffer him to fall headlong into many euill happes. And this is the reward of our pride, when we make no account of praying to God: and againe wee are negligent, when we should be watchfull and warie. Therefore let vs marke, that these two things neither may nor can be seuered, to wit, a good desire that we haue to serue God, in what state soeuer he call vs vnto, and then, a feare that wee haue to walke warily in our vocation, to call for Gods helpe at all times, that it would please him to gouerne and guide vs, that we may serue in his Church, notwithstanding our weaknesse. And thus we see that that I saide, to witte, although Saint Paule in this place speake precisely of Bishops, and shepheards, yet he giueth a common lesson for all Christians, euerie man in his state and office: to wit, that wherevnto so euer God calleth vs, wee haue a desire and readie will to serue him: for vnlesse we haue this, he will accept nothing at our hands: and moreover, that euery one of vs enter into him selfe, to consider his weakenesse, and therevpon pray to God, that it would please him 20 to accept vs, and to helpe the faultes

fautes which hee knoweth to be in vs: and yet in the meane while, that we haue that modestie, whiche David protesteth hee had, *Lord, I haue not walked in greates matters, and things too high for me:* that is to say, *Lord, I haue not lift up mine eyes,* as sometimes we see in Job: that they which looke vp to the Sunne and the Moone, 10 make as if they would take the Moone betweene their teeth, as the prouerbe is, and seeke nothing else but to bee great men in the world. Let vs not therefore be so foolish, but rather humble our selues: and yet if it please God to set vs vp, let vs take heed wee clime not too high, least wee breake our neckes, as it can not 20 but come to passe to al presumptuous men, whiche trust in their owne strength. Now if we ought to haue this modestie in all estates, much more when the matter standeth in an excellent office, and such an one as requireth both exquisite, and great, and rare vertues, must we be touched with reuerence and feare: and 30 therevpon pray to God, that hee will not suffer vs to be exalted, to fall into destruction: but if hee doe set vs on high: that wee may bee alwayes vnder him, and if at any time wee stagger aside, hee would holde vs vp, and strengthen vs: and though wee bee in any high degree, that our heart be still lowly: for hee that is the 40 highest of all, if hee passe not o-ther in humblenesse, it is certaine

that hee shall daily cast him selfe headlong into destruction and confusion.

As for example, the pulpit of truth wherein a man preacheth, hath a preheminence in deede, not onely that the preacher may bee heard a farre off, but to the end that the doctrine which is brought vs by mans mouth, may bee receiued with greater reuerence, and euerie man submitte him selfe to it. But on the contrarie side, if he that is gotten vp into the pulpit haue not a good regard to him selfe, to consider his fautes and imperfections, and to call vpon God for helpe, it is sure, that this his high place will cost him sweetely: and hee shall not only feelee the hurt of it in his bodie, but shal fal so dangerously, y hee shall neuer be able to rid him selfe out of it. And therefore let vs take good heed to our selues, and consider that it is not without cause that S. Paul hath giuen this lesson here to al them that ought to bee Ministers of the worde of 30 God. And we haue to mark more ouer, as we haue alredie touched it, that S. Paule speaketh not only for them which are called to this office, but hee warneth Timothie and them that haue the charge to choose shepheards, that they take good heed, y the Church of God be provided for as it ought, and y such an honorable seat be not infected with filthines, & that they bring not in stumbling blocks into it, and thinges that may cause



the Gospel to be euill spoken of, and all the whole order of the Church, and of Christianitie. Therefore first of all, they that are chosen to be Ministers of y word of God, must see they conforme them selues to this lesson. y Saint Paule giueth them here, and they that shall be called hereafter, that they prepare them selues and dispose them selues as S. Paule warneth them, and thei also that haue to prouide for such a place, and suche an office, see that they doe their dutie. For if they wil vse this libertie and say, Oh, I can doe it: and what of that? Therefore let vs marke, that the holy Ghost hath bound them which haue to prouide for the Church of God, in an hard bond: and this is not to be obserued in choosing of shepherds only, but also in keeping of them in. For as hee despiseth God, and as much as in him lieth, turneth al the order of the Church vpside downe, that goeth about by briberie, or by wicked meanes to put vp any man into this office: so when one is a shepherd, and serueth to nothing but to bee a shame and a reproch to the Church, because he hath vsed him selfe euill in his office, they that keepe him in, and goe about to mainteine him, shewe them selues herein deadly enemies to GOD, and kicke against him as much as they can. And yet we see this very oftē: for they that shuld cleanse the Church of God of such filthinesse, are very wel con-

tent to haue such preachers. And wherfore? To mainteine and vpholde them selues in their sinnes. For if a preacher walk as becommeth him, he may be so much the more bolde, and haue his mouth open to reprove faultes, and set him selfe against sinne: for when a shepheard hath the zeale of God, it is certeine, that he will do his duetie faithfully. But many seeke not this, for they woulde haue men half dumbe: and if they speake, it should be but for fashion sake, and for men to mocke at their reproofes, and y there might be no authoritie. And this is the cause why many men strue so much to mainteine wicked men in their office, which is to gouern the Church of God: yet notwithstanding in so doing, they shewe them selues deadly enemies to God, as we haue shewed before. Why so? For S. Paule speaketh not here only of choosing them, which haue not as yet this office, but he sheweth what manner of men they should be that are suffered and borne withall in this estate, to wit, such as are without reproch, as he addeth afterward, and being indued with those vertues which wee haue spoken of, must shewe them selues neate & cleane from the faultes which S. Paule condemneth here, as matters that are not to be borne with all in the Minister of the word of God. Nowe let vs come to these vertues which S. Paule required in all Ministers of the word. Hee saith,

saith, we may not chuse a man to this office, vntill he be not to be found fault withall. Nowe it is true, that the best of all haue infirmities and faultes in them, in so much that it is not possible to finde one Minister onely amongest men, if wee woulde haue no fault in him. But Sainte Paule sheweth as well here, as in 10 the Epistle to Titus plaine ynough what hee meaneth, to wit, that there bee no notable fault in the man.

They therefore that are Ministers of the worde of God, may well in that they are mortall creatures, haue some faults, yet they must bee borne withall. Yea, and we see how in the lawe, although 20 the high Priest represented the person of Iesus Christ, and stood as a dayes man before God, and made sacrifices of attonement, yet hee offered first of all for his owne finnes, as the Apostle sheweth in the Epistle to the Hebrewes. For so much as (saith he) the high Priest was chosen from among men, hee must needs con- 30 fesse him selfe a sinner, and could not otherwise doe.

So then, they that are chosen to preach the worde of God, are sinners also. And in deede our Lorde Iesus Christ did not onely teach his Church to say, *Forgiue vs our trespasses*: but also he gaue his disciples this lesson first of all: neither doe wee play the hypo- 40 crites in crauing at Gods handes, *Forgiue vs our finnes*: but we giue

the worlde to vnderstand hereby, that wee haue many faultes to sigh for, because wee shall not bee cleane rid of them, vntill wee bee taken out of this worlde. But when wee are subiect to infirmities, it is not to bee saide, that any notable sinne is to bee suffered in vs. As howe? If a man bee 10 either a whoremonger, or a dronkarde, or a theefe, or a periured person, or haue any other fault worthie of death, shal such a man bee worthie to bee in so honourable an office as this is, to represent Iesus Christes person, to witness vnto vs the forgiuenesse of finnes, and to stand there as witness of the saluation of our soules? So then wee see what Sainte 20 Pauls meaning is, to wit, when we haue to choose any to bee appointed Minister of the worde, wee must not take an infamous person, that is, such a one as hath lost his good name. Therefore this is requisite in all the Ministers of the worde of GOD, that they bee not besmeered with any 30 blame, that no man may iustly say, Thou art worthie to bee hanged, thou hast not walked vprightly, therefore thou art not meete to bee in this honourable office. And if this bee to bee observed in all policie, what is to be done in the Church of GOD, and in this order whiche may in no wise be broken? Therefore, a 40 man must be voyde of all blame, when hee is called to this office. Nowe when Sainte Paule hath

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shewed that the Ministers of the worde of God must be such men, he addeth, *They must be the husbandes of one wife onely*. This text hath commonly bentaken in this sort, that a man must not be married twise: but this is a meere mockerie, as wee may easily perceiue, to vnderstande it after this sort. And yet it is more foolishhe 10 and blockish to say, *The husbande of one wife*, that is to say, that hee must haue but one Church: to make this allegorie, is but a boyes play. Saint Paule had an other meaning in this text, to wit, because there was this disorder amongest the Iewes, and that of long time, to witte, that they had two or three wiues at once, Saint 20 Paule condemneth this vice, and so condemneth it, that he will in no wise haue it borne withall in a Minister of the word of God. But because we can not make an end of this at this present, wee will keepe it till after dinner. Yet notwithstanding, to make an end, let vs shewe what Saint Pauls chiefe meaning was. Why, saith S. Paule 30 here precisely, That a Minister of the worde of God, must bee the husbande of one woman onely? It driueth at that which hee addeth afterward. That if a man can not gouerne his own house, how can hee see to the whole Church of God? To be short, Saint Paule setteth downe, That hee that is chosen to suche a state, must be- 40 haue him selfe honestly at home in his owne house. And this is a

naturall rule also in al other publique affaires. If a man knowe not howe to gouerne his house, may hee bee taken, I pray you, to gouerne a Common weale? Should mentake an ynthrife, and make him selfe ruler of a cite or country? Is it a meere thing for him that hath spent all his goodes wastefully, that is a brainisick foole, that is a verie ruffianly varlet, to rule other men, to gouerne a Common wealth? What a thing were it? Wee see therefore, that it is a thing against nature. So then let vs marke that Sainte Paule was here to shewe, that a man can neuer bee fit to serue the Church of GOD, to preach the doctrine of the Gospell, vilesse hee behaue him selfe honestly while he is a private man, and bee well reported of, and be so accounted. And this is not onely for the Ministers of the worde, but we haue to gather a generall doctrine out of it, that is to say, when any are to be called to beare any office in the Common weale, we must marke 30 first of all, whether they haue liued amongest men, and haue behaued the selues wel, in such sort, that nothing may be laide against them: and when we see they haue gouerned them selues well in their owne houses, then is there good hope they wil also gouerne a whole people well.

But because men care not much for these matters, there is good reason that all our affaires come to confusion & be brought

to naught. And in deede, what is the cause wee see so many stumbling blockes, and that matters goe so necke ouer head, and men crye out, All is naught: Why is it? The fault commeth from our selues, in that wee doe this dishonour to GOD, that wee consider not what hardnesse there is in those honourable offices which he layeth vpon vs, & so abuse his name. Therefore when wee are so carelesse of order in this behalfe, wee must needs bee recompensed with the like, & God must needs reuenge this dishonour that is done him, when wee make no bones at it, to make that man a gouernour of the Common weale, which liued before 20 dishonestly being a priuate man, yea, and is placed in that authoritie (as it were) in despite of God. Therefore wee may not maruell if things be so farre out of square. And therefore let vs remember well what Saint Pauls meaning is, to wit, that when wee call any man to preach the word of God, hee must be proued before. And 30 howe? In his owne person, and then in his familie, that he shewe him selfe to bee such an one, that when he hath gouerned his owne house as he ought, wee may hope hee will behaue him selfe well in the Church of GOD, and in ruling a whole people. And this is it wee haue to beare away at this time.

And also let vs marke wel, that Saint Pauls meaning is here to

bridle all them that must haue to doe with the gouernement of the Common weale, to wit, that they gouerne those things which are committed to their charge soberly and modestly, that they behaue them selues therein with all feare and humblenesse, that they put not them selues forward foolishly, and presumptuously, & proudly: and they that haue any office, go on therein alwayes carefully, and especially when the charge of the Church of God is committed to vs, wee must beware wee doe our duties faithfully, as Gods minde is we should. And knowe also, what care God hath of our saluation. For Saint Paule spake not of his owne head, but was the instrument of the holy Ghoste. So then, GOD sheweth by that meanes, what care he hath of vs, when hee suffereth vs not to be set out for a pray, and to the wide worlde, but will haue vs prouided offit and meet men to serue vs. So that hereby we knowe the fatherly loue he hath toward vs: it is a sure witnessse of the care he hath that our saluation should be scene vnto as it ought. And this is it we haue to note at this present, the rest shall be kept to shewe this excellencie which Saint Paule speaketh of.

Nowe let vs fall downe before y face of our good God, acknowledging our faults, and pray him y it would please him to make vs to feele them, y we may be wholly bearendowne thereby before him



him, to the end we may haue our refuge to his mercie. And moreouer also, that it wold please him

to guide vs in such sort, that seeing hee hath called vs to knowe him, &c.

### The 21. Sermon, vpon the thirde Chapter.

- 1 *A sure saying: If any man desire the office of a Bishop, hee desireth an excellent worke.*
- 2 *Therefore a Bishop must be unreprouable, the husband of one wife onely, watchfull, wise, modest, a willing receiuer of strangers, fit to teach.*
- 3 *Not giuen to wine, no striker, not conuious of vnbonest gaine, but gentle, no quarreller, not conuious.*
- 4 *A good ouerser of his own familie, baning his children subiect with all reuerence.*



He began this morning to declare S. Paules meaning, touching this point y a Minister must

be the husband of one wife only. Now it remaineth, that we know wherefore S. Paule required this vertue specially in them, whiche should preach the worde of God. For it ought to be comon to all y faithfull, in as much as we know, that GOD made this rule vpon this cōdition, that they two shuld be one flesh. He saith not three or foure, but as the woman is made for the man, so on the other side, the man was created for the woman. And therefore it is a matter farre out of square, and cleane against Gods minde and purpose, for a man to haue two wiues. So then it might seeme strange, that S. Paule speaking here of Ministers, and of them precisely, attributeth this vertue to them, as if all men ought not to be such. But we must marke, that whereas God

set this sure and yndoubted lawe for marriage, it was not kept as it ought: for many men gaue them selues too too much libertie, as the East countrie was alwayes subiect to it: and there is no doubt, but when the holie Patriarchs had many wiues, they were led amisse, & marred by the euill custome: as wee see howe harde a matter it is for a man when hee is in a countrie where any vice reigneth, to keepe him selfe from it. If dronkenesse be common, men wil neuer take it for a fault, yea, they will willing suffer it: and so fareth it with whordome. And therefore wee haue to beware of our selues, knowing that if wee will not wittingly cast away our selues, and giue our selues the slip, and ouer to Sathan to moue vs to wickednesse, wee must not be so light, as to nourish vp our selues in any sinne, when we shal vse it. Therefore, bicause it was a verie vsuall thing in the East countrie, for a man to haue

two or three wiues, the holy Patriarches gaue them selues to it as well as the other: and it was a shamefull fault in them. As when Abraham tooke Agar, there is no doubt but he was to be blamed for it. When Iacob tooke Rachel, after that hee had married Lea, it was a foule and a shamefull matter, I say, beside the incest which hee committed in hauing two sisters, hee fell into an other sinne, in that hee passed Gods ordinance, which should haue bene holie and without breache. Yea, and it can not bee excused, that hee was deceiued: for he should haue contented him selfe with her onely, if hee would haue her for his wife.

And as the Patriarches were marred through that naughtie custome, so their children which came of their race, tooke this colour, when they gaue them selues leaue to haue many wiues? After that Abraham and Iacob had once vsed this, then fell Dauid, and suche other to it, and this is the reason, why this custome was vsed amongst the Iewes euen in Sainte Paules time, for a man to haue many wiues. But (as wee haue shewed) it was not therefore lawfull: and yet such a mischief could not be remedied at the first dashe. For after that a mischief is once committed, it is not so easily remedied as a man would wishe. And therefore Sainte Paule condemning this hauing of many wiues, could

not bring this to passe, that suche as had many wiues through ignorance, would put them away and forsake them: but hee suffered it as a faulte, and a wicked thing amongst the common people. Yet hee would not haue it suffered in them, which should bee (as it were) looking glasses of wisdom for the people: for the Ministers of the worde of GOD, must shewe others how to walke. Therefore if a fault bee excused and borne withall in a priuate man, yet it is to bee punished much more sharply in one of our place. And therefore Saint Paule required this vertue in the shepherdes.

20 And thus we haue the cheefe meaning of this place: but it remaineth that we gather such doctrine out of it as is fit for our edifying? Wee see here first of all, what it is to suffer sins to reigne, and not to take order for them at the first chop. For an euill custome will streight wayes growe into a rule, and men thinke that what men vse to doe, that is lawfull. And this wee gaine, when a sinne beginneth first to bee brought in, before it be put in vre: euerie man will franckly condemne it: Yea, and they that haue any honestie or any shame in them, will make courtesie at it: but if in proces of time men harden them selues in it, and there be little regard had to punish them, by and by wee thinke, that the matter is lawfull. And therefore

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wee must bee so much the more heedful to reprove a sinne, before it haue taken foote, and take order for it before the blowe. For if a disease haue once gotten the vpper hande of a man, hardly shall hee roote it out, and if it bee seene to in time, it is easily holpen. Euen so standeth it with vices and sinnes: they will not be healed, after they once beginne to reigne, for men thinke it an ordinarie matter. And I would to God, this lesson were well marked. But what? Wee thinke wee can neuer come soone ynough to set vp sinne, and make it a vertue, there is no question nowe adayes of keeping men in awe to correct them, for wee say, that too great  
 20 seueritie is not to be borne withall. Be it so, but yet it were a great deale better to punish sinne sharply, then to heape vp a treasure of Gods wrath, and when the wicked haue escaped mens handes, that God should in folde vs in one selfe same destruction: and that more is, that those which wee will needes beare withall,  
 30 should bee sent to destroy vs, for fault they were not gently punished. Nowe adayes, when wee speake to haue whoredomes punished, trueth it is, men dare not say otherwise, but it would bee so: but yet to begin withall, what punishment is there for them? For if wee may make a shewe to punish a whoremonger, we send  
 40 him to prison, that is to say, to a cauerne, yea, an vnruely cauerne.

This is the punishment, so that GOD and his iustice are made a mocking stock. And then, is there one whoremonger punished? a douzen scape for it: this wee see before our eyes, there are none too blame in this behalfe but the iudges, little children can crie out of it. And yet is this thought too much seueritie. What greter dauntinesse doe we make at blasphemies? If a man be abused, he must haue amendes made him streight wayes: the name of God shall be torne in peeces, and we can finde no meanes to haue that founde fault withall, and yet the verie Heathen and vnbeleuers did punish it. Wee make profession of the Gospell, and yet the name of God shall bee blasphemed without any punishment, and men make but a iest at it. The like may be saide of such like sinnes. See, there is one amongst vs as dronke as a swine, and is not so only one day, or once in the yeare, but it is an ordinarie thing with him, scarcely may hee bee found sober one  
 hour. And when such kind of fellows haue takē in their cups well, it is sure that they wil carrie their dronkenesse with them three days, they become verie beastes. Verie well, this matter is suffered. To be short, what may we gather of such a gentlenesse, when sinnes are so borne withall? First of all we do but heap vp wood, and the wrath of God brasteth out at a blow. After that we haue hatched our filthinesse a great while, wee  
 stand

stand amazed to see God discover it suddenly to our shame, seeing we are given so to flatter our selves, we must needs pay all the arrerages that wee haue made, in one day. And yet we see what we get, when a sinne is not punished in time: as for example, when a drunkard is not punished at the first blowe for his intemperancie, after he hath wasted his goods in bibbing and eating, it cannot be but hee must become a miserable and wretched carcase, and fall in peeces. And when hee hath not wherewith, hee must needs giue him selfe to picking and stealing: for after that a man hath giue him selfe to such pleasure in tippling and feasting, it is impossible for him to correct him self. And who is the cause of this? Surely, because hee was too much borne withall. So fareth it with whoredome: wee see if a man bee not punished, when he hath begunne to doe euill, he will cast him selfe at sixe and seuen, and be so much the more bolde; and the diuell blindeth him in such sort, that he becommeth worse and worse: & in the end there wil fall out some murder, and then behold, the gallowes for his recompense. And thus doth God reuenge him selfe for the contempt of his name, when he seeth that men passe not to punishie them which doe him such iniurie, needs must he bring them to great inconuenience. This wee get by bearing with sinne as wee doe. And therefore

wee must marke this lesson so much the more, which wee haue to gather out of this text of Saint Paule, to wit, that if wee cut not off the sinnes before the blowe, they will haue such a course, that wee shall not take order for them when wee would. And therefore the Apostle in the Epistle to the Hebrewes, exhorteth vs to cut vp Heb. 12. the naughtie hearbes, and take good heed they bud not out too fast amongst vs, & especially that they growe not vpp, and when there is any good seede, that it be not smothered vp, that naughtie weedes get not so much, that it bee hard to make cleane the field, and it bee in daunger to bee clean marred & destroyed. Therefore let vs take heede to these things: and be more zealous then we seeme to be, and haue ben before time, that we may take order for sins which haue set in foote, in so much y men make it a rule to offend God, & custome (as I said) is turned to a law. Let this be one note. And marke we also, y God suffereth men to run so far out of square, & become such naughtie packes, when they haue once set open the doore for satan, & sinne ruleth in the midst of them, so y they be vterly voyd of discretio. Whē we are spoken vnto of a sin, if there be any soundnesse in vs, every man can iudge of it: we can say: It is a shamefull thing, it is not to be suffered: But when we once suffer a mischeefe to flyde by, and euery one of vs is too much



much giuen to it, wee make no more reckoning of it, wee make no bones at it. And what is the cause of this geare? Euen for that wee are blinded through the iust vengeance of God, and can not any more see our filthinesse, bicause our eyes are hoodwinked. And euen as these men whiche haue bene a great while in a stincking place, become (as it were) stopped, and they which haue heard noyse, become deafe, in so much that they are no more able to discerne soundes: euen so fareth it with them that flatter them selues in their wickednesse and sinnes, God must needs take away all reason and vnderstanding from them, that they can no more discerne betweene good and euil. Let vs therefore preuent suche a punishment: and while God is so good and gracious to vs, to shewe vs the way to shunne it, let vs doe so.

Againe, wee must beware we throwde not our selues with this foolish cloake of our forefathers, thinking that God will holde vs excused, if we can alledge the example of this man or that man. Oh syr? Such a man did so, and is it not then lawfull for vs to do it? Yea I wis? As though a man might preiudice the lawe, and the truth of God. As for example, God sheweth vs what he alloweth and what hee condemneth: there commeth a man that doth  
40 cleane contrarie, can hee by his example breake that which God

hath establisht? Doe we not see, that it is against reason? And yet there is not one of vs all but is glad of this cloake? And why? May we not well do so? Especially, if any excellent personages, and great seruants of God haue done any fault: wee thinke it is no more a sinne: as it commeth to passe in the example of Abraham.

See Abraham, whiche was a patterne of all holinesse and perfection, and yet hee made a scape in this behalfe, in that he had many wiues. It was not for the lust of the flesh, to say, that hee was a man that had no hold of him self, but gaue him selfe to his pleasures as these varlets doe: he was well ynough content with his wife: And who stirred him vp to this? His wife Sara. And wherefore? Bicause lacke of faith moued her to that wickednesse, for she thought, that seeing she was olde and stricken in yeares, Abraham coulde haue children no more of her: and bicause shee knew that the promise was made to him, howe that in his seede the saluation of the world was promised, shee goeth by a foolish imagination, and moueth her husbande to a matter, whiche in no wise was lawfull for him to doe.

Nowe true it is, that God laid not this fault to his seruant Abrahams charge, yet may we not take it to bee well done, but vterly condemne it. For GOD will

will not haue his truth to be darkened (as we saide before) vnder the colour of one mortall mans authoritie: Nay, it were no reason, we may not diminish Gods honour, to excuse them which haue faulted in this behalfe. Nay, wee see by the Scripture, that Abraham had his payment, bicause he went beyond Gods rule; and Ia-  
 10 cob also: and we see what befell to David. Behold, great men that faulted: but this is not to lessen the sinne, nor to excuse such as followe them. And therefore let vs marke well, that it is but a fol-  
 lie for vs to seeke such starting holes: to say, This man did so: that man shewed vs the way. But when the life of men is wholly fra-  
 20 med to the rule of Gods word, & they leade vs thither, let vs ende- uour our selues to followe them: but if they swarue from the right way, let vs beware wee play no loose partes after them, for that will not excuse vs. And this is a very profitable lesson for vs, but euill put in practise. I say, it is ve-  
 30 ry profitable for vs, for there is nothing more necessarie then to square all our doings according to the compasse of Gods worde. And if God be not maister ouer vs, and we be not subiect to him in that he commaundeth vs, what will become of vs? Moreouer, if we followe men without discre-  
 tion, it is as much as to take away Gods authoritie from him, and  
 40 not to heare him, but what it pleaseth men to doe, although he

do not allow of it: and is not this to preiudice the worde of God? And where are we? Is not this too shamefull a confusion? Therefore wee must so much the more dili-  
 gently obserue that which I haue saide, to witte, heare that which God commaundeth vs, and fol-  
 lowe it purely and simply, and looke not vpon that that all the worlde beside doth. As the Pa-  
 pistes, when they deuise what so euer liketh them, and commeth into their braines, they are so far from following the Saintes, (as they boast and bragge of them selues) that they knowe not at  
 what end or at what marke the Saintes of God euer shotte: and  
 20 therevpon they cast them at fixe and seuen, hand vpon head, to do this and that. If they can alledge the example of a Saint, they are well grounde, they think, when they can say, Such a Saint hath done so. But we must not be asto-  
 nished when the poore ignorant men runne thus like Cranes, and wrap them selues vp together, &  
 30 goe the beastes high way, (as the prouerbe is) but let vs alwayes hold this rule, (as it ought to be infallible) that wee take that for naught, which God forbiddeth, although all the world go cleane  
 contrarie: and take that for good, which GOD commaundeth, although all the worlde make no  
 count of it. I will not say here  
 40 that the Papistes abuse them sel- ues, when they allege vs the holy fathers: for they take Monkes & doting



doting Friers, in steed offraming them selues to their example which holy writte setteth before vs. But if this follie were not in them, yet notwithstanding (as I haue shewed alredie,) God ought to haue this preheminence ouer vs. For herein also did the Iewes abuse them selues in olde time, I mean, in the seruice of God, they 10 thought that what so euer their fathers had don, they might hold it for good. And they despised the lawe and rule whiche our Lorde God had giuen them, to followe the example of their fathers. They worshipped in Bethel, bicaule Iacob had sacrificed there. Yea, but God condemneth this, and can not abide it. In deed, 20 Bethel as a good place for Iacob: but after that God would haue them to sacrifice in Hierusalem, he findeth fault with all that had bene vied before. Add therefore God sheweth that it is a wicked and naughtie house, which they built there to sacrifice to him. For hee maketh more account of obedience, then of all sacrifices: as 30 it is shewed vs in the first booke of Samuel.

2 Sam. 12.

And we see as much befell to the Samaritanes. *Our fathers* (saith the woman, speaking to Iesus Christe) *did they not worship in this mountain?* But this is of no value: for God that had appointed the temple of Hierusalem, would not haue them to turne aside 40 from the worde of God, vnder a colour that men had giuen them

such an example. And this is it we haue to beare away touching that Saint Paule sheweth vs in this text, to wit, that the hauing of many wiues came in vs through an euill custome, and especially vpon that, that men leaned too much to the faultes of the holie Patriarches, whom in deede holie writte setteth out before vs to se what vertues were in them, but yet it sheweth plainely also, that they had infirmities, to the end we should learne to humble our selues. And therefore the Prophete Malachie frameth this complaint, as being moued ther- vnto by women, although men did cloake them selues with this 20 excuse, and alledged, The holie fathers did thus: this is of no force, saith he. For the man that casteth off his wife, after hee is married, and separateth him selfe from his yoake fellowe, hee is a periured person, he is a false dealer, and deserueth to be banished out of the societie of men. And yet were such a sinne more to bee borne 30 withall, then to haue many wiues, saith the Prophete. For you greeue your wiues, making them to languish, and bee in distresse, so that it is not possible that they can serue God. Bicause we know well ynough, that women through iealousie, can in no wise abide one an other: and yet notwithstanding, they cease not to crye out at Gods aulter. I am constrained to heare suche complaints, saith the Lorde. Thinke you

Mal. 2. 16

you that I can bee fauourable to you, when there are suche debates amongst you? we see here howe the Prophete Malachie findeth fault with that which they thought might bee excused, because men had done so. And to take away suche starting holes from them, whether doth he lead them? To the first ordinaunce of GOD: Hee that made vs (saith hee) hee that is our father, made hee not one man alone, and did he not ioyne one woman to him? Could hee not haue giuen two or three women to one man? Had hee not aboundance of spirit in him? And yet hee gaue not three Eues to one Adam, but hee saide, *Let vs make one helpe.* 20 There is no speache but of one helpe, that is to say, of one woman, which God coupled to one mā. We see hereby that the Prophete putteth downe all examples, which men might alledge, shewing that they may in no wise prejudice the rule that God hath giuen vs, from whence wee may not swarue the least iote that may 30 hee. Let vs goe on. When Saint Paule saith, *That the Ministers of the worde of GOD, must bee the husbands each of one wife.* He sheweth, that that which might bee borne withall in a priuate man, is to be condemned in them that haue a publique office. Not that sinnes are not alwayes to be condemned in whome so euer they 40 are; but yet one that is but a handie crafter man, and is of no re-

putation, may well bee excused in these notable faultes, and hee may bee purged and reformed by little and little: and howe so euer the worlde goe, yet is there no extreme rigour to bee shewed against him. But hee that must bee (as it were) a lampe to giue light to other, he that must shew the way, hee that must beare the standard (as it were) if hee disorder him selfe, hee is worthe of double punishment. And why so? For the life of the Ministers of the worde must serue to edifie: and therefore let that that might bee excused in others, bee especially punished in them, and let them not bee borne withall. And this is it wee haue to marke vpon this text.

The like reason is of all suche as are in authoritie and office what so euer: if they say: And what? A poore man will doe as much as this. Yea, but if he sinne, it is but for himselfe, and his fault will not bee suche a stumbling blocke: but hee that hath receiued such a grace at Gods hande, and is set on highe, so that hee is scene a farre off, if he fall, shall he not I pray you, as much as lieth in him, drawe all his neighbours with him into destruction? If a little house fall downe, it can hurt nobody: but if a great house tumble downe, a dozen houses round about it may be ouerwhelmed. So fareth it with the whom god hath set vp. Therefore let y Ministers of Gods word learne to be straitlier laced!



laced then other men; and especially when they will reprove sinne, let them beware they bee not in fault them selues. For let vs put the case, a man were pure and innocent, yet must he be more rigorous towards him selfe, then towards his neighbours. So then, seeing God hath placed vs to re-  
 10 proue such faults as are common in other, let every one of vs learn to seeke out the bottome of him selfe, and take such heede to him selfe, that this reproch bee not laide to our noses, *Phycifian heale thy selfe first, and then thinke vpon other that are sick.* And this is it we haue to marke. But yet let vs  
 marke, that if faultes bee borne withall, bicause they can not bee  
 20 remedied, it is not therefore that we should not goe about to take order for them as much as wee can: but we must vse fit meanes and such as are for the purpose. Wee see heere that Saint Paule could not cut off the hauing of many wiues at the first blow: not bicause the matter was good, but  
 bicause it was a fault that had cō-  
 30 tinued a long time, and the medicine was too sharpe for it, if a man should haue cast off his second wife whome hee had deceiued. Therefore it must needes be suffered for a time, vntill hee had meanes to amend it, and men of their owne willes knewe, that they had giuen them selues to  
 muche libertie: and also the se-  
 40 cond wife knewe for her parte, that it was an hard matter, to a-

bide her selfe in such a flochpoelt, as was inuented against Gods ordinaunce, and the rule that hee had set. Therefore, vntill such time as men & women might be thus willingly brought vnto it, even of their owne selues no order could  
 bee taken. And herevpon let vs knowe, that if a sinne haue taken  
 10 so deepe a roote, that it can not easily be plucked vp, we haue all to lament, knowing that it is vpon good cause that God punisheth vs in such sort, bicause we tooke not heed when it was high time. When a man shall be put in mind, to take heede to him selfe, and yet goeth on more and more in his excesse, y he ca not be healed when he would, hath hee not  
 20 to enter thus into him selfe: Alas, I lye languishing here, it is good reason I should be well payed: if I had taken good counsell, I had auoyded this inconuenience: but I passed not on it, I forgate my selfe so farre, that I set no order in things: Nowe am I past cure, the  
 30 Phycifians know not what to do. When a man seeth himselfe come to such an extremitie, hee can in no wise excuse him selfe. So on our part, if we see faultes to much rooted in vs, let vs strue to take order for them, and knowe that our Lord by that meanes will put vs to shame and confusion: and yet howe so euer the matter goe, let vs not cease to amend that  
 40 which God condemneth, to the end that sinne put not foorth too long: and if we do not at the first day

day, yet better late then neuer, as we say. In the meane season, wee see here howe holy the Papistes are: for the Pope thought that the ministers of the word of God could not be holy, vnlesse they abstained from marriage. See what the Papistes alledge: Howe that in the olde lawe the heigh Priest when he went into the Sanctuarie, must nedes be separate fro his wife: and againe that it is an ordinarie thing amongst them when they offer sacrifice to God, that he that is in that office must wholly renounce marriage, and haue nothing to do with women. As for the first, the Papistes speake blasphemie against God, in saying that the Shepherdes of the Church of Christ, are called to sacrifice Iesus Christ. For the masse (as we know) is a detestable thing and very diuelishe. True it is that God commandeth vs to sacrifice the soules whiche we shall gette to him by meanes of the Gospell, so Saint Paule speaketh in the Epistle to the Romans ) but as for the high Priest of the old law, he was a figure of our Lorde Iesus Christ, he represented his person, whiche is not at this day in vs.

And therefore it is a beastly argument: yea and a blasphemous argument, (as we haue shewed,) wherewith the Papistes haue deceiued the comon people, in that they haue not suffred their Priests to be married, & are come to this passe, to call the state of mariage,

a defiling: whiche is yet an other blasphemie, in that they haue so much despised Gods ordinaunce. For it is saide expressely, *That marriage is honourable amongst all men.* The holy Ghost pronounced this sentence. And yet see howe y Papistes haue vomited out this villanous and stincking speache, that marriage is foule and filthie.

Could they fight more openly against God? And yet (as I sayd) we see that Saint Paule who was the instrument of our Lord Iesus Christ, thought it not straunge, to haue the ministers and them that haue charge to preache the worde of God, to be married, yea & required that amongst their vertues. True it is that he requirith it not as a thing necessarie of it selfe for in deed we see that he abstained from marriage: whether hee neuer had a wife, or was a widowe, and kepte himself without one: he shewed likewise that he had not the companie of any woman, and wisheth that euery man were like to him. But if hee had knowen that marriage had beene necessarie for the preachers of the Gospell, he woulde haue beene an example him selfe. In this place he requireth not marriage as necessarie, but yet notwithstanding, hee esteemeth and taketh it for a vertue. Therefore we see when the ministers of the Gospell be married, and keepe houses, that it is an order which God alloweth of, and he sanctifieth it with his owne mouthe,

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although men condemne it.  
 Moreover, every man hath to  
 take heede to him selfe, and by-  
 cause all hath not the gift of con-  
 tinencie, they that see it to be ex-  
 pedient and profitable for them  
 to marrie, let them vse marriage,  
 as a good and holy remedie, and  
 suche as is allowed of God. And  
 be it that they haue no neede, yet  
 is marriage free for any man: al-  
 though he be not so greatly and  
 so necessarily constrained, yet  
 notwithstanding he may alwayes  
 marrie, and marriage is good and  
 commendable in him. But who  
 shall iudge of this? Euen G O D  
 him selfe, wee must not strue a-  
 gainst it. True it is, that they to  
 whome it is giuen to abstaine fro  
 marriage, and there withal know  
 that they can serue God the bet-  
 ter, they ought to tarry so still,  
 but yet let the know that they are  
 not therefore to be preferred be-  
 fore the other. As for me I would  
 not that any man shoulde take it  
 for a vertue in me y I am not ma-  
 rried, it is rather a faulte in mee: if  
 I coulde serue God better in ma-  
 riage, then by tarrying as I am,  
 I feare not to protest before God  
 and man, I woulde be married.  
 But I knowe mine infirmitie,  
 peraduenture a wife woulde not  
 finde her selfe well contented  
 with me. Howe soeuer it is in that  
 I abstaine from marriage, it is for  
 no other reason, but bycause I  
 would more freely serue G O D.  
 And it is not, that I thinke to bee  
 better then my brethron: Fie, fie,

If I had that false opinion in me,  
 and shoulde boast my selfe in a  
 matter that is nothing worthe of  
 it selfe,

Therefore let every man vse  
 this libertie which is graunted vs,  
 and let vs so vse it, that wee haue  
 alwayes an eye to follow that mea-  
 nes which God hath giuen vs to  
 build vp the Church withall, e-  
 uery man in his behalfe. And this  
 it is in fewe wordes, wee haue to  
 note in this text. And I haue tou-  
 ched this article expressly, by-  
 cause wee see howe the Papistes  
 haue made a mariellous vertue  
 of it, not to be married, I meane  
 their Priestes and Byshops, and  
 such like, which woulde exempte  
 them selues from the painefull  
 charge of marriage. But yet we se  
 the horrible vengeance of God  
 that reigneth amongst them, by  
 the abominations whiche they  
 commit, because marriage is so dispi-  
 sed and they haue made a vertue  
 of that, whiche is cleane against  
 Gods ordinance. And this it is we  
 haue to beare away. Now when  
 Saint Paul hath spokē thus he ad-  
 deth. *That a Byshop must be watch-  
 full,* as the worde and name also  
 importeth, and afterwarde, *wyse,*  
 and againe, *Of good gouernance,*  
 that he be of an honest life, and  
 especially that the worlde may  
 see a light as it were in his  
 workes.

S. Paule doth not mentio in this  
 place, all the vertues that might  
 be required in a man, but he tak-  
 eth fendrie sorts of the, to shew  
 vs that

that he which is made a preacher of the worde of God, ought to be of so honest a life, y he may edifie other by his example. This is Saint Paules meaning, he setteth downe the cheefest vertues, and those y are most requisite in this office, as to be watchful, to be sober, to be wise, and modest. These are the vertues that must be in y man which shall haue charge to teach the people of God. S. Paule might haue said, See that the man whom they choose to this office, be no thief nor murderer (as I said before) y he must be voyd of all crime generally, & to shew that no man may be taken to this office, that is not void of all euil reporte and slander he saith after, *That he must haue a good report out of strangers.*

But here (as we haue shewed already) his minde was, howe a mā might serue God in this office, for if he be not watchfull, & wise, and modest, what a thing were it? Therefore let vs not think that it is for a negligent man, it is not for a do nothing, that this office is ordeined. Whe the Papistes would make a Byshoppe, after they haue made him a Priest, (as they tearme it,) after that they haue greased his fingers, after that they haue made him a great shauen crowne, and haue put a Miter on his head with two hornes, and a crooked staffe in his hande, and a faire ring vpon his finger, beholden this pretie fellowe cladde in a fooles attire to

play the part of a Popishe Byshoppe.

And yet what doth he? Oh, truth it is, that the Popishe Byshoppes are not without their charges: for it is their offices, to dedicate Churches, to consecrate alters, to make holy creme, to giue orders, to make all suche foolishe trifles: this is it wherein the Popishe Byshops occupie them selues. But there is no question of suche trifling in this place, y office of a Byshop is not an idle office, it is an excellent worke and trauell as Saint Paule sayth. And therefore seeing our Lorde God giueth vs a charge, yea a verie weightie and harde charge, we may not sleepe here.

And therefore it is not without cause that Saint Paule requirereth here a watchfulnesse. The like reason is of wisdome, & sobernesse, and honestie of life. For after that a man is careful and taketh paines to rule his life so, that he may be a good example to other, he must also haue wisdome and discretion to knowe how to reprove and to keepe him selfe from Sathans nettes which shall bee layed for him. And therefore Saint Paule hath shewed so much the more diligently that a man must be sober, and wise, & therefore that his manners bee good that is to say, that hee bee of so good an example throughe out his whole life, that the world may know, he walketh in the feare of G O D, and men may see hee

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Speakeſt from the hearte. Therefore we ſee in fewe wordes, how Saint Paul requireth in this place ſuch vertues as are proper for our office, putting our vs alſo in mind generally, that when wee haue to chooſe men to be preachers of the worde of God, and teachers in his church, we muſt haue an eye to them that are eſpecially called: and aboue all, that their life be aunſwerable to there doctrine, for this it is that Saint paul meaneth cheefely in this place. And this is it ſhortly y wee haue to marke.

In the meane ſeaſon we haue to conſider euery one of vs, that the vertues whiche are required here in y miniſters of gods word, are to giue example to the flock. It behoueth euerie one to know, that when it is ſayde that the miniſters muſt be wiſe, modeſt, and of honeſt maners, it is to this end that euerie man conforme himſelfe to their example, for this is not ſpoken for two or three mens ſake onely, but generally for all.

And thus muſt the example of

other men profite vs, in that they lead vs ſtreight according to Gods wil. If they ſwarue the leaſt iot that may be, we muſt not giue them ſuch authoritie as to follow them therefore: but let vs hold that faſt whiche Saint Paule ſaith, to wit, that we muſt follow men, ſo farre forth as they conforme them ſelues wholly to the pure worde of God, and be followers of Ieſus Chriſt, to leade vs in the right way.

Nowe let vs fall downe before the face of our good GOD, acknowledging our faultes, and pray him that it woulde pleaſe him to giue vs ſuche a feeling of them, that wee maye take heede to correct our ſelues, and take paines therein more and more, mourning alwayes by reaſon of our infirmitie. And bycauſe we are ſo muche indebted to God, that it woulde pleaſe him to beare with vs by his infinite goodneſſe, vntill he haue wholly clade vs with his righteouſneſſe, and conformed vs to his glorious, &c.

### ¶ The 22. Sermon, vpon the thirde Chapter.

- 1 A ſure ſaying: If any man deſire the office of a Biſhop, he deſireth an excellent worke.
- 2 Therefore a Biſhop muſt be vnreprovable, the husband of one wiſe onely, watchfull, wiſe, modeſt, a willing receiuer of ſtrangers, apt to teach,
- 3 Not giuen to wine, no ſtriker, not conuouſer of vnhoneſt gaine, but gentle, no quarreller, not couiſous.
- 4 A good overſeer of his owne familie, hauing his children ſubject with all reuerence.

Wee



**V**E haue not onely to intreate in this place of y<sup>e</sup> vertues whiche S. Paule requireth in them whiche are to bee made shepherdes in the Church of GOD, but also to marke to what ende he driueth. For all of vs haue to receiue a common doctrine and lesson out of this that is contained in these woordes. True it is that Saint Paule directeth his talke to them that haue the charg to choose Shepherdes, but yet they that are chosen, and are called to this office, haue to consider that G O D layeth the bridle in their neckes as it were, and sheweth them vpon what condition hee calleth them to his seruice.

Moreover, all the faithfull in generall not one except are to thinke on their behalfe, that when God requireth holinesse of lyfe, and good example in them which must preach the worde, it is to this ende and purpose that the other shoulde followe them: and that the doctrine shoulde haue so much y<sup>e</sup> more authoritie, and be as it wer smitten dead, when we se y<sup>e</sup> he that speaketh, mocketh not, but goeth on in it, in the feare of God, and hath that imprinted in his hart which he speketh with his mouche. Therefore let vs marke well that Saint Pauls meaning is not onely to sing them a lesson whiche must be ministers of the word of God, and must also be chosen,

but also to put all the faithfull in mind to frame them selues to this rule which he setteth down in this place. As in deede God doth not commaunde the ministers of the worde onely to be sober, to bee modest, & to be watchful in their vocation: this is common to all Christians: but as I haue touched already, because the flocke which is gathered together must heare y<sup>e</sup> worde of God at a mans mouth, he that speaketh must shewe in deede that he speaketh from the hearte, and he beareth suche a reuerence to the word whiche hee preacheth, that he will be the first that shall frame his life to it: and will shewe that hee doeth not make a lawe onely for other, but that he is as well subiect as they: and therefore hee will beginne. This it is, I say, we haue to note vpon this texte. And the harder a thing we see it is to drawe vs to God, the more earnestly must we thinke vpon it. For although this doctrine be preached vnto vs, & we haue our duetie playnely set down before our eyes, & there be no stumbling blocks to make vs chop out of the way, notwithstanding we can not yet come nighe to God. And therefore we haue neede to marke well all y<sup>e</sup> helpes y<sup>e</sup> he giueth vs, to supplie our wat and weakenes with all. Nay there is a worse thing then all this, wee see a great fort, that seeke for nothing else but a vaine cloke and to no purpose: when their life is wicked & shamefull, so that they



can be able to say their ministers are as badde as they, they haue inough: they are honest inoughe they thinke. For what is the cause now a dayes that we find so manye wicked and wretchlesse Shepherdes, that are not answerable to their calling? The people will haue them such, they are glade to haue some libertie, Not that it doth them any good, for their condēnation that are cōtent to be so flattered shal rather be doubled. But what? yet it is a common fault, as I haue saide. And therefore wee must marke that whiche Saint Paule saythe here, so muche the more, to the ende that every one of vs endeavour as muche as he can, that the Church of God may be well builde vp by their honestie whiche preach the Gospell, and y we doe not suffer them when they be of an euill conuersation, and are but as stumbling blockes, suche must be cast out and there must no suche filthe lie groueling in the Church of GOD nor in his house, for nothing must glister there but holinesse, the seate whiche GOD hath sette vppe, must not bee defiled by a their wicked life that abuse them selues in this place. This is the marke wee must shutte at. And if we see that matters goe otherwise, then is requisite they shuld knowe wee that it is a figure of Gods wrathe. And therefore we haue to marke from whence the mischeefe proceedeth, to witte

that many men doe not only seke to nourishe vices, but also baith them selues in them: to the ende that it may serue them so muche for an excuse, and their sinnes may not appeare as otherwise they woulde. And againe because that they whiche behaue themselves faithfully in the seruice of God haue more libertie, they seke for nothing else but to shute vp their mouthes, and if there bee any one amongst them that hath fallen into any faulte, then clape they their hands at him, and flatter him, to make him go on as he hath begon, & if he be born withal, he remaineth so much y more bound. Now when we know that this mischeefe is setteled in vs, let vs not thinke it straunge that our Lorde doth not raise vp nor send men, that may be as it were looking glasses of al perfectiō for vs. Therefore let vs take hart of grace (as I said) every man for his own parte. And let the ministers of the worde know for their part, seeing God hath shewed what manner of seruantes he will haue in this office, that they that goe about to frame their liues to this rule, shall susteine in the end, an horrible condemnation: and let all the faithfull when they see, y the doctrine is confirmed by their good life which teach them, be stirred vp so much the more, as we see also how the Apostle speaketh in y Epistle to y Heb. where he bringeth the faithfull which had good Shepherdes to this point, that they

they should beholde their con-  
 uersation, to the ende that they  
 might bee the better resolved to  
 followe the doctrine which they  
 hearde at their mouthes. For our  
 walking in the feare of God is as  
 it were a feeling vp of our prea-  
 ching, and that men may perceiue  
 that we speake not onely for o-  
 ther, but cheefely for our selues. 10  
 And when the ministers shal haue  
 thus continued to the end, & their  
 conuersation hath beene good &  
 commendable, their doctrine is  
 made more authentically. Let vs  
 learne therefore to make our pro-  
 fite of it, when God giueth vs  
 thus muche more aduantage, and  
 knowe wee, that they that are  
 not confirmed by the good lyfe 20  
 of their ministers, shall receiue  
 so muche the greater condem-  
 nation, and shall bee lesse able to  
 excuse them selues before God.

If wee see stumbling blockes,  
 and the ministers of the worde of  
 God be not suche as they ought  
 to bee, when we knowe once (as  
 I sayde before) that it is a token  
 of Gods wrath, let vs thinke, that 30  
 the faulte shall bee layed to our  
 charges also: and therefore let  
 vs endeavour to remedie it. Yea  
 howe so euer the worlde goeth,  
 let vs not thinke that we are quit  
 when we can say thus, oh sir, they  
 that shoulde gouerne vs, are no  
 better then wee are. *For if the  
 blinde leade the blinde both shall  
 fall into the ditch,* saith our Lorde 40  
 Iesus Christ. Therefore if they that  
 are appointed to preach y word  
 of God, be of an euil conuersation

& lead a life of offence, let vs not  
 follow them, neither let vs make  
 lesse accompt of, and lesse reue-  
 rence the doctrine of God: for  
 neither is it reason that we shuld  
 therefore contemne it, for his au-  
 thoritie doth not hange vpon the  
 life of mē, What are mē? Can they  
 cause y doctrine of God to alter  
 and change, and not keep it own  
 nature? If it leesse it authoritie for  
 them, in what case were we? But  
 contrarie wise let vs learne to sub-  
 mit our selues wholly to God, al-  
 though we se stumbling blockes,  
 let vs notwithstanding still go on  
 forward and keepe on our way,  
 and knowe we that the worde of  
 God shall remaine safe and sound  
 for euer. Notwithstanding if we do  
 not confirme our selues by their  
 example which teach vs, & shew  
 vs the way to feare God, we shall  
 be lesse able to excuse our selues,  
 bicause our meanes was the grea-  
 ter, and our helpe more ready to  
 cause vs to walke as we ought to  
 do. Now let vs come to that whi-  
 che S. Paule entreateth of, touch-  
 ing y vertues which he requireth  
 in all shepeherdes. He saith: *They  
 must be temperate, & sober, & mo-  
 dest,* or haue their liues shining, y  
 is to say, be of honest life. We said  
 before that these vertues are not  
 only for the ministers of y word,  
 but bicause their life is more lo-  
 ked vpon, and they haue also to  
 speak as it were in Gods name &  
 in his authoritie, they must nedes  
 be a spure to stirre vs forward whē  
 we se how they behaue the selues.

And therefore there is good  
 cause



cause that the ministers of y word should passe al other in vertue & godlinesse. And in deed, they that shall come & preach of honestie, of chastitie, of modestie, and in the meane while be wicked & in-temperate themselues, & knowe not what modestie meaneth, doe they not with open mouth mock both God & the world? True it is 10 (as I said before,) y though y ministers be not such as they ought to be, yet must God notwithstanding be exalted, and the doctrine that proceedeth frō him, must bee receiued without any byturnings. Yet such a mocker and skorne must not be borne withall, when he commeth to exhort other men to be modest, & sober, & tempe- 20 rate, & with his life draweth clean contrarie. And therefore let vs marke well that it is not without cause, that S. Paul requireth al this in the minister of y word of God: but it is to this ende and purpose, that we should know, which way they should leade vs, and haue it wel imprinted in our minds. Why doth S. Paule speake of the mini- 30 sters liues? For he will shewe vs to what ende God hath apointed Shepcherdes to haue the office of preaching his word. It is to shew vs the way, & what marke wee must shut at. Therefore whē God commandeth the ministers, to be- haue them selues wisely, and modestly, & honestly, & soberly, it is as much as if he had saide, let all thinges bee well ordered in my 40 Church, & see that they to whom

I haue giuen the charge to leade, and gouerne others, go before, & see that the flocke do follow the: be ye al sober, be ye al modest, be ye all honest. By this we may perceiue that better which I touched euen now, to witte, that God doth not here direct his talke to them onely which are in the Pul- pit to teach, but he sheweth how he wil haue his church gouerned. And especially and aboue all S. Paule requireth that the ministers be apt to teach: & this vertue be- longeth to them only. For, for this cause also they are chosen. It is not giuen to all men to preach, & to handle the doctrine of God. Although a man be a beleuer, al- though his life be verie holy, yet he hath not this vertue in him to be able to handle y word of God in suche sorte as it maye well be receiued. And therefore doc- trine is not in al: and if there were doctrine in them, yet must he be fit: for S. Paul saith not here that a man must be learned, that is not inough, but he saith, y he must be apt to teach: that is to say, y he be so fashioned, that he is framed therto. So y their may be some y are learned, and yet haue not this grace in them, to be able to ap- plie the doctrine to make other profit therby, so that they may be edified. And therefore we see that S. Paule hath set down a marke in this place, which is proper & pe- culier to y preaching of the Gos- pel, in that he saith, that they must be apt to teach.

But before we go any further, we see how impudent the Popish Cleargie is, to alledge their *Hierarchie*, as they call it. For they boast themselves, to shewe, that we are Schismarikes, and cutte off from the Church of God, that they haue the holie chiefetie, the order y<sup>e</sup> Iesus Christ established, whiche must continue vnto the worldes end. And wherein standeth this holie chiefetie, as they terme it? It beginneth by the Bishops, and so must it: but let vs see what manner of Gentlemen the Popishe Bishops are. They thinke it is an imparing to their office, if they go vp into a pulpit: it is inough for a Bishop to come into the Church with his rotchet and a ring, and with all the rest of that tromperie: and then that vpon high dayes he be in his *Pontificalibus*, hauing his hornes vpon his head to feare little children withall: True it is that they will make a shewe, as though they were troubled with these great mysteries, as with making of ereame, and suche like filth, as for this parte, it must be reserued to the prelates. Yet for all this, if they will be such Bishops as God alloweth off, and mainteine this *Hierarchie* as they terme it, that is to say the order and pollicie of the Church, they must be apt to teache. Let a man examine all the popishe Bishops, what learning shall a man finde in them? They knowe as muche what holie writ meaneth, as a sorte of calues doe.

And yet must they haue leaue to other thinges then to teache, to wit, to haue and hunt, to play at dice, to keepe whores and suche like. And therefore we see it is a meere mockerie, and too muche past shame, for them to brag that they haue an order of a Church, and a gouernment: because that al that they haue, is cleane against that whiche is appointed by the spirite of God. And this is not onely to condemne them, but to the end that we on our part, when they alledge their *Hierarchie*, and pretend so honourable titles, that with open mouth they brag that they are the Church of G O D, should mocke at them for their false and vaine bragging. For if the Church of God were among the Papists, what should become of vs? For we doe not hope for forgiuenesse of sinnes, but onely in the Church, and we haue no hope of saluation, but in the forgiuenesse of sinnes: & then should we be condemned. And therefore we must knowe and be out of all doubt, that the Pope hath but a diuelishe Synagogue, and that all his Cleargie is but filth & stinch, all these varlets that haue cast aside the Church of God, are but vermine. Although the Pope, who is Antichrist, be set in Gods sanctuarie, (as we haue seene before) yet notwithstanding, he is not worthie to be taken and accounted for a minister of the Church, nor all his mates. And therefore we must be resolued in this point,

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that



that we may be at defiance with all their bragges, and know, that beeing ioyned to Iesus Christ our head, and knitte together in true agreement of faith according to the Gospell, and the trueth that is contained therein, we may brag before God and his Angels, that we are his flocke, that he taketh and accounteth vs for his children & household, yea in so much that he dwelleth and sitteth in the middest of vs by his Gospell. And this is the first point we haue to note: for this is in deede a sure ground for vs to stay our selues vppon, that God abideth with vs, and chooseth vs to be his temples. But that it is so, that the ministers of the worde of God must be apt to teach, Saint Paule sheweth his meaning better in the Epistle to Titus, where he saith, *That a sheeheard must holde and imbrace the doctrine which is according to faith, and must haue this treasure shut vp in his conscience, so the end that he may exhort with prebeminence such as are weake, & bring the that wander into the right way: & moreover* 30 *that they may stoppe their mounthes which resist the truth.* This is it which is required in them, who God alloweth for Bishops & Sheeheardes, for elders and ministers of the worde, to wit, y they haue the doctrine whiche is according to faith. And S. Paul sheweth hereby that all prophane learning must be laide aside, and men must not 40 bring what they deuise in their owne braines, they must not set a

broche their owne subtilties, to aduaunce them selues. No, no. But the doctrine must be pure & according to faith, that is to say, y he that wil teach in Gods church, must be a scholler, and be brought vp in his schoole, who is the high maister aboue vs all: his doctrine there must be according to faith.

10 And this is one rule. Moreouer, he that is called must haue this grace. And therefore S. Paule addeth, That he may exhort them whiche willingly submitte themselves, and be obedient to God without any further a do, & may also resist all gainesayers, and all enemies of the trueth, which go about nothing else but to darken the pure doctrine. And seeing it is so, that S. Paule hath here sette downe a marke to knowe true Sheeheardes by, from such as are bastardes and counterfets: let vs beare away that whiche I said already, how that we are assured, y we haue y Church of God, when his worde is preached, and is deliuered purely, when errours are laid aside & condemned amongst vs, and the puritie of the Gospell hath his course: this is a marke y cannot deceiue vs, thus doth God take vs to be his flocke. Let men condemne vs as much as they wil, let the Papistes set vp themselves with all pride they haue, & brag that they haue all the *Hierarchie*, all this is but donge. And how so? For seeing they haue not this marke of God, there is nothing but falsenesse amongst them. For  
our

our parte we may say, seeing the worde of God is preached to vs purely, that we haue the doctrine which is according to faith: and when we detest errours, and superstitions, and all things that are against the worde of God, it is as muche as if God had set his scale vpon vs, and had imprinted in vs the marke to be of the householde of his Church. Truth it is, that this wil auaille hypocrites nothing at all, nor such as contemne God, as there are a great number mixed among the faithfull where the word of God is preached: some giue themselves ouer at sixe and seuen, other walke dissemblingly, other shew openly that they despise God, and be as swyne, it auaileth them nothing at all, that they followed them which heard the worde of God, but it shall be a farre greater condemnation for them. And yet notwithstanding, where so euer the word of God is purely taught, and men followe the line of holie writ, and do not disguise nor marre the pure doctrine, we may well conclude that there is the Church of God. For men are no sufficient Iudges of this: God keepeth this authoritie to himselfe, to shewe which is his Church: which thing he doth by this which is here shewed vs by S. Paules mouth. And this is a sentence that cannot be called backe againe. And it is a singular comforte to vs, sooft as we are assembled, to wit, seeing the worde of god is faithfully deliuered to vs, y

we know that God is in y middst of vs, and there sitteth as ruler, y we haue the presence of our Lord Iesus Christe, and be knitte together to him, as members to their head. Therefore when we are sure of this, haue we not, I pray you, good occasion to reioyce. And therefore let vs marke that God doeth vs an inestimable pleasure, when his worde is thus deliuered vs, and we haue men that can execute suche an office, which haue knowledge, and the meanes also to edifie vs: for it is as muche as if God shewed himselfe to vs in uisible shape, we haue no lesse assurance that we are ioyned to him, & that he gouerneth vs, then if he should shewe himselfe to vs face to face. As S. Paule also saith, that we beholde him in this looking glasse of the Gospel, that we may be chaunged into his glorie. And moreover we haue a good aduantage, for we may be at defiance with all them that departe from y pure doctrine of the Gospel: for it is as much, as if they bannished them selues out of the Church of God. The Papists wil brag inough (as I saide before) but they haue cut off the selues from y bodie of Iesus Christ, so y they stand now as rotten members, they haue nothing to do with y Lord Iesus, because they haue marred and falsified his marke, which is his word, & haue giuen themselves to lyes, idolatries, & superstitions which reigne amongst them. And for our part let vs mark, that if a man haue not these

1. Cor. 13.

12.



these two pointes which we haue touched, to wit, that he be exercised in holie writ, and be grounded in the doctrine of faith, so that he be able to teach other, & stop the mouthes of the enemies, he is not meet for this office, to preach the worde of God. And in deede, what is it, if a man haue onely a little taste, and be not sure of his staffe, as the prouerbe is? He shalbe in doubt at euery turning of an hand, and we know, that there are none so bolde as these blinde bayards. One that hath not much learning, will put forth himselfe, and will seeme to know all: aske him as many questions as you will, his mouth will be straight wayes open, and he will speak at all adventures. Thus fareth it with them that haue not much learning. On the contrarie side, they that are well exercised, and haue more knowledge, they keepe themselves backe, and are more fearefull. Why so? They knowe how harde a thing it is, to speake in Gods name: and againe, because they haue felt matters to y<sup>e</sup> deep, they knowe the mater standeth not in lightly flying vp into the aire, and in answering to this or that, but we must come to the pith of it, & not tarry in the bark. And therefore if a man haue but only tasted (as it were passing by) what holy writ is, & haue but as it were dipped the top of his finger in it, and licked, what is it but follic, and what can he else doe, but but at euery turning of an hand,

prophane the word of God? And therefore it is not inough for vs to say this or that vpon a matter, but we must handle it truly, to the end that they which heare our doctrine, may be out of doubt, and say, see this is an article of faith. And therefore it is not without cause, that saint Paule requireth in a man, that he be apt to teache. And againe, this is not all, that we edifie them which submitte themselves quietly, & suffer themselves to be led, but we must knowe how to stop the enemies mouths, which lift vp themselves against the truth of God, and driue away all lyes which might marre the pure doctrine: and this also may be shewed by a similitude of the Shepeheard. We are called Shepeheards. He that hath a flock of sheepe committed to him, it is not inough for him to lead y<sup>e</sup> flocke, but he must haue another voice to crie out against the Wolves and theeues. If a sheepeheard doe but onely giue a whist with his mouthe to gather his sheepe together, and when the Wolfe commeth, is afraide, and standeth as a dumbe man, so that the theeues may set vpon y<sup>e</sup> flock, and steale, and cutte the throates of them, and in the meane while, the sheepeheard holde his peace, what a thing were this? Euen so, if we haue a good grace to teach and shewe the vertue of God, to them that seeke to be wel gouerned, and haue no might to beate downe false doctrines, to stoppe  
Here-

Heretikes mouths, to driue away rauening Wolues, to crie against them which infect the flock with their corruptions, against them that liue a slaunderous & naughty life, (for they are as theeues, that come to destroy the flocke,) if we cannot crie against them, we doe but halfe our duetie. Therefore we must haue two voices, 20 one sweete voyce, to exhorte the that shewe them selues easie to be taught, and to leade them in the right way: an other, to crie out against Wolues and theeues, to hunt them away fro the flocke, & to mainteine the pure doctrine of God, which is the foode of life, to the end it be not taken from them, for whome God hath appointed it. And this is it we haue to note vppon this texte, where Saint Paule willeth and appointeth, that Bishops and Sheepe-herdes be apte to teache. And here we haue to marke, that euerie one of vs is put in minde of his duetie, whiche is, to receiue the doctrine when it is preached vnto vs. Why is it saide that the mi- 30 nisters must be apt to teache? To the end that we should all of vs receiue instruction, one as well as an other, and be not as it were starued for hunger. For seeing the worde of God is a foode and substance wherwith our soules must be nourished, all must be put in mind to heare the doctrine when it is preached to vs. For it is not S. Pauls meaning here in this place, 40 that we should colour the matter

and make a shewe only, & clappe our hands at him in sporting wise, and say, Oh excellently well spoken, Oh maruelous knowledge, Oh fine wit. There is no suche dealing must be vsed: but he that preacheth must begin at himselfe, & so indeuour to draw the whole flocke, to the obedience of God, to haue them walke in feare and humbleness, and watchfully. And therewithall, let all of them know that God hath established suche an order for their sakes. When a man goeth vp into the pulpit is it to be seene a farre of, and only to haue an higher place then the rest? No, no: but to the end that God may speake vnto vs by the mouth of man, and be so gracious to vs, to shewe himselfe here amongst vs, and wil haue a mortall man to be his messenger: and will hereby also proue the obedience of our faith. And therefore seeing the case standeth so, let vs marke when it is said that the ministers must be apt to teache, that it is to this end, that euerie one of vs settle himselfe to heare, and that we should be as it were rauished and astonished, and say thus with our selues. Doth God in deed vouchsafe to be our teacher in the person of a mortall man? Then it booteth vs not to haue our eares deaf when our Lord sheweth himselfe so familiarly vnto vs: but knowe we that it is his will, that we should go to schoole to profite there, & be wholly resolved of his trueth, that we may haue this assurance, that



that we follow the rule of  $\gamma$  word of God, that it is from him that we hold our faith, that we be not carried this way or that way according to mans pleasure, but are grounded, and wholly rest our selues vpon the truth, which is sent vs fro heauen, which is infallible. We see then  $\gamma$  it was not S. Paules mind to exhort them only 10 which must choose the teachers, and appoint them, but also to put vs in mind euerie one of our ducie, that we might all be GODS good scholars, seeing he is so gracious vnto vs to be our teacher, & debaseth himselfe so farre as to speake familiarly vnto vs, to the end that we may be instructed of his good will. And let vs marke 20 moreouer, that we must make our profite of this doctrine whiche he layeth before vs, two wayes. First of all that we wander not in our ignorance, but know, whereon we haue to stay our selues: that we be not as fooles amazed whiche say, Oh, I haue not liued so long in the worlde, but I knowe wel enough how to order my selfe: 30 And how know they? According to their foolish brain: if they take a thing to be good, they wil needs haue God to account of it so in like sort. Let vs beware of suche pride: and know that this is  $\gamma$  way to gouerne our selues by, to followe the word of GOD onely, to imploye all our senses to that that is contained in holie writ, & to giue eare to God without any 40 gaine saying or replying, and to

submitte our selues wholly to his obedience.

This is the first fruite that we haue to reape of the worde of God, when we are well and ducly taught, and not to walke at aduentures, as the Papistes which haue their foolishhe deuotions and say, I do this vpon a good intent, and yet haue no certainte in all their doing. But God will not haue vs to do so, but will haue vs knowe, that he alloweth of that which we do, because it is agreeable to his worde. And this must giue vs a greater courage to serue God more earnestly, when we dout not of that that we do, whether it be good or no, but God assureth vs that he liketh well of our seruice. And why so? Because we do not after our owne fanisie, nor liue as we lust our selues, but as God hath appointed and commanded by his worde. And this is one rule. Againe we must profite in the worde of God to the end  $\gamma$  we may be assured of our faith, and be not shaken as reedes 50 with all windes, but haue the worde of God for our armour, as S. Paule speaketh, saying that it is a shame if they which haue bene instructed in the Gospell, be easily carried away, and turned this way and that way.

And we shewe also that we haue bene euill schollers, when we are so ready and light to receiue heresies and errours which are sette a broche and taught. Let vs learn therefore, when we come

to heare y word of God, that it is not onely to know what is good, but it is to be armed and defended against all inconueniences, to the end that we be not carried away and deceiued by false doctrines, when the diuell raiseth vp firebrandes to come and bring vs out of frame, but that we may put him off, & driue him backe. Truth it is that this is allotted properly vnto the Sheepehearde, (as we haue said already) but yet notwithstanding, euerie one of vs must be watchfull, and both great and small must haue this stedfastnesse in their faith, that they be not shaken at the first blow with errorrs that shalbe set a broche vnto them. To be shorte, let Satan lay his nettes, let him lay his baites to seeke to destroy our faith, yet must we haue wherewith to resist these his tentations: and if we feele suche a weakenesse in vs, that we are easie to be shaken, let vs pray to God to strengthen vs, and that this may serue to increase a greater desire in vs, to be diligent and to take better heede euerie one to himselfe then we did before. And then, as God giueth vs the meanes to resist Satan, and the enimies of his truth, when he layeth his worde before vs, let vs take heede we swarue not from it the least iote that may be, but be instructed and confirmed thereby more and more. For it is not without cause, that the worde of God is called our spiri-  
small sword.

Therefore we haue a good sworde, when we haue the word of God. It is not without a cause that hope is called an helmet, & faith a breast plate and buckler, & that we are wel appointed, whē we haue all this: for God will not deceiue vs, but sheweth vs that his worde shall serue vs to suche use as he giueth vs to vnderstand by the titles, if we know how to vie it aright as we ought. And thus muche touching the proper marke which S. Paule hath sette down for the ministers of y word of God. He addeth further, *That they must receiue strangers.* For we cannot dispatch y rest now, therefore we will touche but this word  
 10 and make an end. It is not without cause, that S. Paule requireth this expressly in all ministers, to wit, that they must be curteous to receiue strangers. And surely if we consider the time he liued in, it was verie necessarie. For it was then as it is now, the poore children of God were bannished, and as poore birdes, whose nests had  
 20 beene taken, they know not whether to goe: if they were not receiued, then were they in danger to be spoiled, which were inough to put them cleane out of heart. Therefore S. Paule exhorteth the ministers of the word of God not without cause to haue this courtesie to receiue strangers willingly, and to giue them gentle and  
 30 courteous intertainment.

True it is, that this vertue must be common to all the faithfull,  
 for



for if there were no more but the order of nature, it teacheth vs sufficiently to be courteous towards the y are destitute of help, which are naked, so y if they should not be holpen, it were great pitie: nature teacheth vs this. But there is a special consideration in the children of God. It is saide that we are straungers in this world, if we will that God will accept vs for his heires. We must confesse first of all, and be resolu'd in this point, that wee are straungers in this worlde. For he that nestleth himselfe here beneath, and knoweth not himselfe to be a stranger vpon the earth, he must needes be bannished from the kingdome of heauen, as the Apostle sheweth in the Epistle to the Hebrues. Therefore God holdeth vs now a dayes no otherwayes for his children, but that we shold passe through the world as strangers and trauellers as he speaketh. And therefore all the children of God, hauing this consideration must be gentle toward strangers, and especially, when they see the faithfull persecuted, and are driuen frō place to place, they must be so much the more touched. For surely they haue yron & brassen heartes, and are more cruell then wilde beastes, if they be not moued with compassion when they see the children of God so tossed from post to pillar for the doctrine of their saluation. Therefore this vertue is common to all: but Saint Paule will haue the mi-

nisters of the word shew the way, and giue such an example, that other also may be moued & stirred vp to receiue straungers. Thus we see what Saint Pauls meaning is. Now to make our profite of this texte, let vs marke in fewe wordes, that they whiche are called to this office to preache the worde of God, must know themselves in such sorte to be publicke persons, that they be not appointed for themselves, but to communicate as much as they can with them that haue neede to be exhorted, & comforted, & counselled, & warned, & to haue some helpe. This must be done first of all. And then as for the flocke, all the flocke euerie one for his part must knowe also that they must imploy themselves for their neighbours, yea for them that are strangers to them. For why they are strangers in this worlde? To the end that for our parte we shall be like to them, and should haue no certeine dwelling place, to say, that wee will remaine alwayes in one place, but be readie to be remoued this way and that way, according to GODS good pleasure. And this is it we haue to put in practise out of this place, especially when the necessitie of time doth so require it. For it is a newe spurte, as we haue saide. As now a dayes when we see the rage of the Infidels & enemies of the Gospell thus sette on fire, shold not we on our parts, be moued with pitie and compassion

sion

sion at the least on them whiche are driuen out of their countries, and tossed vp and downe, should we not, I say, helpe them as much as we can? And if we doe it not, shall we not shewe that we are woorthie to be taken for none of Gods, and to be put out of the role of his childre? For (as we said before) they that know not themselves to be straungers, doe they not bannish themselves out of the kingdome of heauen? And especially they that crie out against strangers, yea and vse it as a word of reproche, they cannot shewe more plainly that they are not more worthie to be numbred among the children of God, nor to be receiued in his Church more then dogges and swine, & that they are excommunicate and castawayes, although man do not condemne them: we neede no more but the witnesse of their owne mouthes, when they take this as a worde of a reproche, that he is a straunger, and hath forsaken his countrie to serue God, or was driuen out by tyrannie and crueltie of the wicked: suche an one shall be his owne Iudge, it is as much as if he protested that he hath no parte in the kingdome of heauen, that he is not of y<sup>e</sup> Church, that he is not of the number of y<sup>e</sup> faithfull, that he is an excommunicate person, that he is a castaway, that he is a childe of the diuel, that he hath cut off himselfe from the company of the Christians, to be shorte, he is not wor-

sit

thie that to haue part in this name of faith. And this is it we haue to marke. True it is that the straungers also are to be warned for their parte, seeing that God commendeth them, that they abuse not that name, and that priuilege. For if a man haue gotten a priuilege of a Prince, and doth abuse it, so that vnder the colour of that benefite and honour the Prince hath done him, he committe any wicked act, shall he not be doubly punished? Yes no doubt. Wel then let them whome God hath commended take heede, that seeing he hath such a care ouer the, they be circumspect, and vse that his goodnesse so, that he may be honored. And this is well worthie to be noted, and now a dayes especially. For we shall see a great number that will say, they are driuen out of their countrie for the worde of God, and yet notwithstanding shewe by their doings, that this name is falsely giue them. I speake not yet of these deceivers which vse suche lyes, but there are a great sorte whiche in deede haue ben bannished by tyrants and enemies of the religion. Are they come to the Church of God? How do they behaue themselves there? It were better that they had persecuted the faithfull, then to haue suffered reproche or trouble for the word of God, seeing they come hither to defile & pollute the Church with their wicked and dissolute life: it were better if they had beene plunged

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in



in the greatest darkenesse of Pa-  
pistrie, then to come hither, to  
cause all the world to speake euill  
of vs. There are, I say, a great ma-  
ny such: and I would to God ex-  
amples were not so common as  
they are: but we see these vn-  
thrifites and naughtie packes whi-  
che lead a wicked life, and despise  
the worde of God, that giue oc-  
casio<sup>n</sup> to the Infidels to haue their  
mouthes open to blaspheme the  
pure doctrine. And yet come they  
hither? It is for the word of God.  
Nay it is for theft, for murder, and  
other wicked dealinges. But all is  
wel inough, so that they haue this  
goodly title of the word of God:  
light heades, vnthrifites, men for  
their deeds worthy to be hanged,  
Oh euerie thing is couered with  
this cloke: and thus is Gods name  
prophaned. And therefore must  
they y<sup>e</sup> will make such a protesta-  
tion, take heed they abuse not the  
benefite God doeth them. And  
this is one rule.

And yet let not them to whom  
the holie Ghost speaketh, be dri-  
pen from well doing. Truth it is y<sup>e</sup>  
the wickednes of these times co-  
straineth vs to vse great wisdom  
in this case: if we should beleue  
them that say, I am come for the  
worde of God, what a thing were  
it? What a mockerie were it?  
In what case were we? For we see  
jolly copanions that come euery  
day hither to beard vs. But how-  
soeuer the world go, let vs not be  
turned aside from doing well to  
them that are worthie, and let vs

not be as they are whiche swarue  
streight out of the way, whe<sup>n</sup> they  
see any stumbling block. See  
there is suche an one that made  
profession to be a Christian, and  
he hath done such a thing, he hath  
giuen an euill example. If we  
should stand to that, what case  
were we in. And therefore (as I  
saide) although there be a greate  
sort of knaues that deserue to be  
cast out, yet must we not therfore  
reiect them whiche are in deede  
Gods straungers, and are driuen  
out of their houses: let vs lend the<sup>m</sup>  
our handes to helpe them, as we  
would be holpen ourselues, and  
let vs receiue them, seeing that  
G O D of his infinite goodnesse  
promiseth vs to gather vs altoge-  
ther at the length into his hea-  
uently kingdome.

Nowe let vs fall downe before  
the face of our good G O D, ac-  
knowledging our faultes, and  
praying him that he would giue  
vs suche a feeling of the<sup>m</sup>, that we  
may desire nothing in all our mi-  
series, but to stie to him: and that  
our liues may be wholly agreable  
to his will. And if there be as yet  
faultes and weakenesse in vs, as it  
can not be, but there is much to  
be blamed in vs, that it would  
please him to beare with vs, vntil  
he haue taken away all the faults  
of our fleshe, wherevnto we are  
at this present subiect. And thus  
let vs all say. Almighty God our  
heauenly father, &c.

The

## The 23. Sermon vpon the thirde Chapter.

3 Not giuen to wine, no striker, nor conetous of vn honest gaine, but gentle, no quareller, nor conetous.

4 A good ouerser of his owne familie, hauing his children subiect with all reuerence.

5 For if any cannot rule his owne house, how shall he care for the Church of God?



After Saint Paul hath commaunded them whiche are to be chosen to be Shepherds in the church of God to be apt to teache, courteous towards them that are persecuted for the name of God, and to be of an honest conuersation, and skilfull, governing their houses well, he addeth that they must not be faultie in any of the vices which he nameth, as to be beastly, to be couetous. For these are things not to be suffered in a man that must teache others. For what will become of the doctrine, and how shall it be receiued, if y<sup>e</sup> preacher of it play the rutterkin, and be rather a souldier then a preacher. On the other side, it is impossible for a man to be couetous of gaine, and seeke to enrich himselfe, but he will corrupt the doctrine of God by fauour or flatterie. And therefore it is not without cause that Saint paule sheweth precisely that these faults may in no wise be suffered in any shepherds. And therefore he commaundeth that suche be chosen, as are loving, not quarellers, despisers of pride & riches of this world. And thus we see in fewe wordes, what

10 Saint Pauls meaning is. Now to go on with that which we began, let vs mark diligently that S. Paul giueth vs here a doctrine comon to vs all, and suche an one, as euerie one may applie vnto his owne vie. For why must not the ministers of y<sup>e</sup> word be couetous? Couetousnesse is alwayes Idolatrie, in whō soeuer it be found: so that 20 a man that giueth himself and his heart to the mucke of this world, will forget God, and haue suche a confidence in his monie, that he will make an idol of it, he will put his trust in it, and it shal be his onely refuge. Therefore we see that couetousnesse is not to be condemned in them onely whiche preach the word of God, but in al 30 the faithfull without exception.

Why then doeth S. Paule speake here onely of the ministers of the worde? Because they must shewe other men the way, and as the word of God condemneth couetousnes in all men, so they should by their good example withdraw other men fro it, that are giuen to it. What haue we to preach when 40 we go vp into y<sup>e</sup> pulpit, but y<sup>e</sup> euerman committe him selfe to Gods handes, and acknowledge him to be his nourcing father? And if we



put not our trust in God for the  
 maintenaunce of our life, what  
 shall we doe for euerlasting life?  
 How can we haue this assurance  
 to rest vpon, that he will not faile  
 to gather vs into his kingdome,  
 whe we cannot hope, that he ca-  
 reth for vs this day and to mor-  
 rowe? Therefore all they that will  
 serue God faithfully, must exhort  
 all the faithful to practise this les-  
 son, to pray to God, that he wold  
 giue them their daily bread. Whe  
 we speake so, we protest that we  
 holde our life at Gods hand, and  
 that it is from him, that we looke  
 to be fedde, and that his proui-  
 dence is our onely refuge: let vs  
 be wholly resolued of this point,  
 that he will alwayes haue a care  
 of vs, as a good father of his owne  
 children, We must also admonish  
 the riche, that they be not puffed  
 vp with pride, that their heartes  
 be not intangled in their goodes,  
 but be ready to leaue them when-  
 soeuer it shall please God, and be  
 poore in theselues, although God  
 giue them great aboundance. We  
 must also on the other side exhort  
 the poore, that they take their  
 conditiō patiently, knowing that  
 God giueth the what they neede,  
 he knoweth what is meete for  
 them, he knoweth what they are  
 able to beare. To be shorte, we  
 must condemne couetousnesse, &  
 labour as much as we cā to draw  
 both great and smal out of it. And  
 when we haue done so, we must  
 shewe them the way: & although  
 it can be no excuse for any man, if

he would vse this as a buckler,  
 that the minister hath not done  
 his dutie, and that we are all wor-  
 thy to be cōdemned before God.  
 yet must we giue a confirmation  
 of our doctrine, y when we come  
 hither, we be not as impudent &  
 shamelesse persons to make faire  
 exhortations, and afterward make  
 a mocke of them, and shewe by  
 our whole life, that we make but  
 a tale of all that we say. And this  
 is the cause why S. Paule doeth  
 here precisely condemne coue-  
 tousnesse in all the preachers of y  
 Gospell. Yet notwithstanding,  
 must euerie man haue an eye to  
 himselfe, and as the doctrine is di-  
 rected to al, so must both great &  
 small practise it, although they be  
 priuate men. Moreouer, when we  
 haue learned to condemne coue-  
 tousnesse, & shunne it as a deadly  
 plague, let the ministers of the  
 word of God haue an eye to the-  
 selues more narrowly. And why  
 so? For the case standeth not with  
 them as with a priuate man, if he  
 be blemished with couetousnes,  
 that he haue neither reason nor  
 wisdom in him, he doth but con-  
 demne himselfe: but a minister  
 marreth the word of God, for we  
 see that they whiche hunt after  
 their owne profite, doe nothing  
 else but disguise y word of God,  
 and darken it so, that it is no more  
 a trueth. Therefore seeing a man  
 cānot be couetous, but he wil fal-  
 sifie the doctrine of God, if he be  
 in the ministerie, we must be so  
 much the more circumspect, y we  
 be

be not blemished with such a mischief, which might be a canker and deadly plague in the whole Church of God. For what is the doctrine which we heare? It is (as we said in the morning) the nourishment of soules. Then, if the matter stand so, y we cannot mixe couetousnesse with it, but we doe as it were poyson the doctrine, it is as much as if a man should put a peece of poyson, in the bread or wine, whiche we eate or drinke.

And therefore we are guiltie as murderers before God, because we falsifie y doctrine, we are poisoners of soules, in steede of nourishing them as good shepherds. Seeing it is so, let them that are called to preach y word of God, haue a good eye to themselves, & marke this lesson that is taught vs here, that is to say, to despise money. For vntill we come thither, it is impossible for vs to serue God, or keepe our selues in an vpright purenesse, but we shall marre and maske all. And this is one lesson. And let vs mark by this that Saint Paul sheweth vs here, what couetousnes is. After that he hath forbidden the ministers of the worde of God to be couetous, or desirous of vnhoneft gaine, he war-  
 30 them to despise monie: for in deed the word in the tongue. S. Paule spake in, signifieth as much as desire of riches. Now this is not more then needs: it is not the expounding of a word only, but it is  
 40 a good substantiall doctrine. And why so? It will be to no purpose for

a man to preach to vs against couetousnes, vntill we know what harme and sinne it is, that we may beware of it. If there be a sinne which I know not, I shall quickly cast my selfe into it, and the diuel wil come and lay hold on me, before I haue thought of it. And therefore we must learne to know  
 10 sinnes. Euerie man will easily say, that couetousnesse is a wicked & detestable thing, but yet all men giue them selues to it as poore brute beastes, euerie man snarcth himselfe with it. And why so? Because we knowe not, (as I saide) what we speake off. And therefore let vs marke wel, that if we haue not learned to despise monie, that  
 20 is to say, to detest it and abhorre it, because it maketh vs dullardes, we shall neuer flie couetousnesse. This is one rule. And how will it be possible (wil one say) for a man not to desire monie? When we desire God to giue vs our daily bread, we protest already that we are content he nourishe vs for the present day: so then a man can not  
 30 vse this kinde of prayer, but he must haue already forsaken y desire of golde and siluer, to say, I looke to be nourished at Gods handes, I waite for interteinment of him, as he hath already caused me to feele his goodnesse. Therefore I must not so giue mine hart to golde and siluer, that I forgette God: and if we practise this, we  
 40 shal not thinke it a strange thing, to be without this burning couetousnesse, which is as an hot fire



Furnace sette on fire within vs: as we see how all that desire to be riche, are their owne buchers, and this is the first payment they receive.

So then, to shewe that this desire to be riche cannot be in a man, but he must become blinde, and cast himselfe headlong into false and wicked fantasies, and muche sinne, Saint Paule speaketh here precisely of vn honest and shamefull gaine. For it is vnprofitable for him that desireth to haue it, & is so determined, but he must be as a frantike man, vtterly blinde, and voide of all reason and equitie. He cannot haue any such consideration as this in him: This is vnlawfull for me: I may not doe it, but he will cast him selfe at fixe and seuen as a wilde beast. So then, seeing we see the poore creatures of God ledde through couetousnesse into so great destruction, let euerie one of vs be verie watchfull, and learne we to fight against our desires. If we see them bend to couetousnesse, let vs learne to cutte them off, and let vs haue contented mindes, whiche is the onely way to be riche, as the *common* ~~common~~ proverbe goeth. But this contented minde cannot be, saue in them onely, that can rest them selues wholly vpon God: as the Apostle also, when he hath shewed in the Epistle to the Hebrewes, that the faithfull must be withdrawn from, and voide of al

that they may knowe, that their sufficiencie lyeth in God, and that he will not forsake them. Whereby he giueth vs to vnderstande, that so long as lacke of faith ruleth in vs, we cannot but burne with couetousnesse. For what is the cause y men desire to become high, but because they know not that it is Gods office to giue them what they want? For if we once know, and are wel perswaded that God hath care of vs, and will not suffer vs to want any thing, it is certeine that this fire will be put out, or so rebated that we shall burne no more as we were wont to do. From hence then it is that this contentment proceedeth, whiche is able to correct this rage of couetousnesse that is in vs, to wit, when we haue once learned, that our Lord hath a care to feede vs, and to provide vs such thinges as are necessarie for vs. Yea and this sheweth vs, in what hatred we ought to haue couetousnesse. For a man cannot desire to enrich him selfe, but he must renounce God: for if we giue God the souerainty which he hath ouer vs, it is certeine that we will rest our selues vpon him. For if we be so tossed vp and downe with vnquietnesse, that we thinke we are vtterly vndone, if we haue not wherewithall, it is a token that GOD is out of credite & authoritie with vs. And therefore also S. Paule giueth couetousnes this name, to cal it idolatry, for we see they are thinges that cannot be seuered. When men put

put their trust in the goods of this world, (whiche notwithstanding are corruptible and fraile) they make them their idols, and giue themselves so much to them, that they make account of God no more: and shew their want of faith hereby, for so much as al the promises of God cannot assure them, but suffer them selues rather to be carried away by Sathan, because they rest themselves wholly vpon these things that passe away, and by this means cast themselves farre from God, who was ready to receiue them to him. There are other faultes whiche S. Paule re-  
proueth, whiche are also to be marked. He saith that a sheepe-  
heard must not be *A drunkard.* 20  
Trueth it is that the word whiche S. Paule vseth, signifieth properly one that passeth measure in wine: but it importeth also this faulte, which is in drunkards: for they are raging and hornemad, there is no humanitie in them. And therefore he setteth this worde, *Gentle*, against it: when he addeth a cor-  
rection of this fault: he setteth 30  
this against it, I say, that a Bishop must be gentle, and must not be contentious or quarrellous. And sheweth better what he meaneth by adding that a sheepeherd must be no striker, but peaceable and shunne all debate and contenti-  
on. And this is Saint Pauls mean-  
ing in few words. Now we haue to marke that he spake before of  
sobrietie: and was not content to  
say, that he that preacheth the

worde of God must beware of  
drunkennes, but addeth precisely,  
that he must be sober. What is it, if  
a man keepe him selfe onely from  
being so drunken, that he can nei-  
ther go nor speake? It is a great  
matter? The drunkardes them-  
selues can somewhat beware of it.  
But S. Paule will haue the mini-  
sters of the worde of God, to be  
more sober then so, he will haue  
them to refraine themselves, and  
not take in their cuppes, to make  
their bellies Hoggesheades or  
runnes of wine, he wil haue them  
moderate and to keepe measure.  
But now he speaketh of an other  
kinde of drunkennes. For we see  
a great number of grosse & beast-  
ly men, that runne to it like filthie  
swine, as wel before breakefast, as  
after supper. And because this is  
com to drunkards, men sometime  
by a similitude call them that are  
harebrained and bladders full of  
winde, and such as haue no good  
nature nor friendship in them,  
drunkardes. So then, we see in  
few wordes, that S. Pauls mean-  
ing here was to commaunde the  
ministers of the worde of God, to  
endeuour the selues to be peace-  
able, and to flie all contention &  
strife, and likewise them that  
choise them, to take heede what  
manner of men they be, that they  
put into their office, that they be  
not rash and hastie harebrains, to  
be in a chafe and rage without  
cause, but that they bee softe,  
and peaceable, gentle to beare  
with the weake: yea, and to



pacifie them whiche are too farre out of square, and too hot, for this is their duetie whiche are made Sheepeheardees in the Church. And how can they helpe other, vnlesse they keepe them selues, first of all from suche diseases? But yet let vs marke, that that whiche Saint Paule requireth here in them that must giue example to the flock, is common to all the children of God. And if we will that the God of peace rule and reigne amongst vs, must we not be peaceable? If we wil be known to be his children, must we not forget all debate and contention? Who is the prince of strife, but the Diuel? Therefore when we be together by the eares like dogs and cattes, & there is nothing amongst vs but trouble and strife, it is certeine that y<sup>e</sup> Diuel ruleth there and God is viterly banished. And therefore let vs marke that it was not S. Paules mind in this place to set down a speciall vertue belonging onely to a few men, but to shew that all the children of God must be peaceable and modest, 30 and as much as lyeth in the, seeke peace, and nourish brotherly loue among Christians. Yet because we must shewe the way, we must bannish debates and contentions so muche the more, and see they haue no place amongst vs. And therefore it is said in an other place, that it is not seemely nor comely for the Seruant of God, to be like a souldiour, & to quarrel & make debate without cause but must

on the contrarie side be gentle, and beare muche. For otherwise it is vnpossible but we shalbe raging and storme. And why so? How many occasions are there to bring vs out of tune? For if the Diuell go about to kindle strife & debate in all places, out of doubt he will begin with the ministers of the worde, he will do there the best he can: & againe, there must needes many thinges passe their hands, which may torment them: and they shall not onely feele themselues burdened, but it will make them almost at their wittes endes, vnlesse God vphold them. For they shall see some vnkindnesse in some, rebellion in other, malice, deceit, guile, and dissembling in euerie corner. And therefore it is not without cause that Paule correcteth this faulte in all the faithfull, and sheweth that it were worst of all in the ministers of the word of God, because they must be amiable, and beare with men: for if they departe not from parte of this extreame rigour, it is certeine that they will passe measure, and alwayes find something to stirre. Goe to then, will we be modest and sober? Let vs learne first of all to beare with some faultes, and not take thinges at the worst. But this vertue is so muche the harder, that men giue themselues alwayes to the extremities.

There are some that will not only passe measure in choller, but will behaue theselues as souldiers, there

there shall be nothing but skirmishing with the, we shall heare nothing but strife & quarrelling, and this is extremitie blame wor-  
thie, and wheresoeuer wee see it it is to be condemned. But there is an other extremitie which com-  
meth neere to vertue, & it is when a man is giuen to bee too gentle  
passing measure, nor will not make 10 priuate quarels, but will hate it, and yet notwithstanding, is too hote and chafing, so that a man cannot tel where to take him. This is a naughtie extremitie, and yet it proceedeth from a good roote. When a man is thus out of mea-  
sure, it is true that hee is moued with a good zeale, but there is not suche moderation and mo-  
destie as were meete, and there- 20 fore that fault is alwayes to be condemned.

There is an other extremitie: while many condemne this ear-  
nestnesse, they suffer matters to passe, they care not whether they reprove faul-  
tes or not, and threaten the contemners of God or not: to bee shorte there is no-  
thing but a coldnesse in them, and yet they will excuse the selues &  
say, Howe nowe? It is not saide 30 that the seruau-nt of God must be patient? Trueth it is that we must beare with many faul-  
tes, we must be vpright, and not soun-  
de out matters of most rigorous sorte: &  
yet notwithstanding it is not to say, that wee must be negligent 40 and carelesse and haue no regard of Gods honoure. For if we see

that God is offended, that there is an offence in the Church, that sinnes beginne to ouerflowe, so that y flock is infected with cor-  
ruption and stinche, must wee, I pray you, haue sugred tongues to say, beware, take heede, softe a little. There must be no such deal-  
ling. And if there be such negli-  
gence in vs, shall not the di-  
uell in the meane while bring in a flood and destroye all? And therefore let vs marke that many men, notwithstanding they bee led with a good zeale, yet leaue they not to passe measure, & ther-  
fore are worthie to be condem-  
ned. But the other are worse. For vnder a colour of being gentle, they mocke God, and cause his  
trueth to be had in dision, & sin to haue such sway, and Sathan to rule and God to be in contempt.  
And therefore seeing we see ma-  
ny suche, let vs pray to God to giue them wisdom which haue the charge of teaching, that they may behaue themselues moderat-  
ly, and beware they swarue not  
either to the right hand or to the 30 left, and haue such a zeale, that they passe measure in no wise in their office, what gainsaying soeuer there be. And moreouer, that they keepe themselues more wa-  
rely from all kinde of flatterie: al-  
though me make a shew of friend-  
ship, of meekenes, & patience. For it were better to vse extreme ri-  
gour then to flatter them that do  
amisse and foster the in their de-  
struction. Nay although a man  
S.v. be



be of his owne nature gentle, and courteous, yet if necessitie so requireth, he will not sticke to vse some signe of rigour & violence. Wherefore? Euen a natural father, although it greue him to giue his child a filloppe, yet he will not sticke to speake bitter words to him, which shal make him wepe, and will make a shew that he will 10 disherite him, and banish him out of his house, yea he shall bee constrained often times to yerke him, and when he doeth so, the stripes greue him as much, as they doe the child. Now, shal a mā for this bee called a rough and vnkind father? No, no, but he seeketh to saue his child? And therefore although a mā be curteous & gentle, and beareth with the weake, yet he will not sticke to reprove sin, sharply and to the quicke. And yet we must always beware, if we doe vse sharpenesse and severity, y<sup>e</sup> we may not be thought to haue poysoned harts as though we had cast off all affection of bearing with the weake and such as make a scape, although they 30 seeme for a time to be woorthie to be condemned. Now when S. Paul hath thus precisely required these vertues in the ministers, hee addeth. *They must gouerne their owne houses wel, and haue their children subiect with all reuerence.* Because we haue spoken of this already, we need not now to stand vpon it, it shall bee sufficient to beare away in fewe wordes, that 40 that we spake before, to wit, that

a man may in no wise be enterseined to gouerne the flock of God, vnlesse hee can behaue him selfe constantly in his owne person. Trueth it is, that S. Paul thinketh not this inough, but he addeth also, *his familie.* Wherefore? The familie of a belceuer must bee as it were a little church. The heathē y<sup>e</sup> knew not what a church ment, 10 said that there is no house, whiche is not as it wer an image & figure of some publike gouernmēt. Empires are great, so are kingdomes, and other common weales. Yet ought a poore man liuing with his wife and children, and seruantes to be as a publike gouernor in his house. But Christians must go 20 further, euerie maister of an house hath to knowe, that God hath set him in that place to knowe how to gouerne both wife & childre, and seruantes: so that God may be honoured amongst them, & all of them do him homage. And if a man can gouerne his owne house well, it is a good triall of him. Not that it is sufficient, for it may bee 30 that a man is able to gouerne his owne familie and keepe it in order, and yet is not meete for so weightie a charge as the gouernance of a whole people is: but yet it is a good token when men behaue themselves so quietly in their owne houses, and can rule it so well, that they liue honestly, and be not euill reported of. And this is Saint Pauls meaning. And againe, he speaketh also of children, as he will afterwarde speake 40 of

of wiues, but nowe he toucheth but the children. And why so? For he that will doe his duetie well being a Shepheard of a congregation, must be as it were a father of all the faithfull. Nowe if a man can not gouerne two or three children whiche are in his house, yea when they are his owne children, yet can not keepe them in subiection, but shall haue them deafe to whatsoeuer he saith, how can hee gouerne them that are far off, and bee as it were men vnknownen to him, yea and such as will thinke themselues farre wiser then hee is, and thinke they haue no neede to bee taught. How can hee keepe men in awe, when his owne wife will not bee subiecte to him? And therefore let vs not thinke it a straunge matter if it bee requisite in all Shepherdes, that they bee well able ruling householders, & know what it is to gouerne children well.

And he speaketh precisely of *Gravities*, that is to say, that Ministers children must not be dissolute: he requireth this especially, and that they behaue themselves obediently and quietly. For if men see ministers children haunTERS of tauernes, walkers of streets, ryotous, players, pecuishi whorehunters, will not other, I pray you, with as litle cost bee as badde as they? when a preacher shall goe vp into the Pulpet, and crie out against wicked liuing, and

say, the youth are past all shame, there is no modestie in them, if his owne children behaue themselves worse then other, or at the least be as badde as the best, doe they not mocke God, and his doctrine? yet it is not inoughe to condemne the children, but we must condemne the fathers also, when they suffer their children to doe worse then all other.

So then, when soeuer the preachers must goe vppe into the Pulpet, and be at home in their owne houses, let them marke wel and consider this: well, I goe to shewe other men the way, GOD doeth mee this honour, and is so gracions to mee, that I beare his words, which is the thing wherevnto wee must bee all subiecte, nowe must I beginne with mine owne selfe, For if I will leade other to saluation, and be out of y way my selfe, what will become of mee? Moreouer if I would shewe men and women, howe they should gouerne themselves, If I would reprove their faults, if mine house bee so farre out of square that men may mocke at it, what case am I in?

Againe, I haue children also to rule: for both greate and small, as well the one as the other must bee taught by the doctrine whiche I beare. Nowe if my children bee dissolute, what will the worlde say? This is it wee haue to beare away firste of all.

Now



Nowe let euery one of vs applie this doctrine to his owne vse. For why doeth Sainte Paul take order that the ministers shoulde haue their children well ordered in good discipline & honest life, but onely bycause they may teache other also as well as their children? Therefore what soeuer he be that will be taken to be a beleeuer, and of Gods flocke, when he shall come to a sermon, and shal heare y Preacher speake, whether it bee in his house or in the Pulpite, let him thinke thus: our Lorde will that I heare this man, as my father, and receiue doctrine and counsell, and warning at his handes. If we will be taken to be Gods children, we must doe thus. For they that will say, Oh, I haue nothing to doe with you, are you my prince to rule mee? They shewe plainly y they are worse then heathens: at the least, they know neither what religion nor faith meaneth. For our Lorde will not gouerne vs by other means the he hath appointed, that is to say, that they that preache vs his worde, should be to vs as seconde fathers vnder him.

Therefore hee that can not abide to be taught by his Shepherde, and receiue him as his father, doeth as much as lyeth in him, renounce God, and shewe that there is no sparke of a Christian in him. This is it that S. Paul minded to shewe vs here, yea & and we must yet applie this doc-

trine to an other vse, for when S. Paule saith, that he y can not gouerne his owne boule, can not see to y Church of God, he sheweth vs, y if we know not wel how to rule our selues amongst our selues hardely can wee reforme other. And this lesson is verie profitable for vs nowe a dayes: For our Lord hath called vs to the knowledge of his worde not onely to the ende wee shoulde walke rightly amongst our selues, and euery man behaue him selfe so y he may edifie his neighbours, but we must be as lampes to giue light a farre off. For we see howe the miserable worlde is in these dayes, plunged in this horrible darkenesse of Papistrie, we profess that wee haue the Gospell, and that wee are instructed in the doctrine of our saluation: but howe shall wee edifie other, when we can not gouerne our selues? We are as cattes & dogs, and will wee teache the Papistes what it is to loue brotherly? wee are full of deceipte and malice, and will wee say that men muste vse faithfull and vpriight dealing? There is neither right nor equitie amongst vs, and shall wee say other men ought to abstaine fro all iniurie, from crueltie, from extortion, and what reason is it? Wee woulde haue men learne chastitie by vs, and yet whoredome ruleth amongst vs, there is nothing but filthinesse & stinck amongst vs.

So then we see that Saint Paul did

did in such sorte directe his talke to them that ought to chhoise and appointe ministers in the church of God, and to them also that are called to this office, that hee taught every one of vs in general what we must do. And therefore let all y<sup>e</sup> faithfull for their part learne to gouerne them selues in such sorte at home in their houses, that God may be honored and serued of all, with one common consent: but especially let vs, vs I say to whome GOD hath giuen this charge to gouerne his house, see for our parte that wee haue a fatherly affection and care towards all men whome God hath committed to our charge. If a man haue children, let him think thus with himselfe, God teacheth me here in mine house what a manner of man I must be towards his whole Church. And let them that haue none, knowe what nature teacheth them, that euen as a father is giuen to loue his children so must they haue a loue and care to gouerne and guide them in the way of saluation, whome God hath committed to their charge. And this is it, wee haue to marke. And moreouer, y<sup>e</sup> we learne to gouerne our selues in such sort amongst our selues, that wee may giue an example to other, so draw the to vs: euen to them I meane, which are ignorant, and are at this day, enemies of the word of God. For if we haue not such a gouernement and discipline amongst our selues, that the ig-

norant may knowe that wee are reformed, it is certaine that they shal haue good occasiō to mocke at vs, if we would correct them for their faultes.

And thus must euerie man learne for himselfe, and then next of all see to his house, and lastly, that wee learne altogether to serue God with one accorde, that there be neither murmuring, nor rebellion in vs, that wee bee as it were members of one body, that God may acknowledge vs and take vs for his children, when every one of vs for his own part endeouour him selfe to serue him, and to drawe them which were a farre off, to the selfe same obedience with them. And therefore let vs profit herein more & more, vntill we bee all of vs gathered to our God, and come to the end, where vnto hee called vs.

Nowe let vs fall downe before the face of our good GOD, acknowledging our faultes, and praying him, to giue vs such a feeling of the, that we may learne to humble our selues: & we being ashamed of our sins, that yet we cease not to rurne to him. That it would please him also to beare with vs in our infirmities, and yet so discerne them that we may come and seeke him as our good Physician, and when he hath drawen vs vnto him selfe, wee may desire nothing else, but to bee agreeable to his wil, y<sup>e</sup> there may appere nothing in our life, &c.

The



## The 24. Sermon vpon the third Chapter.

4 He must not be a young scholer, least he being puffed vp with pride, fall into the condemnation of the diuell.

7 He must also be well reported off, each of them that are without, least he fall into rebuke and into the finnes of the diuell.



Owe that S. Paule hath shewed what manner of men the Ministers ought to be, to shut vp his matter he addeth. That they must not be yonug scholers. Bicause for the most parte there is some spice of pride ioyned withall. For when a man beginneth to haue some taste and smakering in any matter whatfoeuer, he thinketh himselfe a greate doctour. And y<sup>e</sup> ambition causeth the man to fall into the condemnation of the Satban. And therefore Sainte Paule willeth that they whome men choose to bee Sheperdes of the Church be olde scholers, and such as haue learned to serue God a long while, that they be as it were crushed in the braines, that their mindes be well settled, to the ende there be none of this foolishhe pride and arrogancie in them, whiche vseth to bee in suche as are not yet practised. To be shorte, he saith: That they which are chosen to be ministers, must be well reported off euē of the vnbeleeuers. That is to say, y<sup>e</sup> the verie enemies of the religion, may finde no faulre with them to the end that the name of our lord

Iesus Christ may not be blasphemed, and the world may not say, that the assembly of the Christians is a verie sillie companie, for so muche as they that haue charges to gouerne amongst them, are infamous, and there are faults and finnes amongst them worthis reproch. And therefore to the end that the religion of the Christians, shoulde not be set out to be mocked at, S. Paule willeth vs to choose suche men for Sheperdes, as against whom the verie infidels maye not bee able to snarle or say any thing: yea hee sheweth moreover, that there might an other inconuenience folowe of it, to witte, that being so fallen into reproch, they might be snared of Satban before they were aware. For when a man hath lost his good name, what commeth of it? He hardeneth himselfe in his impudencie, & voidnes of shame, inso much that he commeth to be ashamed of nothing, and then the diuell entreteth and taketh possession.

Truth it is, that y<sup>e</sup> word Diuel, may also be referred to men, for it signifieth a slanderer, & him that falsly backbiteth any man. But Sainte Paule speaketh here as wee may

may easily perceiue, of the diuel; and sheweth that they that are so blamed and euil reported of iustly, cannot choose but be subiecte to Sathans government, and that he is Lord & maister ouer them, because they haue faces of brasle, and are voyd of shame. And therefore God giueth vs in this place a couple of good and profitable lessons.

The one is this, that they which are to gouerne his Church, must not be yonglings, they must not be young prentises, but be of good and long experience, and already throughly framed to the seruice of God. Truth it is, that there are other reasons why this rule of S. Paule shoulde be kept: but it shall be sufficient for vs to marke that that is set down here, to wit, that a man can not serue the Church faithfully, vlesse he bee verie well provided and furnished for it, for it is a matter of long practise. I will not deny but God may fashion a man in three days, so y he shall be verie fit, & meete to practise y word of God: but while we haue to do our dutie, wee must not waye & looke that God worke miracles amongst vs, we must submit our selues to that which he hath commanded in his worde. If we will dispute what God is able to doe, and therevpon take matters in hand, what were that else but to shewe our rashnes and headinesse? And God will giue vs well to vnderstand, that he will not haue vs go

on in suche sorte. And therefore let vs haue good eye to that that G O D commaundeth vs, and let vs followe the rule, that he setteth vs, and then let vs loke that all shall goe well, if we obey him what so euer might present it selfe before vs, we must shutte our eyes against it, for we se what fine and quicke wittes men haue to inuente thinges to exempt the selues from the obedience of God. But we must not do so, For if we follow that that he hath appointed vs, let vs assure our selues y that God will bring all to good passe: And therefore wee muste beare this lesson well away, which is taught vs here: that is to say, when men will choose ministers they must not go hand ouer head to it, and take men that are not practised, and come but of late to the faith, for they know not yet what it is to beare the yoke.

And therefore a man muste be well fashioned and haue runne a good race a long while, that he bee not easily turned out of his way. For what a thing were it, when a man hath made a shewe, to be graue and modest, he shuld afterwarde disorder him selfe, and so shame them that choose him, before they had good prooffe of him? And that that Saint Paul speaketh of ministers, must also be obserued and practised in all them that are put in any public office: For that which he addeth may come to all, that is to say



say, that when men see themselves set vp on high, vnlesse God haue wel earned them, & vnlesse they haue learned to submit themselves wholly to him, they will straight wayes become foolishne, and proud, & forget themselves, and giue ouer themselves to all wickednesse: and I would to God we had not so many examples as we haue. But we se it before our eyes that is taught vs here by S. Paule, to wit, that a man that hath not as yet bene well fashioned in the obedience of God, if hee bee once set vpp a loft, he knoweth himself no more, but is as a drunken man, so that a very small trifle will easily drawe him into a thousand foolish fantasies. And in the end that will come to passe y<sup>e</sup> Saint Paule speaketh off, that is so say, that this swelling and prid whiche he speaketh of shall cause an horrible fall: For God cannot abide that men shoulde so spread out their winges: We know that he is an enimie to all proud men, it is his office to cast downe the high lokes of the arrogant: and when we do presume of our own vertue, and wil be more then becometh vs, hee will resist vs, and will dashe and iustle vs, and wee shall feele suche an hardenesse in him, that it will be more then we shall be able to abide: And thus we must applie this doctrine to al the that haue any publike charge, as also we haue it sette downe in many places of y<sup>e</sup> holy scripture. And therefore they that are sette

in any honourable estate, must be modest, and such as haue learned to serue God a good while since, and be as it were stricken dead in themselves, and haue setled and aduised harts and minds. And indeed if men would take heede to themselves, they should haue no occasion to make themselves proude, when it pleaseth God to honour them: By what? Wee see what mens natures are, and howe fewe there are that can keepe themselves vnder, vnlesse God haue wrought mightely in them, & hath framed them to modestie. The higher a man is aduanced in dignitie, the neerer he cometh to God, and therefore he ought to be instructed to humbled himselfe, for what better and cheefest instruction can we haue to caste downe our eyes, that we be not puffed vp with pride, and thinke thus and thus of our selves, then to cast our eyes vppon God? For this is a looking glasse whiche sheweth vs that there is nothing, but miserie in vs. And therefore, men ought to humble themselves, because they are liue vp on high. & know by this maiestie of God, y<sup>e</sup> they are nothing in themselves & haue nothing to brage off. But we see the cleane contrarie, as I saide: and therefore this fault will bee lesse able to be excused, if there be suche an vnthankfulness in vs to blinde vs. And therefore let vs marke this, that a man shall neuer be fit to haue any publike charge what

so

so euer, nor to gouerne, vnlesse  
 hee haue learned to walke in all  
 modestie, and not to be puffed vp  
 with pride: for as soone as a man  
 is set vp aloft, hee becommeth as  
 an image, hee worshippeth him  
 selfe, and can not tell whether he  
 bee a man or no. Thus it fareth  
 with them that presume of the  
 honour that God doth them, whē 10  
 they are thus set vp aloft: but it  
 is chieflie to be marked in the Mi-  
 nisters of the Church, that haue  
 charge to preach the doctrine of  
 saluation. For what doe wee  
 preach else, but that all glorie of  
 man must be beaten downe, and  
 God only be exalted amongst vs?  
 For if men challenge vnto them  
 selus but only one drop of praise, 20  
 GOD is (as it were) darkened, and  
 troden vnder foote: And there-  
 fore the cheefest pointe of the  
 Gospel is, to teach men, that they  
 haue nothing wherefore to set vp  
 their bristles, to the end that all  
 our mouths may be stopped, and  
 we may seeke all our blessednesse  
 and happinesse in GOD. And see-  
 ing we must stand vpon this, is it 30  
 not expedient and meet for vs to  
 giue an example of modestie and  
 humblenesse? For what a thing  
 were it, if a man should come vn-  
 to vs, and teach vs that wee must  
 walke in the feare of GOD, and  
 consider and learne our miserie  
 we are in, and presume of nothing  
 that wee haue, and in the meane  
 season, we should see him go like 40  
 a Peacocks, vaunting and brag-  
 ging him selfe? Therefore let vs

remember this lesson well, that it  
 is one of the greatest vertues that  
 can be in the which haue charge  
 to gouerne the Church, and to  
 preach the worde of God, that  
 they beware they be not proude,  
 and carried away with foolish ar-  
 rogancie. Moreouer, let vs weigh  
 well that that Saint Paule saith,  
 touching the condemnation of y  
 diuell: for he sheweth vs that the  
 diuell came to fall by that means,  
 that he knew not the honour that  
 God did him, and would exalt  
 him selfe too high. And this pride  
 was also the destruction of man-  
 kinde: this is the sinne that hath  
 condemned vs all. And therefore  
 it behoueth vs to marke this whi-  
 che S. Paule setteth downe here,  
 so much the more diligently: for  
 the question is not of any light  
 fall, but it is a deadly breaknecke,  
 and such an one as can neuer bee  
 recovered againe, when wee fall  
 into the condemnation of the di-  
 uell. And therefore let vs learne  
 to keepe our selues from pride,  
 seeing we shall be the diuels cō-  
 30 pations, if this sinne reigne in vs:  
 for we cā not come nigh to God,  
 nor bee partakers of the inheri-  
 taunce of saluation, but by hum-  
 blenesse. Howe come we to this  
 benefite, to be taken of God for  
 his children and heires? Is it not  
 by knowing that there is nothing  
 in vs but corruption and sinne,  
 that we are vtterly cast away and  
 without all hope, and by com-  
 40 ming to Christe, to the end wee  
 may obtaine mercy through his



means? Seeing then it is humbleness that bringeth vs to God, & causeth vs to finde fauour with our Lorde Iesus Christe, to the end hee may receiue vs, and present vs to God his father: let vs conclude on the contrarie side, that pride coupleth vs with Satan, and causeth vs to be shut out of the kingdome of GOD, when wee are carried away with this sinne. And therefore let them that are in any honourable estate, and to whome God hath giuen of his graces to set them in authoritie, looke well to them selues, and be very watchfull that this condemnation of the diuell take them not at vnwares: and let them that are of base estate, and despised in the iudgement of the world, knowe, that they haue so much the lesse occasion to be proud. And so let both great and small learne to humble them selues, and holde backe them selues in such sorte, that God may haue the preheminence aboue all, and no man desire to be exalted aboue measure, let it content vs that God calleth vs to him selfe, to the end that we may haue whereon to boast our selues in him alone. And in the meane while, let vs presume nothing of our selues, as also there is no cause: for that which god hath put in vs, should not puffe vs yp, but rather make vs feeble howe much we are bound to him, and thereby knowe, that there is no question but to esteeme our selues as nothing, to the end, that

whē we haue giuen him the glory which he deserueth, he may in like sort be our glory, & our sanctification, as he him self speaketh. Now as for that that S. Paul saith, that the ministers must be wel reported of, euen of the vnbelieuers, it is not as though wee must needs be commended of the wicked, as there be some that desire to be esteemed of the wicked: for that can not be, vnlesse we cōsent to their wickednesse. And I pray you, what a foolish desire were this that we should couet to be loued of them which despise God, and tread Iesus Christ our maister vnder their secte? We haue to wish rather, that the wicked shuld cast vs off, and make laughing stockes of vs, seeing we can not bring the to this reason, to giue God y honour which he ought to haue, & submit them selues to his worde with all reuerence. But albeit we must not seke to haue the wicked to loue vs, yet must their mouthes be stopped, y if they wold speake euill of vs, they may bee put to shame in their owne vnthriftiness. And this is S. Pauls meaning: not that the vnbelieuers should praise them, whom they know to be Gods seruants, and willingly cōmend their vertues, but y they shuld haue no occasion to bite at them. True it is, y we cannot let y enemies of God, to blame vs & speake euill of vs: but yet notwithstanding, we must be void of crime that the wicked may not lay this mote and blot against the Church of

of GOD, to say that they which haue charge to gouerne it and guide it, be vile and wicked men, men verie euill spoken off, and of a naughtie life. This is S. Pauls meaning in fewe words. So then, we see that here that is shewed in other places: to wit, that we must see as much as lieth in vs, y God be not blasphemed, and that the wicked haue no occasiō to mock the Gospel, and the order that we haue in the Church, for if through our vncircumspectnes, we cause God to be euill spoken of, shall it be pardoned? Knowe we therefore, that the Church must be ruled in such sort, that we must alwayes haue respect to them, whiche lye in wayte for vs, and seeke nothing else, but to speake euil of y name of our Lord Iesus Christ, & of the religion which we professe, that as much as lyeth in vs, wee let them that they may not speake euil: and if they doe, that it be falsly, and that they may bee reprobued in their impudencie. This is it y S. Paul meant to teach vs. Let vs marke moreouer, that they which fal into rebuke, are in the end possessed of Sathan, so y they harden them selues to all wickednesse, and are so gouerned by the diuell, that there is no way nor help afterward to bring them to the right way: and this is a thing wee see too too much. If a man haue yet thus much stay with him selfe, that hee is thought to haue a good conscience, and that there are some marks of the feare

of God in him, and be commended for his honestie, this will bee something to holde him backe, for GOD so blesteth his graces and worketh with them, that hee maketh them so many bridles for vs. But on the contrarie side, when a man passeth all measure, and is (as it were) desperat, so that euerie man abhorreth him, and al the world seeth that hee is starke naught, then hee hardeneth him selfe, and becommeth past all shame, there can nothing withhold him, but the diuell hath full possession of him. And though Saint Paule speake here of the Ministers of the worde of God, yet haue all men not one except, to gather out hence a good lesson and verie profitable, to wit, that we take heede we walke so, that wee bee not euill spoken of, that our life bee not such a stumbling block, that men point at vs with their fingers, and wee bee as harlots: otherwise wee shall in the end receiue this wages which is here spoken of. And I would to God we had no examples before our eyes, especially in them that are of our calling, and haue the charge & office to preache the worde of God. But if we walk not as it becommeth vs, we shall bee as looking glasses for men to behold the vengeance of God in. Therefore if a Minister disorder him selfe, whereas hee ought to take paines that his life might edifie all men, if hee bee an impudent person, and full to



dronkenesse, or other dissolute-  
 nesse, or to whoredome, or to this  
 or that, what shal become of him?  
 As God hath set vs on high, so be  
 seene a far off, he shal be marked,  
 he shal be made a mocking stock,  
 & a bytalk in euery mans mouth,  
 and very little children shall haue  
 him in derisio. Then when a mini-  
 ster seeth y his wicked life hath so  
 besmeered him, and made him  
 as blacke as a coale, hee har-  
 deneth him self, and the diuell ta-  
 keth possession of him, and hee  
 becommeth worse then al other.  
 Yet let vs marke that euerie one  
 in his degree, must beware he fall  
 not into such a breaknecke: for  
 wee see other also which are not  
 Ministers and shepherdes, when  
 they become vnthrifs, if they see  
 that no man can brooke them,  
 they passe no more any whit for  
 any thing, they bee ashamed no  
 more. If a man haue any honestie  
 in him, and bee thought to feare  
 God, this wil be as good as a bri-  
 dle for him, (as I saide) he wil not  
 ouermuch ouerlash him selfe: and  
 againe, he wil easily be reclaimed,  
 if we see any fault in him, we shall  
 haue some accesse to him, to  
 warne him, he will not be out of  
 hope of correctio. But whē a mā  
 seeth he is vtterly cast off, then he  
 biteth on the bridle, and casteth  
 him selfe at fixe and seuen, and  
 crosseth vp and downe the field,  
 and there is no more honestie to  
 be found in him. Therefore let vs  
 feare that suche a vengeance of  
 God doe not fall vpon vs, and

when he calleth vs to him, & hath  
 bene so gracious to lay his yoke  
 vpon our neckes, let vs learne to  
 keepe our selues modest always,  
 and not to run at fixe and seuen.  
 And thus S. Paule by speaking of  
 the Ministers of the word of God  
 hath giuen a common and gene-  
 rall lesson for all Christians. And  
 hauing spoken of the Ministers,  
 he addeth that the Deacons also  
 must be graue & modest in their  
 life, verie sober, not babblers, al-  
 though he make mention of dou-  
 ble tounge: and againe, that they  
 must not be giuen to wine, nor to  
 vn honest gaine, and especially,  
 that they must haue the mysterie  
 of the faith in a good conscience,  
 and that thei must be proued, be-  
 fore they bee put into the office.  
 Saint Paule doth not speake here  
 of their household seruants which  
 haue to preach the word of God:  
 but bicause the question is tou-  
 ching the spirituall gouernement  
 which God hath established a-  
 mongest his, Saint Paule willeth  
 that they which are appointed,  
 as well to preach the Gospell, as  
 to see the poore, be of vnblame-  
 able life, and giue a good exam-  
 ple, to the end that the good may  
 be strengthened, and the wicked  
 put to shame, and there be no oc-  
 casion to contemne the religion  
 and the profession of Christe. The  
 worde, *Deacon*, importeth simply  
 that which we call Minister, but  
 it is certeine, that S. Paule taketh  
 it here for them, to whome this  
 name is properly giuen in the  
 holie

holie Scripture, as wee see in the first of the Actes, and also in other places. True it is, that generally all the offices of the Church are called Deaconships, that is to say, Ministeries or seruices: for the shepherdes are not appointed nor chosen to rule. Why then?

2. Cor. 4. 1.

For the seruice of the faithfull: as it is saide, Let a man so thinke of vs, as of the seruants of Iesus Christe, and also for the seruants of his people, and of his flocke. Therefore, who so euer will bee taken for a shepheard, hee must not take vpon him any Lordlinesse, but contrariwise, must giue himselfe to serue them for whom he is appointed: for in deede we cannot serue God, but by seruing his people. Therefore we are called Deacons in deede, but it is in a generall sense: but the Deacons are they which are appointed to haue the care of the poore, and to distribute the almes. And that Saint Paule taketh it in this sense, it appeareth by the order: for we haue seene that hee hath spoken of the publique gouernement of the Church: And bicause the Ministers are they to whome God hath appointed the leading of his people. Saint Paule set them in the first place: nowe hee addeth them, whiche followe them in a lower step, that is to say, the Deacons.

Yet although we will needes be taken for good Christians, reformed according to the order of the Gospell, we knowe not al-

most what a Deacon meaneth. We thinke it a foule shame when wee talke of the Papistes, to say that they are bastard Christians: and it is so in deede, for they haue nothing but a confusion amongst them, they are backsliders, and haue turned vpside downe all the policie that God had set amongst his: therefore wee may well cast it in the Papistes teeth: but yet it behoued vs for our part, to bee well ruled. For what shall it aduauntage vs to accuse them whome God will condemne, if wee bee guileie of the same condemnation that they are? Well then shall we shewe that there is a reformation amongst vs? We must beginne at the end, that is to say, there must bee Ministers to preach the doctrine of saluation purely: there must be Deacons to haue care of the poore. Truth it is that we haue some: but it is taken as a prophane office. Those that men call Bead maisters, and ouerseers of hospitalles, doe wee thinke that they haue an Ecclesiastical office? Nay, doe they them selues knowe it? For if they thought, See, God hath called vs to an office, and to an holy state, it is ioyned with the office of the Ministers and prechers, and those that haue charge to gouerne the Church of God: it is certein, that men would walke otherwise in it, then they do, with a great deal more reuerence then we see. But what? We will serue men for our liues, but we passe not for GOD.

T. iij.

Truth



Truth it is, that wee will pretend his name : but yet whether wee consider it, or consider it not, wee see the cleane contrarie. For when wee choose them, doe they that choose the, think vpon it? Do they thinke this, we haue to finde men which must gouerne the goodes of the poore, the almes that men offer nowe adayes are sacrifices to God, therefore they must bee distributed by suche as God accepteth for suche an office, and that the Deacons (are as it were) the hands of God, and are placed in an holie office. Do men know this? No no : there is great odds. And we may not maruell, if men haue as little regard to the Deacons, as they haue to the Elders and Ministers, whereof Sainte Paule will speake hereafter : for men goe to it hand ouer head. If wee talke of choosing of men to haue the rule and ouersight in the Church, that is to say, them of the Consistorie, how reuerently goe they to it, I pray you? Is there any talke of keeping honestie, or Gods order therein? Can we say, y they that are appointed thereto, are appointed in Gods name? We goe cleane contrarie to worke. Somtimes wee mocke GOD to his face, for we put in men vpon a whorrie, and such as haue nothing in them, to say that they bee able to execute such a charge, to the honour of GOD, and to the edifying of his Church. And therefore it is to bee lamented, to see the confusion that

is amongst vs, that a great number are so prophane, that is to say haue no reuerence to GOD, nor his worde, nor to the order of his Church, that they know not what they do, in so much that the Papi-stes (of whom we speake not so at pleasure) haue a great deale more honestie amongst them, then we haue : at the least, they haue this generall marke they shoote at, when there is any talk of the order of the Church : Oh, GOD must be aboue all. Truth it is, that this lasteth not : yet so it is, that they haue a witness in them selues against them selues : Oh, God must rule in the Church. But wee are come to this passe amongst vs, that there is no more talke either of God, or of y Church. And what? Men will beare the stroke for a while, but God will one day worke with great violence, and will maule them in the heads. Seeing wee will not with our good-wills knowe what this subiection meaneth that God commandeth vs, in being so wild, that wee cast off his yoke, hee will make a violent reformation amongst vs, after we haue a good while abused his name. But now must we diligently marke these textes, wherein is shewed vnto vs, what order God hath established in his Church, to the end we may be aduised to conforme our selues to it, as much as we may possibly: and if we come not wholly to this perfection, yet at the least, that we may be in the way, and haue some mark wherat  
to

to shoote, that wee may profite therein more and more. That we may doe so, knowe wee, that the Deacons, that is to say, the Beade maisters, and such as see to the poore, haue not onely an earthly office, but a spiritual charge, whith serueth the Church of God, and therefore that they must be nigh the Ministers of the word of God, and them that haue charge as well by doctrine, as by reproofe to mainteine the people of God, in feare and honest life. This is one rule. And in deede (as I haue shewed already) are the almes sacrifices which are offred to God, to do him homage? And they that haue the charge to distribute the, haue they not to thinke that they 20 serue God? True it is, that they that are in the office of iustice, do God seruice also, and in deede he ingraueh his marke in them, and giueth them his owne name, and calleth the his children, his lieutenants and officers. But these Deacons appertaine to the spirituall gouernement which GOD hath established. He that is a trea- 30 surer, if he doe not his dutie, is out of doubt faultie, not onely before men, but also before God: but the Deacons haue the tresures of the Church to dispense, that is to say, such as are wholly dedicate to God, & ought not in any wise be applied to prophane vses. When we speake of the Papistes, we say they are Church robbers, and we 40 haue good reason so to say. For y goods of the Church (as we call

them) ought to be applied to no other, but to the vse of the Church, that is to say, to finde the Ministers, to finde schoolemaisters, which serue to preserue the seede of the Church, and such other like things, and specially to finde the poore. But if, when wee haue condemned the Papistes, we doe the like, and the goodes of the Church be deuoured and wasted, and imployed this way and that way, so that we can not perceiue that they are dedicated to God, are wee not double Church robbers? Oh, this is a goodly reformation: the world may say, y we are a thousand times worse then the Papistes are. Truth it is, that thei haue a sort of these helhound 10 Priestes and Monkes, which are as whirle pooles, to swallowe vp all the goodes that are giuen to God, and they only haue to giue an account: yet notwithstanding, they will say in Papistrie, that the goods of the Church are holie, & ought to be dispensed so, y almes shuld be giuen to the poore. And in deede, they haue their old Can- 30 nons, and they will not say y contrarie, y the clarks goods (as they call them,) that is to say, all theirs which serue y Church, y al those goods come to the poore. And so al the Papistes are not faultie, but they only that haue the gouernement of those goods. But amonest, when the goods are wasted, & a man shal say, behold y goods 40 of the hospitall, the poore mens goods, the goods of the Church:



and in the meane while, they are wastfully spent, they are bestow-  
ed as men list: it is certaine, that  
wee are double Church robbers.  
And thus we neede not any great  
subtile disputations taken out of  
the records of holie writ, to shew  
vs our wickednesse: but this is y-  
nough to discouer their shame,  
which will be takē for Christians,  
and yet they know not what the  
rule is that God hath set amongst  
his flocke. And thus for this pre-  
sent (vntill wee come to declare  
the rest) let vs remember that  
which is shewed vs here, to wit,  
that all they which are chosen to  
distribute the almes, and to go-  
uerne the poore mens goods, are  
not only in a publique office, but  
apperteine to the spirituall go-  
uernment of the Church, and are  
there as Gods officers, to distri-  
bute the sacrifices which are of-  
fered and consecrated to him: and  
seeing he will vse them in so ho-  
nourable an estate, it is good rea-  
son that they on their behalfe,  
take heede they walke in feare, as  
men that must make an account  
to a very great maister. And euen  
as they which are called to this  
charge, haue to take instruction  
by the lesson that S. Paule giueth  
them, to do their dutie faithfully,

so when men choose them, they  
must proceede therein with such  
a reuerence as he commaundeth  
here, vnlesse we will haue it laide  
to our charge in the latter day,  
that we haue peruerterd the order  
of the Church. For if we wil haue  
a Church amongst vs, we must  
haue this gouernmēt which God  
hath establisht, in no wise to be  
broken: at the least, we must in-  
deuour to conforme our selues to  
it: if wee haue not the perfection  
of it, we must not cease to aspire  
to it, and alwayes driue at that  
marke which is here set downe  
before vs by the holie Apostle.

Now let vs fall downe before  
the face of our good GOD, ac-  
knowledging our faults, & pray-  
ing him to giue vs such a feeling  
of them, that we may haue a care  
to returne to him, being cast  
downe in ourselues, for the offen-  
ces which wee haue committed  
heretofore, that we may obtaine  
fauour. And moreover, that it  
would please him to worke in vs  
in such sort, that we may be who-  
ly reformed to the obedience of  
his holy will, to walke according  
to his commaundements. So let  
vs say all. Almighty God, and  
heauenly father, &c.

### The 25. Sermon, vpon the thirde Chapter.

- 3 Likewise must Deacons be honest, not double tongued, not giuen to much wine, neither to filthy lucre.
- 9 Having the mysterie of the faith in pure conscience.
- 10 And let them first bee proued, then let them minister, if they bee founde blamelesse.

We



**V**e sawe this morning, of what state Saint Paule intreateth in this place: to wit, of the which in the olde Church were appointed to distribute the almes. And it is certaine, that God will haue this rule to be obserued and kept in his Church, that is to say, 10 that the poore be cared for: and not only that euery priuate man for his owne behalf alone by him selfe doe helpe them which are poore, but that there bee a publique office, and men appointed to haue care of them that are in necessitie, that things may be ordered as they ought: and if it bee not so, it is certaine, that wee can 20 not bragge that we haue a Church well ordered, and after the doctrine of the Gospell, but a confused thing, and a hochpoch. And therefore wee must looke to our selues: (as wee haue already giuen you to vnderstand this morning,) for if we cast in the Papistes teeth, and finde fault with them, that they followe not the order 30 appointed by our Lorde Iesus Christe, they may say the like of vs if wee want this, to witte, if the goods which were dedicated to God, be not duely and faithfully laid out, and there be not fit men appointed and chosen out for this office, as Saint Paule appointeth heere. And for this cause let vs marke well the things which are 40 contained here.

First of all Saint Paule willeth

that the Deacons bee graue and settled men: then, that they bee not praters, or double tounge, and moreouer, that they bee not giuen to wine nor couetousnesse. Vnder this woorde, *Gravitate*, or *Honestie*, Saint Paule comprehendeth what so euer belongeth to a well ordered life. To bee 10 short, his will is, that the Deacons giue good ensample, that they be not light, nor dissolute.

Moreouer, there are three vertues which are speciall to them: the one is, that they bee not double. For if a man make a shewe to be pitifull towards them, which haue need of helpe, and at length desireth nothing more then to 20 starue them, so that there is neither pitie nor humanitie in him, and to bee short, if there bee nothing but dissembling in all his wordes, and sprinkleth holie water, in making faire promises, and performing nothing, we knowe there is nothing more contrarie to the nature and office of a Deacon.

As much may be said of drunkennesse: if a man bee giuen to quaffing and laying in, he careth not one whit howe other be provided for: yea, that more is, hee had rather helpe his mates and pot companions: for if there bee a mate that hath deuoured and wasted al his goods in eating and drinking, hee shall bee first in degree, when almes are distributed, if the matter bee put to their discretion which are giuen to wine.

T.v.

To



To be short, so fareth it also with them which loue their owne profite, and seeke nothing but to get a pennie. Yea, and we knowe, that a couetous man, although he lay not one farthing out of his purse, yet it greeueth him that men spend any thing: he thinketh all is well, if hee haue for him selfe: it were as greate a spite to him to 10 helpe the poore, and to haue prouision for them, to bestowe it on them, and to diuide it amongst them, as to plucke his guts out of his bellie. So that there are a number, that would that all the goods in the worlde were buried: for they thinke all is lost from them, that they may not hoord vp. We see then, that after Saint Paul had 20 required that Deacons should be of honest life, and well framed, he setteth down these three vertues not without cause. To wit, that they must be vpright, and simple and single in their talke, that they must be sober in eating & drinking: and last of all, that they bee not niggards or couetous, but be such despisers of monie, that they 30 desire nothing els, but to lay that out faithfully which they haue in their handes,

Nowe these things are plaine ynough, and might bee easily vnderstoode, if there were not such corruption amongst vs, that made the speache of the holie Ghost vnknowne to vs, when hee speaketh of things wherein wee 40 can not iustly find any darknesse. This should not neede any long

exposition, if the Deacons, that is to say, the prouiders for the poore, were sober and modest, and plain dealing men, and not giuen to couetousnesse. But bicause first of all we knowe not what this office meaneth, which Saint Paule speaketh of, and then men doe nowe adayes make of vices vertues, this is the cause, why that is so straunge to vs, which is contained here. And doe we shewe hertin what Christian religion there is in vs? If there bee no more to bee saide, but to bragge and boast of our selues, there is nothing but a reformation of the Gospell amongst vs: but yet notwithstanding, this is the touchstone whereby we must be tried, as wee haue saide alreadye. But first of all, when wee speake of Deacons, it is as a straunge matter that hath neuer bene heard of: and then, they that are chosen to see to the poore, howe doe they their ducie, I pray you? Like prophane men as they are, and such as knowe not what office they are called vnto. I speake not generally of all, I speake but of a fault that is too common and vsuall amongst vs: and I would to GOD things went so amongst vs, that wee might haue cause to reioyce, seeing a conformitie betwene Gods rule, and the vsage that is amongst vs. But as long as wee may see, that for all wee can perceiue, men haue conspired to despise GOD, and to put out that office which he established in

in his Churchie, is it not a thing  
to bee lamented at? And if  
wee will not heare this doctrine,  
and receiue it, and practise it, yet  
it shall serue to condemne vs, and  
shewe, that when wee had the  
doctrine of the Gospell pure, we  
had no order amongst vs, but  
fought vnder confusion rather:  
and therefore let vs take heede, for  
GOD will not make long tari-  
ance to punish suche an vnkind-  
nesse, especially, seeing wee see  
that little good that was done a-  
mongst vs to vanish away, and  
wee thinke it can not bee rid a-  
way soone ynough. Therefore  
when we see such malice & impu-  
dencie, what may wee hope for?  
Nay rather (as I saide) wee haue  
to feare Gods horrible venge-  
ance. If we shuld now adays bind  
them whiche call them selues  
Deacons, and are called to this  
office, to this rule which Sainte  
Paule setteth vs here downe, Oh,  
they would thinke wee did them  
great wrong. And why so? For  
they know not what it is to serue  
GOD: as also they knowe not  
that this office belongeth to the  
spirituall gouernement of the  
Church. Yet notwithstanding,  
GOD wil not suffer his name to  
be prophaned. If wee speake to  
them that chose them, euen they  
also knowe as little, what the go-  
uernance of the house of GOD  
meaneth, and the care of diuiding  
the almes, or rather lesse then the  
other doe.

Let vs therefore diligently

mark that that is shewed vs here,  
to wit, that in so much as any of  
vs is aduanced in the Church,  
hee must giue example to his  
neighbours. And seeing GOD  
will vse the Deacons in an ho-  
nourable matter, let them see  
that they bee of a settled and ho-  
nest life: and therewithall, that  
they bee not giuen to gluttonie,  
but knowe what it is to bee of a  
sober and continent life. And it is  
also required for watchfulnesse, y  
the Deacons bee not dronkardes.  
For if they must haue a care, not  
onely to lay out that whiche is  
committed to them, but to seeke  
out where any want is, and where  
the goods are to be bestowed, if  
they bee dronkardes, they can  
not bee but doltes and fooles: to  
finde in them any care to seeke  
out where there is any want, and  
there giue ayde and succour, is  
there such a vertue, that is to say,  
such a watchfulnesse to be found  
in dronkardes which make their  
bellie their God? And is there  
any wisdom to bee found in  
them, when thei are become bea-  
sties with their wine, and dron-  
kenesse so ouer ruleth them, that  
they are more like to swine, then  
to reasonable creatures? And  
therefore they, whome God hath  
thus honoured, to call them to  
haue care for the poore, must  
giue them selues to sobernesse,  
& cut off all gluttonie, that they  
be not hindered (as we saide) to  
haue such care as their office re-  
quireth.

More.



Moreover, if they marke that wel that is spoken here of singlenesse, thei shal wel perceiue how necessarie this vertue is: for if a man be not of an vpright simple- nesse, out of doubt he will neuer helpe any. And therefore Saint Paule setteth downe this vertue also in them that must minister. True it is, that he requireth also a 10 cheerefulnesse in them that haue the care of the poore, y they giue not vnwillingly, but when they see the goods imployed and bestowed as they ought to be, they reioyce, bicause God maketh sacrifices passe through their hands which he well accepteth: but this singlenesse of heart must goe before? Therefore they must not be 20 double tonged. And againe, there is to make vp the matter this liberalitie which standeth in two pointes. First of al, that they which are set to serue the poore, seke not their owne gaine or profite, but let it bee sufficient for them, that GOD alloweth the seruice which they doe him: although they doe it to men, yea, to those 30 men that are despised, yet they can not better bestowe themselves then this way: and therefore let it bee ynough for them, that God alloweth of them. And therewithall let it be more precious to them, to imploy the monie faithfully that is committed to their charge, then to haue it, or bestow it on euill vses. And thus we see in 40 fewe wordes, that the Deacons must not be giuen to their owne

gaine. But yet this is not ynough, vnlesse they haue this liberalitie and franke heartednesse in them, that they are glad to se the poore holpen, and where there is any want, to take order for it out of hand. And by this wee see, howe farre we are from S. Pauls rule: for what do we now adayes? Is there any thinking of the wants before they be knowne? Do men inquire there where ther is a want? Nay, there is nothing sought but to spend all, be there neuer so great want, it is all one: Oh, we must spare: In deed, it is true: for as we said, it is requisite y the Deacons be wise men: for all those goods that are provided for the poore, would quickly bee spent, if they should beleue all them that aske. We see how importunate a great number are, and without all consideration. Such as are idle, or will not by their good wils take pains can be content to haue the table made ready for them to supper, when they haue had a good dinner. Other thinke, they must be holpe to liue more delicatly. And againe, if a man haue any charge, he thinketh they doe him great iniurie, if they giue not him part: and euery man thinketh him selfe the poorest, when he would haue almes to be bestowed vpon him. And when a man is once come to this point, to desire to be holpen with an other mans goods, it is certeine, that he looketh alwayes to bee preferred before euerie man, and before all the rest.

And

And therefore it is requisite, that the Deacons be wise and modest, and haue not their handes open without cause. For if there be but a litle to be diuided, and that be dispatched all in one day, what a thing were that? Yet notwithstanding, there must be such a sparing, that they must not play the niggards, if God giue wherewithall, let the goodes bee bestowed where wee see there is necessitie by sicknes, where there is charge of children, and such like occasions. And we may be greatly ashamed at this day, that the almes which were giuen by poore vn-belceuers, are so euill distributed. If there were no landes nor possessions, nor Church goodes as 20 they call them, but euery man should be constrained to giue his offering, and therewithall helpe the poore, if we will be counted Christians, & be thought to haue a Church amongst vs, this policie must be seene, and be obserued. So it is, that the poore blinde me y liued in Papistrie lest goods but they knewe not what vse 30 they should be put vnto: for they founded Masses, and suche like thinges: and then they had these cormorants which deuoured all. But yet they could not abolishe the olde order which is allowed by the holy Scripture, that is to say, that the goods of the Church should be now imployed as they ought to bee: first of all, for the 40 finding of the ministers, for maintaining of scholers, and for hel-

ping the poore, so that almes may bee continually bestowed vpon the children of GOD, and those that bee in necessitie bee holpen the best we can. Nowe we know, what the true way is of bestowing the goods which were consecrated and appointed to the Church: for if they be riottously spent in eating and drinking, or if we vse them at our pleasure, and applie them wholly to prophane vses, (as they are) we shal not on-ly giue account for them before God and his Angels, but the Papistes shall be our iudges. And it is a vile shame, that the Church goods are not imployed in these days almost to any other vse, but to such as is cleane against Gods will. And the Papistes can make their profite of it, to speake euill of the Gospell withall: and to say the trueth, we giue them occasion as much as lyeth in vs: and yet notwithstanding, wee shall haue good husbands that will say, Ho, wee must cut off as much as wee may. But howe must wee spare? If it bee about a matter of follie, we can not spend too much: and in the meane season, the members of Iesus Christ perish for hunger and thirst: therefore wee must helpe them. True it is, that if we were such as wee should be, this wold be wel kept, as I said, although there were no other goods: but I talke not now of mouing e-uerie man to contribute, and to open his purse, as though they should say, Holde: but onely of laying.



laying out of *y* which is *y* poore mens goods, and of bestowing it where it should be. Yet men will crye out and say, Ho, wee must spare. Yea I wis? And whose is the corne? Who can say, This is mine? Nay contrariwise, who so euer would imploy it to an other vse, were a Church robber, the matter is too cleare. And must we 10 not speak of the truth of this matter in the pulpit, seeing the verie Papistes may iustly speake euill of vs for it? So then, the corne that is in *y* garner, is the poores, there is no question heere of any man, nor of seigniorie, but of God, for he will not suffer the goods which were offered to him in sacrifice, to be applied to prophane v- 20 ses. Wee may say as much of the rest. And when those goodes are diuided as they ought to be, yet are we not quit, euerie man must bestowe almes priuately and publicquely, that the poore may bee holpen as is meete? But it were to be wished, that thinges were not so confounded as they are. And why so? This is not the first 30 day wee begunne to speake of them, the verie walles are able to cry out: and yet mens eares are so deafe, that we see, that no man seeketh for ought, but to wallow in his filthinesse. As there was a litle hope of some good, so it was to bee thought that wee needed nothing but to goe on: but now al goeth to naught. And therefore 40 when wee see it come so to passe, the good men and the children

of God, haue to sigh, and to pray to God, that he would put to his hande: and if there need a sharp reformation, it is better thei were well swinged in a staues end, then such infections should bee fostered amongest vs, and suffer God to be thus mocked, and the order of the Church broken. This is it 10 we haue in fewe words to marke, touching these vertues whiche Saint Paule setteth downe heere to be in the Deacons. Nowe he addeth therewithall. *They must haue the mysterie of the faith in a pure consciences.* By these wordes he meaneth, that they that are in this office of Deaconship, bicause they haue a publique office in the Church, must bee better instructed in the doctrine of saluation, then they that are of the common sort.

True it is, that if wee be Christians and Gods children, wee must haue profited in Christe Iesus his schole: faith is common both to great and small, yea, to the verie idiots: and we must not imagine such a Christian beleefe as the Papistes doe, that it is sufficient to haue bene baptised, and to knowe no more of GOD, nor of religion: I say, that this doctrine must stretch out it selfe euen to the rudest that are. But yet they that are set in higher degree then the rest, must haue more knowledge, and bee better confirmed in the Gospell, then if they were but poore men that hadde to bide at home in their houses,

houses, and had no office. Thus we see in fewe wordes, what S. Pauls meaning is. But he ioyneth the mystere of faith with a good conscience, because we see a greate number that can talke well ynough of the Gospell, and yet haue nothing but a tounge. But Sainte Paule will haue the Deacons to approue their faith 10 by their honest life, and not only in shewe before men, but he will haue an vprightnesse of a pure conscience.

But here we must marke why Saint Paule setteth downe, *The mysterie of faith*. It is to magnifie the doctrine of the Gospell. For this worde, *Mysterie*, is as much to say, as secret. Why then doth 20 Saint Paule adde a secretnesse to the faith? to the end wee should knowe what honour and grace GOD doth to men, when he calleth them to the knowledge of his Gospell. For it is no smal matter, and such as commeth into our braines: it is not a knowledge that wee can get by our owne witte, but it is a secret that 30 GOD reuealeth to vs.

To be short, Saint Pauls meaning was to shewe vs that wee come so nigh to GOD, when he maketh vs partakers of y<sup>e</sup> knowledge of his Gospell, as if he shewed vs his woonderfull secrets: as in deede, God layeth out his heart to vs, when it pleaseth him to instruct vs in the worde of sal- 40 uation. Truth it is, that the world-lyngs will make no account of the

Gospell, they think it a vile thing, and not subtil ynough for them: but they that haue truly tasted of the cōtents and substance of the Gospell, know that it forepasseth all our wits. And there is no dout, but S. Pauls meaning was to despise this pride and vnthankfulnes of men, when hee saith, that faith consisteth in a secret: for he doth it to this end, that men shuld not thinke them selues suche proper fellowes, as to knowe what pertaineth to their saluation, vntill God hath lightened them by his grace. And when wee come to heare a Sermon, or take the holic Scriptures in hand to read them, that we should not be so foolishly and proud, as to thinke wee will perceiue al that is tolde vs, and al that we reade, by our owne fan- sie, but come to it reuerently, waiting wholly vpon God, knowing well that wee haue neede to be taught by his spirit, and without it, we can in no wise comprehend that whiche is taught vs in his worde. Thus wee see in fewe words, what S. Pauls meaning is. True it is, that he magnifieth here generally the doctrine of our saluation, seeing that in it GOD reuealeth his marvellous secrets to vs, which forepasse all our reach: but yet he sheweth, that the Deacons must bee better instructed then the common people: and though the faith bee common both to 40 great and small, yet they must bee better confirmed in it.

Nowe we may gather by this  
text,



text, that all can not be equall in the Church of God : True it is, that the ignoraunt may not seeke a colour to excuse them selues withall, when they be not painefull to profite euerie day more & more : for there is none but must bee taught of God : as the Pro-

Psal. 54. 15

Matt. 11. 29

phet Esaie speaketh : and as our Lord sheweth, that he is the maister of the lowe and humble : so must we be good scholers, and he will not be wanting on his parte, to do his dutie : so that we humble our selues, and be diligent to heare what shall be preached to vs in his name, and doe faithfully imploy all our studie that way. But yet when all haue ben painfull to be instructed at Gods mouth, they that are in higher roome the other, must see that when they are confirmed them selues, they drawe other to the right way, as S. Paul saith, Rom. 14. *For as many as are strong in the faith, beare with them that are weak.* And therefore, God doth not distribute his goods equally, to the end that they which are the better learned, shoulde draw their neighbours, and beare with them, and edifie them as much as they can. Now if we vse not this discretion when we will make Deacons, to choose them which haue the mysterie of faith in a pure conscience, doe we not manifestly despise God ? If we will choose a Beadmaister, or an overseer of an hospitall, men I say that must distribute y<sup>e</sup> Church goods, God pronounceth that wee must

Rom. 14. 1  
45. 1.

haue this watchfulnesse, and forget it in no wise, to wit, that wee marke what religion there is in them, and what knowledge of God, and of what sort they are in the Church. But we winke at this geare. And doe we not see, I say, that in so doing, wee manifestly treade Gods worde vnder our foote ? And yet there are a sorte of braue felowes amongst vs, that woulde neuer haue vs speake a word of this disorder : the diuels of hell would not do worse : and yet we must not speake of it. Yes I wis ? And whom shall we spare ? When God is thus despised, that we shewe openly we passe not a rush for his word, and there was neuer such a contempt in y<sup>e</sup> church of God, as there is nowe a dayes, must we holde our peace ? What a thing were that ? And this is it I touched before, that this doctrine can not bee borne, but there must needs be an horrible confusion vpon vs : and if we doe not nowe feeble the hand of God, yet we shall knowe in despite of our teeth, that when wee haue wayted a good while, hee will shewe him selfe to bee a iudge. Nowe must wee also weigh well that that S. Paule addeth. *That they must first be proued, and then let them minister, if they be found blamelesse.* Here he giueth them a verie straite iniunction, that haue charge to choose Deacons. *They must* (saith he) *first be proued* : and then when they are found blamelesse, that is to say, without euill

note

note of infamie, let the be put in office, vlesse wee meane to despise God. For when the holy Ghost doeth put vs thus in minde of our dutie, and therevpon wee goe hande ouer heade & haue no regarde, either to Gods honour, or to the necessite of the poore, or to the gouernement that God will haue amongest vs, doe we not shewe, I pray you, that wee knowe not what the gouernement of the Church meaneth: we can crie out fast enough with open mouth, reformation: be as I saide before, God shall not neede to send Angels fro heaue to discouer our filthines, for the Papistes bee they neuer so ignoraunt, will bee able to discouer this villanie amongst vs, which stincketh so vilely that it is not to be a bidden, the verie aire it selfe is infected with it. And thus wee see a greate number at this day that brag of the Gospell which are greter enemies to God then if they were viterly ignorat, and had neuer tasted of the holy scriptures: For the Turke will yet haue some reuerence to their religion, but as for vs, we are so far out of square that nowe adayes we make no accompt of y Gospell.

Trueth it is, that the Papistes are so madde, that they will in no wise be subiect to that, that is co- teined in the worde of God: but yet howsoeuer the worlde goeth they can not but haue this principle, that the holy Scripture

must haue it course. They disguise it, they prophane it, so that there is nothing but confusion amongest them: yet they are not ashamed to say, that a man may vterly cast off Gods yoke, and be in no wise subiect to his commandement. But we for our parts when wee haue hearde all that GOD hath appointed, when wee thoroughly vnderstande it, when it hath beene ripped vp to vs by peecemeale, doe but wipe our mouthes at it or strike our beardes: For suche kinde of people are not worthie to be counted men, but mastiues & curs, whiche are more impudent and shamelesse then any whores of y stewes whatsoeuer. And yet must wee knowe that this is written for our instruction or else God will make vs feele it to our smart, if we will not be subiect to him and obey him.

Nowe Sainte Paule addeth, that they whiche haue ministred well, shall get them selues a good degree, and libertie in the faith, whiche is in Christ Iesus. And addeth moreouer that the examination of Deacons reacheth to their wiues and houses. Nowe I pray you if a Deacons wife muste bee of modest life, one that gouerneth herselfe quietly, no prattler nor giuen to much talke, what shall wee thinke of that man that is in publike office? The wife hath no publike charge, as her husband hath, yet must shee bee answerable therevnto, & knowe that



that seeing God hath called her husband to estate, it is to this end that she should conforme her self to him to giue good example.

Therefore if the examination of the Deacons reache to the wife, what must the man him selfe bee?

But the wife and the husbände may be one as good as the other, the wife a diuell to wast all, the husband a fierce and cruell Lyon, without all humanitie, and sparke of good nature.

And a gaine void of all religion, one y knoweth not God: yea & wholly suche an hochpoch or rather bel-lishe confusion, as we see in them that make profession of the Gos-pell, but in deede haue not one iot of it.

Trueth it is that we may thinke these wordes some-what hard when they are spoken, yet so it is, that they shall be laied before vs at the latter day, bicause we woulde not consider it in our

life time. Yet we must marke that whiche Saint Paule sayth *That the Deacon shall gette them a good libertie in the faith of Iesus Christe,*

*and a good degree, after that they*

*haue ministred well.* Trueth it is that this can not bee handled so largely at this time, as it ought, it shal suffice vs to vnderstand Pauls meaning.

And firste of all let vs marke that the Papistes corrupted this place very foolishly when they sayde, That a Deacon which shal haue done his dutie well, shall get him a good degree of Priest-hood. And therefore when they

will make Priestes, they must haue bene subdeacons and Deacons before. And to what end do the Papistes make Deacons? To play a parte in a play, as stage-players doe. For doe the Papistes make their subdeacons and Deacon to haue care of the poore, & to distribute the almes? No, no,

but in the masse time they muste put on their garmentes, and play their part with the Priest. And then when they haue played that part, they are made Priestes after-ward. And is not this shamefully to mocke God? For Saint Paule meant not that the Deacons shuld be ministers of the Church, no it was furthest from his thought.

It may be that one y is proper for y office of a minister, can not be a Deacon, nor fit to distribute the almes.

And on the other side, there are a number that may haue the care for the poore, and yet shall not bee meete to teach. Therefore this must be considered what God hath giue to euerie man. But

in deede Saint Paule meant not by this woorde, Degree, Priest-hood, or the office of teaching, but this hee woulde say, that they whiche vse them selues well, shal bee better esteemed and in greater authoritie. And if a man be haue him selfe faithfully in his office and sheweth plainly that his greatest care is to serue GOD, and to do his dutie with a good conscience, there is no doubt but the verie wicked ones will bee

abashed at such a man, and will honour him. Thus shall they get a good degree saith Saint Paule. And afterwarde also he addeth.

*The libertie was in Christ Iesus.*

Wherby he meaneth y they y do not their duetic as their office requirerth, shall be alwayes in sclauerie and bondage: For they shal alwayes be cast in the teeth, what art thou? If a man be out of frame, and in any wise of an euill name, or haue any such grosse faulter as may bee well layed in his dishe, he can neuer doe his duetic well for feare of reprochs which shal be cast in his teeth for his lewdenes. And therefore there is no meruell if Saint Paule giueth greater libertie to them which haue done 20 their duetic well, beeing Deacons. And we see the experience of it: not bycause these matters can be thoroughly handled at this present, but that wee may content our selues that Sainte Paule in speaking both of the Ministers and Deacons wyues hath shewed vs what accompte God maketh of the honestie of his Church, that there be no disorder in it. And there vppon hee sheweth vs howe circumspect we ought to be and choose men that behaue themselves as they ought as well for to preach the doctrine of saluatiō, as to helpe the poore, and also that their wiues take heede for their parte, to do their duetic. For as Saint Paule willet 40 vs to haue wisdom and circumspection in choosing them, so he

giueth them a lesson that are chosen, and appointed to this office. Let them therefore take heede they walke warely and aduisedly, that they maye edifie the Church of G O D by their good example: and let the women also see that therein they be answerable to them, and bee so like to their husbandes, that when the worlde can not speake euill of the Ministers and Deacons, it maye not haue aduantage to speake euill of their wiues, and that the woorde of God may not thereby be dispised. And therefore let both Ministers and Deacons wiues marke that well that is saide here, that they bee graue and setteled, not light and dissolute. For althoughe it be common to all women that are Christians, yet Ministers and Deacons wiues must be as it were looking glasses, and edifie all the other by their good example: & if they do not so, they shall bee lesse able to excuse them selues. This is it wee haue to beare away, vntill the rest 30 may be handled.

Nowe let vs fall downe before the face of our good G O D, acknowledging our faulter, and praying him that he would giue vs such a feeling of the, that we may desire nothing in all our miseries, but to flie to him: and that our liues may be wholly agreable to his will. And if there be as yet faulter and weakenesse in vs, &c.

V.ij.

The



## The 26. Sermon vpon the third Chapter.

14 These things write I vnto thee, trusting to come verie shortly vnto thee.

15 That thou maist knowe if I tarrie long, how thou oughtest to behaue thy selfe in the house of God, which is the Church of God, the pillar & grounde of trueneth.



E haue seene the holinesse and perfection whiche S. Paule required in all them that haue any publike charge in the church of God and therewith all we haue seene also howe hee concluded, that they whiche behaue themselves faithfully in this office, gette themselves good authoritie, and also haue more boldenes in the faith which is in our Lord Iesus Christ. Nowe when Sainte Paule speaketh thus, he presupposeth that there is good order and good policie amongst the people of God. For when it is so, they that do their dutie faithfully are also in honour, and men take them as worthie to haue reuerence shewed them. And this is not to puffed vp and make them proude, but to this ende that they may haue greater meanes and ablenes to serue God, that men may more willingly heare them, and receiue counsell and aduise of them, and may take order for faultes when they fall out. This is it that Saint Paule shot at. Now we gaue you to vnderstand & let you see in few words, that they that do not their

10 duties as they should, haue their mouthes stopped, and can preuaile nothing with y<sup>e</sup> peple but are worthilie mocked at, & though they be bolde for a pushe, yet it lasteth not, but bee it they are as bolde as any, yet they haue no grauitie, and therefore their doctrine can not be receiued. And therefore they that are called to this office, must applie themselves so much the more to doe well, & serue God & the people of God faithfully. But herein we see how we may be ashamed of our office. For men are now a dayes so farre fro being honoured, & purchasing reuerence to themselves, to the ende that men may giue good eare to them and be content and glade to heare them, but contrarily there are none beare y<sup>e</sup> sway but naughtie and wicked persons, and these they are that are in credite & haue al the world trimble before them.

Here in, I say wee see that matters are too far out of square amongst vs. Where is our libertie now a dayes? Not in the faith, but in all wickednesse, amongst them that are utterly hardened, and are past all shame.

And

And when they see, they haue free libertie to doe when they list, they are perswaded they may doe what they will.

They passe no more either of law or reason, honestie or shame and this is too common. And in the meane whyle, good men are oppressed, and dare not speake a worde. If any man reprove sinne, 10 and goe about to redresse matters and sette them in good stay, he shall be sette vppon on all sides, they make a bay at him, they will bite him if it bee possible, nay they will eate him vp: so that all they that wil serue God, & desire to haue all thinges well, are hated and molested by all meanes men can. And to this shamefull 20 dealing wee are come. Againe, wee see not many that trouble them selues to mainteine a good cause, for euery man betrayeth y<sup>e</sup> truth: we suffer things to goe as euill as they can, and wee are in the dayes that the Prophet Esai spake of. That vprightnesse and iustice are hunted out from amongest vs, and there is no man 30 that hath any zeale to sette himselfe against wickednesse. Trueth it is that euery man will speake as the trueth is, but it is but in secrete, and we may well seeme that we haue conspired to foster vp wickednesse, and to bring it to full measure.

And so the wrathe and curse of God, is not onely nourished 40 amongest vs, but also kindled. So then, we see by this texte of

Sainte Paule, that all is out of frame, and we are so farre from hauing a Church, that the cleane contrarie is to bee seene amongst vs. For they that walke as becommeth them, and labour to serue God purely, they are so farre from getting greate libertie thereby, that they are chalked 10 out as enemies, and men seeke nothing so much as to sette their feete in their neckes and to thracle them.

And on the other side, wee see the wicked do what they list, as wilde beastes, men stande in feare and awe of them, and this libertie that is giuen them, maketh the more hardie. Therefore when we see suche disorder, 20 haue wee not occasion to figne, and be ashamed of our selues, knowing that God doth not rule at all amongest vs, but the diuell hath full possession of vs? Well then, let vs goe now, and bragge that wee haue Gods Gospell.

Trueth it is, that his woorde is preached here, but yet do we not 30 see that it is contemned, and men make but a mocke at it? But goe to, let them flatter themselves in hardening their selues against G O D, yet shall this doctrine continue and shall bee preached for a witnesse against vs, and be layed against vs in the latter day, vnlesse the Lord come spedely as I feare not but his 40 hande is at hande to correct and reforme vs.

Yet there is one pointe that  
V. iij. Saint



Sainte Paule addeth, that hee writeth these thinges to Timothie, to the ende that if he tarry long, before he come, Timothie may knowe how to behaue himselfe in the house of God. Here Saint Paule exhorteth him, and in his person, all the faithfull to walke verie warely and carefully, when the question is of the spirituall gouernment of the Church. And why so? For the house of God, (sayth hee) where he dwelleth, is the holder vp of the truth. Beholde here are two honorable titles, so that it is no sporting matter when the Lorde calleth vs to serue him in this office whiche Saint Paule hath spoken off. And therefore wee must beware we fayle not seeing GOD doth vs this honour to giue vs the gouernement of his house, yea of that house, wherein he hath his abide, and will haue his maiestie to be knowen, and whiche is as it were a closet where his trueth is kepte, that it may be maintained and preserued in this world. And if the matter stand thus, haue not they whome God hath thus honoured, occasion to tremble and be watchfull to execute the charg that is comitted vnto the? And thus wee see Sainte Paules meaning.

But before wee goe any further, it shall bee good to put aside the impudencie of the Papistes, which abuse this text to establish their tyrannie. For if they can once highly sette vpp the

Church of GOD, they thinke they haue wone the felde. But they should proue first, that their Church is it, whiche is so harde a matter for them to do, that the contrarie is true. And howe so? Saint Paule saith, that the church is the house of God. Nowe they haue driven our Lorde Iesus Christ out of the doores, so that he reigneth not amongst them, not in suche sorte, I say, as hee was appointed King of God his father which was to this end and purpose, that wee shoulde doe him homage, submitting our selues wholly to his doctrine. Nowe I aske whether the Papistes doe suffer Iesus Christe to gouerne them purely and peaceably? Nay I am sure the contrarie is true: they coyne and stampe what they thinke good: & whatsoever they decree is taken for articles of beliefe. They brue, they mingle, and confound the doctrine of the gospel with their owne dreames that thei haue deuised. So that we may easily see, that such a Synagogue as that is whence out Iesus Christ is banished, is not Gods house. Now S. Paule addeth moreouer, *That the Church must holde vp the trueth.* But we see now a dayes y it is oppressed vnder the tyrannie of the Pope: we see there reigneth nothing but lyes amongst them, but errours, but corruptions, and idolatrie. And seeing it is so, we may wel conclude, that they haue no Church of God. This is all the Papists can get, if we graunt them  
all

all that they demand touching the Church of God. But yet wee must go further. For Saint Paule meant not as the Papistes imagine to wit, that the Church can not erre, bycause it is gouerned by the holy Ghost, and all must be receiued whatsoeuer they thinke good.

But contrarie wise Saint Paul giueth this title to the Church, that it is y holder vp of the truth bycause God will haue his truth preached by the mouthe of men: and he appointed this ministerie of his woorde, to the ende wee might knowe his will, and that it might not bee taken away from vs, for so muche as God vseth this meane, to the end that men may knowe his truth, and reuerence it from age to age. This is the reason, why the Church is called a pillar. But the Papistes cleane topsie turuie take an occasion to burie the doctrine of the Gospell, when they say, the Church can not erre. Let vs consider say they, that GOD will inspire vs, and in the meane while they leaue the woordes of God, and thinke they may wander this way and that way, and if they deuise any thing, it cannot be euill.

And why? Oh, the Church can not erre: Yea, but on the other side, let vs see vpon what condition our Lord hath honoured his Church, as it is here set downe by Saint Paule. It is not to lay the bridle vpon mens

neckes as who would say, Deuise what you thinke good: but hee holdeth them fast tyed and bounde to his woorde, as it is sayd by the Prophet Esai. Behold I haue put my woordes in thy mouthe, and in the mouthe of thy children, and of all thy race, from age to age for euerlasting.

Howe is it then, that GOD promisseth that hee will reigne in the middest of his? Not as who would say, bycause hee will inspire them, that therefore they may promise and giue themselves leaue, to quoyne newe articles of faith. No no, but he saith hee will put his woordes in their mouthe, of our Lorde Iesus Christe, and of suche as muste preach in his name. For that promise was not made for the time of the lawe, but is proper for the Church of Christ, and shall continue to the ende of the worlde. And thus we see nowe howe the Church must bee the pillar to beare and holde vppe the truth of God.

God will not come downe from heauen, neither will he send vs Angels to bring vs reuelations from aboue: but he will be made knowne vnto vs by his woordes, & for this cause hee would haue Ministers of the Church to preache his truth, and to teache vs. And if wee haue not this, wee haue not the Church of GOD, but are guyltie for abolishing his truth, as muche



as lyeth in vs, wee are traktoures, and murtherers. And why so? For (as I saide) God coulde mainteine his trueth otherwise, if hee woulde: for hee is not tyed to these base meanes, neither hath hee any need of the helpe of men: but yet hee will haue his trueth knowen by suche preaching as he hath commaunded, and hee will haue this order keepe. And is it so? What shoulde then become of vs, if wee shoulde leaue off the preaching? were it not to put out and bring the trueth to naught, as muche as in vs lyeth? It is saide, that the Gospell (as it is preached) is the mightie power of God to saluation to all that beleue.

Rom. 1. 16

And how so? Is it bycause God hath no other vertue but in the voyce of men, and in this sounde that vanisheth away in the aire? No, no: but yet hath God appointed that instrument, to the end y when we shuld be restored by his vertue, we should come to heare his worde with all reuerence, and then wee shall feele that his doctrine is not vaine and vnprofitable, but hath it effecte, and that hee will make it to be of force, to call vs to eternall life. For faith commeth by hearing, (as Saint Paule sayth) and wee knowe, it is faith that quickeneth our soules, whiche otherwise are deade and forlorne.

Ro. 10. 17.

Thus let vs marke well Saint Pauls naturall meaning. For thereby we may knowe how im-

pudent and beastly the Papistes are to alleadge this texte to establishe tyrannie whiche is cleane contrarie to that that Saint Paule meant here. But yet it is not enough for vs to haue wherewith to reprove the Papistes, but wee must also be edified by the doctrine that is contained here. And therefore firste of all, they that haue charge to preach the doctrine of the Gospell, must take heede to them selues. And why so? For they are sette in Gods house to gouerne it. If any mortal man doe any one this honour, to put the rule and gouernance of his house and goods in his hands, were not the other negligent, if he should not doe as much as he could and take all paine possible, to behaue him selfe in suche sorte that he that so put his trust in him might haue occasion to bee well pleased? But if a prince make a man controller of his household, is not he much more bounde to doe his dutie faithfully? See then the liuing God appointeth them that must preach his worde as his preachers in the house & temple: he will haue them to gouerne his people in his name and beare the message of saluation. Nowe then seeing it standeth so with them, what carefulnesse I praye you, and feare ought there to bee in them? And therefore let them that are appointed Ministers of y word of God, know y they haue not onely to do with men, neither let them cast their eyes vpon the honour

honour and dignitie of the office to pusse vp them selues, but let them know rather, that they shalbe so muche the lesse able to excuse themselves, if they walk not vprightly, and that they commit horrible sacrilege, and shall haue a feareful vengeance of God prepared for them, if they labour not to serue God as they ought. And thus we are first of all exhorted to doe our dutie, y as God hath honoured vs, vs I say, whiche were too vnworthie, we labour on our partes to aunswer to our calling. And yet here is a doctrine & lesson common to vs all, for when the Church is called the house of the liuing God, This ought to waken vs, to walk otherwise then we do. For what causeth vs thus to sleepe in our sinnes, and to flatter our selues in them, or at leastwise make so litle account to prophane our selues, that euerie one runneth astray, and wickednesse increaseth more and more, vnlesse we thinke y God doeth not see vs, that we are far inough out off his sight, and are farre inough off from our Lorde Iesus Christe.

And thus must we marke this worde so much the more, that the worde of God is preached amongst vs, that God dwelleth amongst vs, that he is present here, & ruleth amongst vs, as our Lord Iesus Christe saith: That where two or three are gathered together in his name, he is in the midst of them. And we know that in him dwelleth all the fulnesse of

the Godhead. So then, how off so euer the diuell goeth about to rocke vs on sleepe, and we are tyed to the vanities of this worlde, & our flesh, as it is alwayes drawing downeward, traineth vs in these wicked lustes, let vs remember this sentence, and set it before our eyes, that God dwelleth in the midst of vs, and that we are his house. Now let vs consider, that God cannot dwell in a foule place, his house is not an hogstie, he must haue an holie house, and a temple. And how is that? Oh, there is no questiō, of setting our our selues brauely, that all the worlde may gaze at vs: for God taketh no pleasure in all these vanities of the world: but our beautifying must be spirituall, we must be cladde with the graces of the holie Ghost. This is the golde & siluer, these are y precious stones *Esa. 60. 8.* that the Prophete Esaie speaketh off, when he describeth the temple of God. Let vs learne therefore seeing God is so gracious vnto vs, as to haue his worde preached amongst vs, that is to this end and purpose, that he may be resident amongst vs, and we be his temple. And for this cause, let vs see that we cleanse our selues from all our filthines, & renounce them, that we may be a fit place for Gods holines to dwell in. And when we haue suche an affection, we shall reape great ioy by this text, seeing our Lord ioyneth him selfe to vs, and maketh his residence in our soules and bodies.

Y.v.

What



What are we, I beseeche you? poore carcases, there is nothing but rottenesse in vs, and I speake not onely of the bodie, there is yet a greater infection and stinch in our soules, then there is in the most rotten and leprous bodies that we can finde. And yet we see our Lord will builde vs vpper, that we may be his temples, and that his maiestic may fitte as resident in vs. And what a grace is this? And therefore we haue (as I saide) great occasion to reioyce by reason of this texte, so that we driue to this purenesse which is also required, because God will haue vs ioyned to him, and doeth sanctifie vs by his holie spirite. And this is it we haue to marke in this texte. Now as touching the second title, it beareth also a great substance with it, that is to say, that the Church of God, is the pillar and vnderprop, or stay, and establishment of the truth of God.

We touched before in fewe words, that God borroweth nothing of men, for his necessitie. And therefore God can cause his truth to reigne without our help, but he doeth vs this honour and is so gracious to vs, as to imploy vs in so worthy & precious a calling. We said that he could also instruct vs without hearing mans voice: he could also sende vs his Angels, as he did in olde time to his seruantes: but he calleth vs, and gathereth vs together in his

Church, and there is his banner whiche he will sette vpper among his flocke, this is the kingly scepter whereby he will haue vs ruled.

So then God hath shut vpper his truthe in the scriptures for vs, and will moreouer haue his doctrine preached and expounded vnto vs daily. For when S. Paule speaketh of the truthe, he giueth this worde precisely to the doctrine of saluatiō, which God hath reuiled vnto vs in his word. Not as though there were not a truthe to be holden when we talke one with an other in common affaires: for it is a truthe, when we doe not lye: but because these are matters which we handle together. Saint Paule saith that the doctrine of God, (whiche is the vncorruptible see de, whereby we are borne a newe to euerlasting life) is the truthe: as it is also handled to the Collossians, when he saith, *That the Gospel of saluation is the truthe of God.*

Col. 1. 6.  
Ioh. 1. 9.  
& 17. 17.

And so speaketh Saint Iohn verie often. For when he will mightily set out the Gospel, he calleth it the truth: as if he should say, without it we know nothing, but whatsoeuer we can comprehend, is vaine, so that we are sure grounded, and haue a good stay, in it onely. And in deede, what were it for vs to knowe heauen and earth, if we knowe not our God? If we know not GOD, I say, alas, are we not more then

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miserable? But as God hath imprinted his image in his woordes, so also is it there where he presenteth himselfe vnto vs, and will haue vs to behold him, as it were face to face, as Saint Paule speaketh in the thirde and fourth of the seconde to the Corinthians.

And therefore it is not in vaine 10 that Saint Paule giueth this title to the preaching of the worde of God, that it is the truth. And moreouer, beside that we haue shewed, that God sheweth himselfe vnto vs in it, it is also the means of our saluation, it is all our life, it is all our riches, it is the seede whereby we are begotten to be Gods children: it is the 20 nourishment of our soules: to be short, we are quickened by the word of GOD, as it is said in the y. of Iohn. Seeing it is so, let vs marke well this worde. *Truth*, to the end we may tast the doctrine that is preached to vs, so much the better.

And therewithal also let vs remember that, that Saint Paule 30 saith, to wit, that the truth is maintained amongst vs, because the Gospell is preached, and men are appointed therevnto. First of all, we are miserable (as I saide) if we know not our God. What is the way, but to suffer our selues to be taught by his worde, seeing it is his pleasure it should be so, and he hath so appointed? 40

And therefore let vs learne to

seeke for this treasure and bestowe all our labour to finde it: and when it pleaseth GOD to be so gracious to vs, as to offer it vs, let vs receiue it as poore beggers starued with hunger, and let vs giue our selues wholly to it: and when it pleaseth him to make vs inioy suche a benefite, let vs withdrawe our selues 10 from worldely matters, whiche cause vs to despise this vnestimable grace of GOD. And thus muche touching the first. Now secondly, seeing the truth of GOD can not reigne in vs, vnlesse the Gospell bee preached to vs, let vs esteeme this preaching, because GOD withdraweth himselfe from vs and holdeth 20 himselfe a farre off, vnlesse the Gospell be preached.

If this thing were marked, we should see another manner of reuerence to the worde of GOD and to the doctrine then there is: and therewithall we would not be so prophane as we are. For nowe a dayes we can not 30 tell what a Church meaneth.

Truth it is that men make great bragges, that the Gospell is preached at *Geneua*, and that there is a reformation there, according to the worde of GOD. But what? While they vse this worde, Church, they know not what it is.

Truth it is, that yet such as say 40 their beleefe, can well say, I beleue that there is an vniuersall Church,



Church, but they speake in a language which almost they vnderstand not. The Papistes are suche blinde buffardes in this worde, Church, that they are bewitched, so that they can not discerne one whit, and they thinke they are tyed fast to the tyrannie of men, & dare not inquire of the Church of God: but haue their foolish deuotions, which they are so much giue to y they cannot be brought from them, to come to the right way of saluation. As for our part, we will quickly say, that we haue the worde of God, but we know not what way there is to mainteine Gods worde: we see what contempt there is. Trueth it is (as I saide) that the word is preached amongst vs, but what count make we of it? We see well inough, we neede not to talke of it. And yet moreouer, beside that euerie man will be his owne teacher a parte, there are a great number, that are glutted with the Gospell, and thinke that they know too much, as in deede they haue too much for their condemnation: for they shalbe twise guiltie, because they haue tasted of the heauenly gifts, and yet are suche contemners as we see: to wit, so glutted with the word of God, that they can beare no more: & the world seeth, they seeke nothing else, but to cast off all honestie and reuerence, all religion, and could be content all were turned vp side downe, and that we were not in so good case as the Turkes, who yet haue a re-

uerence to their diuelishnes, but as dogges and brute beasts, without all honestie, that God were not known among vs, nor we gouerned by him: al the world seeth this verie openly. And therefore so farre it is that we may bragge of the Church, and of the Gospell that God hath giuen vs, that we may be greatly ashamed that God lighteneth vs so, and yet we giue our selues to all filchinesse, and cause the name of the Gospel to be blamed, and euill spoken of among the ignoraunt and poore vnbeleeuers. Nay it is worse then so: for we cause the name of God to be blasphemed, and the Gospel to be mocked at. Moreouer, if we knew how to make our profite of this that is cōteined in this place, we should haue great occasion to reioyce, when we see that God wil haue his trueth to be maintained, by the meanes of this preaching. There is nothing in men but lying, yet God will vse them for witness of his trueth, he giueth it to them to keepe. And though there be not many that preach the word of God, and all be not in this office, yet is this treasure common to the whole Church. Trueth it is that we are specially appointed to preach the word of saluation, but yet to who hath God giue this treasure? Is it to three or foure, to ten, or twentie? No, no: But to his Church, as Saint Paule speaketh here. Therefore we are keepers of the trueth of God, that is to say, of his precious

tious image, of that whiche concerneth the maiestie of the doctrine of saluation, of the life of the worlde. When God calleth vs to so honourable a charge, haue we not, I pray you (as I saide before) great occasion to reioyce? Let vs marke also by the way, that we must keep this treasure well, that it be not prophaned amongst vs, 10 that it be not made a mocking stocke. But we consider this verie euill: And yet Saint Paule speaketh thus, not onely to instruct them that must preach the Gospell, but that we may all knowe what benefite God doeth vs, whē his worde is purely preached. Our saluation is a great and high matter. Yet so it is, that we must come 20 to it by the means of the Gospell. For (as we shewed before,) faith is the soule of our soules, and as our bodies are quickened by the soule, so is the soule by faith. So then we are in death, we are rotten in graue, vntill God call vs to the knowledge of his trueth. And now it is saide, that we can not feare but God wil take vs for his childrē, if we receiue his doctrine. 30 We must not flie aboue y clouds: we must not trot vp and downe to go beyond the sea, nor goe to bottomlesse pittes: for seeing we haue the worde of GOD in our heartes and in our mouthes (as Moses saide) this is inough for vs. Knowe we then that God openeth vs the doore of Paradise, 40 when we heare the promises that are made to vs in his name, and it

is as much as if he reached vs our his hand visibly, & shewed vs that he receiueth and taketh vs for his children. And this it is we haue to beare away vppon this text. And God sealeth this doctrine by the signes which he ioyneth to it. For it is certaine that the sacraments driue to this end, that wee may know that the Church is y house 10 of God, wherein he is resident, & that his truth is mainteined there. For when we are baptised in the name of our Lorde Iesus Christe, we are bought in to be of Gods household: it is the marke of our adoption. Now he can not be our father, but we must be vnder his winges, and be gouerned by his holie spirite. As we haue an euident witnesse in baptisme, and greater in the Supper. That is to say, we haue therein a more plaine declaration, that God is ioyned and made one with vs. For our Lord Iesus Christe sheweth vs, that we are his bodie, that euerie one of vs is a member, and he 20 is in suche wise our head, that we are nourished with his substance and vertue: that as the bodie draweth it nourishment from the head, so Iesus Christ sheweth vs, that his life is common with vs and that we are partakers of all his benefits. When this is shewed vs, is not this inough to make the trueth of God precious to vs? Is it not a looking glasse, wherein we may beholde that God doeth not onely dwell amongst vs, but also dwelleth in euerie one of vs? God

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hath so made vs one with our Lorde Iesus Christe, that he will not haue vs to be separated from him in any wise what so euer, nor sondred from him. Therefore when we haue this, should we not be rauished with this vnestimable honour and learne more and more to withdrawe our selues frō the corruptions of this world, 10 to the end we may truely shewe in deede, that it is not in vaine that the sonne of God will haue vs belong to him? Howe are we made one with our Lorde Iesus Christe? By beeing pilgrimes in this worlde, and passing thorough it, we be true citizens of heauen, as Saint Paule speaketh. And in deed, when he exhorteth 20 vs to withdrawe our selues from all our wicked affections, he calleth vs to our head. Iesus Christ, sayeth he, who is our life, is in heauen: must we not then take paines to come nighe him? Now this must be marked well, because we haue to celebrate the Lordes Supper the nexte Sunday.

And let vs see howe we are disposed. For as God will on his part keepe promise with vs, and he speaketh not the worde, but he performeth it in deede, so he will not haue vs come to him as liars, and forsworne men and deceiuers. Therefore let vs see how we are disposed to receiue God, not as a guest that traueleth by the way, but as him, who 40 hath chosen vs to be his dwelling

houses for euer, yea, as him, who hath dedicated vs to him selfe as his temples, and that we be altogether, as his house whiche he hath built of many stones. How then may we receiue our GOD? I say not, as the Papists doe, whiche coyne a God at their owne pleasure, to swallowe him vppe into their bellies. For there is no question of such beastlinesse, but to receiue GOD in deede. And this is when we clime vppe on high by faith, and be truely made one with our Lord Iesus Christe, as I haue already shewed in Saint Pauls place. And is this among vs? Nay on the contrarie side, we seeme rather of a certeine malice to despise GOD, and put 20 Iesus Christe to flight, that he may be no more acquainted with vs. For marke a little the disorders that be amongst vs. If I should stand to reckon them vp, when should I make an end? But let euerie man open his eyes. It is impossible for vs to thinke vpon the confusions that reigne nowe 30 a dayes amongst vs, but we shall be swallowed vppe, if we haue so muche as a droppe of the feare of God in vs.

And because men doe so flatter themselues, and please themselues in their sinnes, me thinketh we are become verie stocks, and that is fulfilled in vs, whiche is spoken in the Prophete. To wit, that we haue a spirit of drunkennesse, a spirite of slomber, and we can discerne nothing.

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If this vengeance of God were not amongst vs, it is certeine that we should haue another manner of feeling of our miseries then we haue. But what? It can not be but GOD must make the Papistes our Iudges, be they neuer so blind: for they see our shamefull dealinges whiche are so great and so heinous as nothing more. And yet we thinke not on them. Yet (as I saide) if we had but one droppe of the feare of God, we would be cast downe in our selues, we would not onely be ashamed, but detest suche greate confusions as are seene both publiquely and priuately. We see I say, dogges so farre out of frame, that a man would thinke they were disposed to lisse vppethemselves against God, and do cleane contrarie to his will. As for my parte, seeing so little fruite come of y<sup>e</sup> warnings that are daily made you, if there were no question but to speake it, I would professe in repprouing of you, if I goe on, that I had rather holde my peace: for me thinketh I do but sharpen you the more, and all the warnings that I giue you in Gods name, are taken in despite: as a man would say, we will do cleane contrarie. This we gaine, that me thinketh the worde of God serueth but to harden wicked men: for we see that all thinges are so detestable, I say not particularly, but publiquely, as though men were at defiance with God and the worlde: and euerie man

can say so at home in his owne house: but no man will take order for it, and say, let vs put too our helping hands that matters may goe better then they doe: but we become daily worse and worse, and it seemeth we can not despise God inough. Besides this there are other disorders. For what say you to blasphemies whiche we here daily, and periuries, and other contemptes of GODS name? Doe we not see that there is no order, that we are so farre from seruing GOD and honoring him in deede, and without hypocrisie, that there be a number that loue not God, nay nos make a shew of it, nay they make a braverie of it to withdraw them selues from al order of a Church, to be worse then Turks and Heathens, and I knowe not what? We see it before our eyes, and it is too too well knowen even of little children.

Againe, there are other dissolutions seene amongst vs, in so much that euerie corner is full of them, whoredome is rife: and yet these mates will come hither and play handidandy: and if there be any of them conuict of whoredome, they will say, Oh, it is not he, it is an other an hundred miles hence: and they will not onely mocke at men, but at God also: and prophane his name, & make it a bye talke. Therefore if our count be well made, and the matter be audited, & ouer vewed as it should, it seemeth (as I saide before)



before) that the word of God serueth vs for nothing else but to make a glistering & a shining, that we may be seene a farre of, and that the Papistes and other Infidels, may be sette to iudge vs for our wickednesse and sinnes that reigne amongst vs. As for my part I may say I am ashamed to preach the worde of God amongst you, seeing there are such villanous & shameful confusions amongst you as we see: and if I might haue my wish, I would desire God to take me out of this worlde, and that I might not liue here three dayes in such disorder as there is. Let vs goe now and brag that we haue a reformation, and that the Gospell is preached amongst vs: for all this is against vs. The seruants of God shal not neede to condemne vs, for (as I saide) the verie blinde shalbe our Iudges, for euen by verie groping they may know our villanie. And yet I cā not tel you, whether God will send vs hangmen or no, because we will not receiue y<sup>e</sup> warnings y<sup>e</sup> are giue vs from his mouth. It is long inough agoe since he warned vs, & it is to be feared he will speake no more to vs, but will lift vp his arme, yea an armed arme, and will reforme vs in violent sort. For we are not worthie that he should salue our sinnes gently and with a fatherly affection, as he went about to do. For seeing he hath lost his labour, I can not tell what will become of it. Therefore let vs take heede to our selues. For these things

are not spoken to vs for our confusion: it is not to stirre vs vppe against God, but to the end we should know our faults, & learne to be at displeasure with our selues for them more thē we haue beene heretofore, that we become not stiffnecked and hardened against God, but as he calleth vs to repentaunce, and sheweth that he is ready to receiue vs to mercie, if we returne to him, that we should imbrace the promises, that are made vs by his wordes, & also feare the threatninges that are contained in it: and that they which are in any publique office, should be diligent to do their dutie better then they haue done, that Iustice may not be prophaned: and that they which are appointed ministers of the worde should haue a zeale to purge out all suche filthinesse and pollutions as are growen to suche head: and also that euerie man should looke to his owne house, & from houses come to persons, to see that we so cleanse our selues, that when we shall receiue the supper of our Lord Iesus Christe, we may be more and more confirmed in his grace, to be ingrafted in his body, & to be truly made one with him, & that al the promises which we heare in the Gospell may be better confirmed in vs: to wit, that he is our life, and we liue in him, as he dwelleth in vs: and that then we may boast that God toucheth vs and taketh vs for his children, and that we may be so muche

muche the more earnest to call vpon him, & trust in his goodnes, and that he may so gouerne vs with his holie spirit, that y poore ignorant creatures may through our example be brought into the right way: as we see at this day how many there are in the way to destruction. And therefore that it would please him to shew himselfe by his grace to dwell not onely in one chie, or in a little handfull of people, but that he would reigne ouer all the world, & that euerie one may serue him, and worshippe him as he deserueth.

*And thus he sheweth vnto vs the way to the righte life, and the way to the righte death.*

### The 27. Sermon vpon the third Chapter.

*And out of all controuersie, great is the mysterie of godlinesse, that God is manifested in the fleshe, insisted in sporne, scene of Angels, preached to the Gentiles, beloued in the worlde, and receiued in glorie.*



**W**E haue scene this morning, howe S. Paul exhorting Timothie to behaue himselfe dutifully in his office, sheweth him to what honour God hath aduanced him in that he hath placed him to gouerne his house: and sheweth him also that the office it selfe is honorable, because the Church vp-holdeth the trueth of God in this worlde, and that there is nothing more precious, and more to be hunted after of vs, then to know God, and to worshippe him and serue him, and be certaine of his

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Nowe let vs fall downe before the face of our good God, with confession of our faultes, & pray him, that it would please him to giue vs suche a feeling of them, that we may be thoroughly plunged in our miseries, and be so wounded, that we desire no other remedie, but that this good  
10 GOD would cleanse vs by the bloud of his sonne, and so gouern vs with his holie spirite, that being reformed to his righteousnes, we may learne to giue our selues wholly to his obedience. And thus let vs all say. Almighty God and heavenly father, &c.

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### The 27. Sermon vpon the third Chapter.

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truth to obtaine saluation. And at this is kept safe for vs, and this so great a treasure is committed to our custody by the meanes of the  
30 Church, according to the wordes that Saint Paule addeth, & therefore this trueth whereof he spake, is well worthie to be better accounted off and esteemed then it is. And that it is so, what a hidden thing is this, and how wonderfull a matter, that God is manifested in the fleshe, and God is become man? Is it not a thing so  
40 farre passing our vnderstanding, that when we are tolde of it, we may be astonnished and past our selues

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selues



selues? Yet notwithstanding we haue a full and sufficient prooffe, y<sup>e</sup> Iesus Christ beeing made man subiect to death, is notwithstanding true God that liueth for euer, and that made the world. For his heauenly power bare vs witness hereof, and againe we haue other miracles, to wit, that he was preached of among the Gentiles, which before were bannished from the kingdome of God: that faith hath had it course through out the whole worlde, which at that time was shut vpp amongst the Iewes, and Christ Iesus was lifted vp on highe into glorie, and set on the right hand of God his father to obtaine chiefetie and rule ouer all. And if men despise this, their vnthankfulnesse shalbe condemned, for that the very Angels, haue hereby come to the vnderstanding of that, which before they knewe not off. For it pleased God to hide the meanes of our redemption from them, to the end that his goodnesse might be so muche the more woonderfull to all creatures. And thus we see Saint Pauls meaning. And because he called the Church of God, the keeper of his trueth, he sheweth now that this trueth is such a treasure, as cannot be sufficiently esteemed of vs. And how so? Let vs marke the contents of the Gospell, to wit, that God abased him selfe in suche wise, that he put on him our fleshe, so that we are become his brethren, who is y<sup>e</sup> Lorde of glorie, & gouerneth

the Angels, that he made himself of no reputation, so farre, that he ioyned himselfe vnto vs, & tooke vpon him the forme & shape of a seruant, euen to suffer y<sup>e</sup> curse that was due to vs: and vnder this word, *Fleshe*, S. Paule comprehendeth also what thinges soeuer Iesus Christ receiued in his person, to wit, that he was subiect to all our infirmities, sinne only except. Truth it is, that there is no blemishe in him, but all purenesse & all perfection, yet so it is, that he became and was made weake as we are, to the end that he may now haue compassion of our feeblenes to help vs, (as it is set forth in the Epistle to the Hebrues) and not that onely, but he that had no sinne, suffered y<sup>e</sup> punishment which was due to vs, and was as it were accursed of God his father, when he offered him selfe a sacrifice: to the end that through his meanes we might now be blessed, & that his grace whiche we were shutte out from, might be powred out vpon vs. And when we thinke vpon this, haue we not occasion, I pray you, to be astonished; & robbed of all our senses? Consider we what a thing God is, that we can in no wise reach vnto his maiestie, whiche conteyneth all thinges in it selfe, and can by no meanes be contained, this maiestie I say, which y<sup>e</sup> Angels worship: let vs consider how weake we are, and how rude, to come so highe, to haue it ioyned with our fleshe.

Hebr. 4.13

What

What is there in vs? If we cast our eyes vpon our GOD and then enter into comparifon, alas, shall we come nigh to this highneffe whiche furmounteth all the heauens? Nay rather can we haue any acquaintaunce with it? For there is nothing but rottennes in vs, nothing but sinne and death. Then let the liuing God, the wel-  
 10 spring of life, the euerafting glorie, the infinite power, let all this come, and not onely to approche to vs, and to our miferies, to our wretchedneffe, to our fragilitie, and to this bottomleffe pitte of all villenie that is in men, sinne al-  
 wayes accept, let not onely the maieftie of God come neere this, but be ioyned to it, and made  
 20 one with it, in the perfon of our Lorde Iefus Chrift? And what is Iefus Chrift? God and man? But how God and man? What oddes is there betwixt God & man? For we knowe that there is nothing at al in our nature but wretched-  
 neffe and miferie, there is nothing but a bottomles pitte of all stinck and infection: and yet in the per-  
 30 fon of our Lord Iefus Chrift, we fee y glory of God which is wor- shipped of Angels, and therewith- all the weakenes of man, and that he is but one God and man: is not this a fecrete and hidden thing worthie not onely to be fet out with words, but fo, that we might be all of vs as it were rauifhed with it? Therefore the more we  
 40 thinke vpon it, let vs learne to worship fuche a miracle, whiche

the very Angelles coulde neuer haue thought vpon: as also Saint Paule speaketh here. Seeing it pleased the holie Ghost to sette foorth the goodneffe of God, and shew vs, for how precious a iewel we ought to esteeme it, let vs be-  
 ware on our parte that we be not vnthankfull, and haue our mindes  
 10 fo fast closed and shutte vp, that we will not once tafte of it, if we can not throughly and perfectly know it. For it is inough for vs to haue some litle fmackering of it, and that euerie of vs be content with his meafure confidering the flendernesse that in vs, and loo-  
 king for the day wherein y which we fee now in parte, shall be who-  
 ly and perfectly reuealed to vs.

Yet notwithstanding, we must imploy our heads and studies this way. But for all this, we fee the malice and vnthankfulneffe of men. For how many are there of them whiche will be taken to be  
 Christians, and make great brags of it, that knowe this fecrete? Nay, euen as we know not what  
 30 GODS trueth meaneth, nor the doctrine of the Gospell, no more know we what is taught vs here. Why doeth Saint Paule call this a myfterie of faith, that Iefus Chrift whiche is GOD euerafting, is  
 manifested in the fleshe? It is as muche as if he should say, my friendes when we are gathered to GOD, and be made one bo-  
 40 die with our Lorde Iefus Chrift, beholde the ende wherefore we are made: to wit, to knowe, that



God is loyned & made one with vs, in the person of his sonne. So that now, we must conclude, that no man can be a Christian, vnlesse he know this secrete whiche Saint Paule speaketh off. If we should now examine, and aske both men and women, whether they knowe what this word meaneth, that God was manifested in the fleshe, hardly should we finde one amongst renne, that could make so good a confessiō as were to be looked for at a child's hand. And yet we may not maruell at it: for we see what negligence & contempt there is in the greatest part. We shewe and teache daily in our sermons, that God put vpon him our nature: but how do men haunt the sermons? Who is there that troubleth himselfe much to reade the scripture? There are verie fewe that will be at leasure, euerie man is occupied after his own businesse: & if there be one day in the weeke reserued to be taught in, when they haue bestowed sixe dayes in their own businesse, if there be but one day chosen, for men to come together to haue some good lessons giuen them, then must they goe to play & pastime them selues, some into the fieldes, some to the Taernes to quaffe: as no dout euen at this present there may be as many as are here assembled in the name of God, found a quassing, whiche thinke this houre should be very euil spent, vnlesse it were so prophaned in despite of God.

An other sort will be occupied in playing, and the daunfing bowre must be holden. And therefore when we see so many shun & flye the doctrine of sette purpose, can we maruell y there is suche a brutishnesse, that we knowe not the A.b.c. of Christians, and heare as it were a strange language, if men tell vs, that God is manifested in the fleshe? Yet notwithstanding, this sentence can not be put out of Gods register, to wit, that we haue no faith, if we knowe not how our Lord Iesus Christ is ioyned with vs, to the end that we may be his members, and he our head. Moreouer, it seemeth that God will stir vs vp to thinke vpon this mysterie whether we will or not, seeing we are on sleepe, & so drouisie as we are. For the heresies which satan setteth on broche, come not by chaunce or haphazard, but God exerciseth vs, and doeth by practise harden vs, and make vs as it were Steele to that which we vnderstood not before. And we see how the diuel stirreth vp these olde makebates, as sometime to deny the humanitie of Iesus Christ or his Godhead, sometime to confound them both, that we may not knowe two distinct natures in him, or else to cause vs beleue that he is no more y man which fulfilled the promises in y lawe, and so consequently is descended of the stocke of Abraham and Dauid. Go to then, is it so in deede that suche errors and heresies whiche were in the

the beginning of the Church of Christ, are yet set abroche in these our dayes? It is Gods doing (as I saide) who mindeth to make vs backes of Steele, to the end that we may be strengthened, in the truth of his Gospell. And because he seeth vs so negligent in that behalfe he draweth vs to it by force. And thus let vs marke well the wordes that are sette downe here by Saint Paule. First of all he saith, *That God was manifested in the fleshe*. Now when he calleth Iesus Christ God, he yeeldeth to him this nature which he had before the world was made. Trueth it is that there is but one God onely, But in this onely essence we must comprehend the father, and a wisdom which can not be seuered from him, and an euermlasting vertue; which was alwayes and shall be for euerm in him.

Thus is Iesus Christ true God, in so muche as he was the wisdom of God before the worlde was made, and before all euermlastingnesse. Now it is saide, that he was made manifest in the fleshe. By this worde *Fleshe*, Saint Paule giueth vs to vnderstande that he was true man, and put vpon him our nature. But yet he sheweth by this worde, *Manifested*, That there are two natures in him. And yet we may not imagine, that there is one Iesus Christe which is God, and an other Iesus Christ which is man: but wee must knowe him onely God and man.

Let vs so distinguish the two natures which are in him, that we knowe, that the sonne of God is our brother. I saide, that God suffereth the olde heresies, which in times past troubled the Church to make a flurre now againe in our dayes, to sharpen vs so muche the more. But let vs marke also on the other side, that the diuel goeth about as muche as he can to destroy this article of beliefe, because he knoweth perfectly, that it is the vnderproppe and stay of our saluation. For if we haue not this secrete, whereof Saint Paule speaketh, what will become of vs? For we are all of vs Adams children: and therefore accursed: we are in the bottomlesse pitte of death, to be shorte, we are at deadly foode with God, & therefore there is nothing but death and condemnation in vs, vntill we know that God is come to seeke vs, and is come downe to vs, because we can not clyme vpe to him: vntill we be thus well learned, are we not more then miserable? For this cause, the diuell went aboute as muche as he could to abolish and put out this knowledge, or mixe it with lyes & dreames, to marre it vtterly & bring it to naught. On the other side, when we see suche a maiestie in God, how dare we presume to come nighe him: seeing we are full of miserie. So then we must haue recourse to this knotte of Gods maiestie and mans state together.



And therefore doe what we can, we shall neuer haue any hope, or be able to flie to the bountie and goodnesse of God, and be bolde to call vpon him, & returne to him, vntill we know the Maiestie of God that is in Iesus Christ, and the weakenesse of mans nature which he hath receiued of vs: to be shorte, we are vtterly cast off from the kingdome of heauen, the gate is shutte against vs, so that we can in no wise come neere it. And seeing the diuell hath bestowed all his art this way, to peruert this doctrine, because he sawe that all our saluation was grounded vpon it, what shoulde we doe but be so much the more confirmed and strengthened in it, to the end that we may neuer be shaken from the faith whiche is contained in the Gospell, do he what he can, imagine he what he list. Therefore we haue this to note first of all, that we shall neuer knowe Iesus Christ to be our sauour, vntill we know y he was God fro euerlasting. And in deed that which was written of him by Ieremie y Prophet, must needs be fulfilled in him. Let him that glorieth, glorie in this, y he knoweth me, saith the Lord. S. Paul sheweth y this must be applied to the person of our Lord Iesus Christ. And therevpon he protesteth that he made no account of any doctrine or knowledge, but onely to knowe Iesus Christe. Again, how is it possible for vs to haue our life in

Iere. 9.23.

him, vnlesse he be our God, and we be mainteined and preserued by his vertue? How ca we put our trust in him? For it is written, cursed be the man that putteth his trust in fleshe, or in the arme of man, or in a creature. And againe, how can we be drawne out of death, but by GODS infinite power? For to him belong the issues out of death, as the Psalme witnesseth: we see then, although the scripture do beare vs no recorde of the Godhead of Christe Iesus, that it is vnpossible for vs to knowe that he is our sauour, vnlesse we yeelde vnto him the whole maiesty of God, confessing him to be true God, because he is the wisdom of the father, whereby the world was made, & whereby also it is preserued and kept in it state and being. And therefore let vs be thoroughly resolued in this point, as oft soeuer as we are spoken vnto of Iesus Christe, that we lift our wittes on high, & worship this maiesty which he had from euerlasting, and this infinite essence whiche he inioyed before he clothed himselfe with our flesh. Let this be for one note. There is to be marked on the other side, that he was made manifest in the fleshe, that is to say, became man, like vnto vs in all thinges (as the Apostle sayeth) sinne onely except. And when he saith, sinne onely except, he meaneth, that our Lorde Iesus was not faultie, nor blemished in any wise whatsoeuer: and yet notwithstanding

Iere. 17. 9.

Psal. 68. 20

Heb. 4. 15

withstanding, he left not to beare our sinnes; nay he laide this burden vppon himselfe, to the end that we through his grace might be disburdened. Yet notwithstanding, we cannot knowe Iesus Christe to bee a Mediatour betwixte GOD and men, vnlesse we beholde him as man. And in deede when Saint Paule would herevpon imbolden vs to cal vp6 God in the name of our Lorde Iesus Christ, he calleth him expressly and in plaine words, man.

2 Tim. 2.

There is one onely God, and one Mediatour Iesus Christ, who is man. Why doeth he bring vs to the consideration of that, but onely that we may in his name, & by his meanes come familiarly to God, knowing that we are Iesus Christe his brethren, who is his onely sonne? Moreouer, if we should seeke our saluation without our nature, in what case were we? Should we not rather haue our eies dazled, & become blind? Therefore seeing there is nothing but sinne in all mankind, we must also finde righteousnesse as well, and life in our fleshe. And therefore if Christe were not in deede and truly become our brother to be man like vnto vs, in what case were we? Let vs leaue all the rest, and take only his life and passion.

Nob 9. 26.  
20. 5. 12.

Behold the death of Iesus Christ is called an onely and euermolting sacrifice, whereby we are sette at one with GOD. And why so? Saint Paule sheweth vs the reason in the first to the Romanes,

when he saith, As by one mans presumption we are all condemned, so by one mans obedience, we haue all recouered saluation.

If we knowe not this, that the fault whiche was committed in our nature, was repaired in the selfe same nature, in what case were we? Wherevppon might we stay our selues? And therefore the death of our Lorde Iesus Christe can not profite vs one whitte, but onely because he was made man like vnto vs. Againe, if Iesus Christe were onely God, could we, I beseeche you, haue any certeinie or pledge in his resurrection, that we should one day rise againe? Trueth it is that the sonne of GOD rose againe.

Yea, but he is not like vnto vs. Nay, on the contrarie side, when we heare say, that the sonne of GOD tooke vppon him a bodie like vnto ours, and came of the stocke of Dauid, and that that man is risen againe, we conclude boldely, that seeing our nature whiche is of it selfe corruptible, and hath nothing in it but corruption, is lifted vppe on highe into heauenlie glorie, in the person of our Lorde Iesus Christ, we dwell already in heauen, as Saint Paule speaketh in the Epistle to the Ephesians. And therefore they are so much the more to be accused and to be spette at, that went about to bring to naught the trueth of mans nature in the person of the sonne of GOD. For the duell raised vppe in olde time

Eph. 2. 7.



certaine makebates, whiche followed this wicked seede, that Iesus Christe appeared in deede in the shape of man, but he had not mans true nature. And thereby they went about not onely to abolishe Gods mercie towards vs, but also vtterly to beate downe our faith.

Other imagined that he brought a bodie with him from heauen, as though he agreed not with vs. And this is it also, that this cursed heretike which was put to death here, set a broch, that Iesus Christ had a bodie from euerlasting, euen from the beginning of the worlde, that he had a bodie made of foure elementes, whiche were not made, and that the Godhead was at that time in a visible shape and that how oft soeuer the Angels appeared, it was his bodie, not begotten of the seed of man, but built and framed of those fantasies which he talked off. And what a maddenesse is it to make such an alchymie to frame a bodie for the sonne of God? What shall become of y which the Apostle, saith, That God did not this honour to Angels, to send his son to be of their state and condition, but made him like vnto vs, and shewed therein how well he loved vs? What shall become of th at that is said, that he tooke vpon him our fleshe, to become a true and naturall brother with vs. Yea, and that he was made like vnto vs, to haue pitie vpon our infirmities, and to helpe vs? To

Heb. 2.16

Ro. 8. 26.

Heb. 4. 15

be shorte, why dyed he, but onely to deliuer vs? Last of all, he was made the seede of Dauid, to the end he might be known to be the redeemer that was promised, and whom the fathers looked for from all ages? All this will be beaten downe and come to nothing. So then, let vs remember well this article, where it is said, that the sonne of God appeared in the fleshe, that is to say, that he became true man, and made vs one with him, yea with a brotherly knotte, so that we may now, call God our father. And why so? Because we are of the bodie of his onely sonne, of his naturall sonne. And how are we of his bodie? Because it pleased him to ioine himselfe to vs, to the ende that we might be partakers of his substance. And hereby we see that they are not vaine speculations and subtile, when men tell vs that Iesus Christe put on our fleshe: for hither we must come, if we will haue a true knowledge of faith, as I haue shewed already) for it is impossible for vs to trust aright in Iesus Christe, vnlesse we apprehend his manhood, as also we must needes know his maiestie, before we can trust to haue saluation by him. Moreouer this is not all yet, if we know that Iesus Christ is GOD, and man, vnlesse we adde therewith all that there is but one person in him.

Yet here againe hath the diuel in this behalf stirred the coales as much

much as hee coulde, to peruer-  
te or disguise this doctrine whiche  
Saint Paule teacheth vs here. For  
there haue bene heretikes which  
made suche an hochpoch of Je-  
sus Christ his Godhead, and maie-  
stie with his manhood that they  
thought his heavenly essence  
was forthwith chaunged into  
fleshe and into man. And thus  
did Sernete, (of whome I spake  
before) with his other cursed &  
diuelish blasphemies say, that Je-  
sus Christ was made man.

And what will followe here-  
vpon? God must forgoe his na-  
ture, and his spirituall essence  
must be turned into fleshe. And  
what a thing were that? And hee  
goeth on further and saith, that  
Jesus Christe is now man no  
more, but his fleshe is become  
God. This is another stillitorie  
of his where through Christ must  
passe. This is a meruellous al-  
chumiste, to make so many new  
natures of Jesus Christ. And thus  
the Diuell raised vp suche drea-  
mers in olde time, to trouble the  
faith of the Church, and this now  
renewed in our time. And there-  
fore let vs marke well what Saint  
Paule teacheth vs in this place  
for he giueth vs good armour to  
be well defended against such er-  
rors so wit, that there is a god-  
head in Jesus Christ, and also  
fleshe.

And therefore we must mixe  
and confounde those thinges to-  
gether, whiche God pointeth  
vs out with the finger both on the

one side and the other. Will wee  
then consider Iesus Christ aright?  
Let vs behold in him this beaue-  
ly glorie: let vs beholde this essence  
whiche hee had from euerlasting  
and before all ages. And then let  
vs come to his manhoode whiche  
is shewed vs there. And this is for  
one note, that wee may distin-  
guish the two natures in our  
Lorde Iesus Christe. And this is  
not to gaze in y<sup>e</sup> aire, but we must  
practise it to nourishe our faith.  
What is the reason? If wee will  
seeke life in Iesus Christe wee  
must vnderstande that hee hath  
the whole godheade in him, for  
it is written in y<sup>e</sup> Psalm, that the  
wellspring of life lyeth in him,  
and that wee see briefly in his  
brightnesse. If we will be main-  
teined against the Diuell, and a-  
gainst all our enimies, wee muste  
knowe that Iesus Christe is God.  
To bee shorte will wee put our  
whole trust and confidence in  
him? then must wee also knowe  
that hee hath all power. Whiche  
hee coulde not haue vlesse hee  
were G O D. Thus to exer-  
cise our faith aright that we may  
bee fully grounded in Iesus Christ  
wee must knowe his godheade,  
and his essence on the one side.  
On the other side, when wee will  
seke for forgiveness of our sins,  
and satisfaction for our debtes,  
the meanes to call vpon GOD,  
to be holpen in our infirmities, &  
to be deliuered fro the curse, we  
must find Iesus Christ nigh to vs  
and beholde him as man, and for

X.v.

this



this cause we must knowe his nature whiche hee tooke of vs, that wee goe not muche aboute the bush to finde in him what belongeth to the hope of our saluati3, bycause he was offered to be our Mediatour and to sette vs at one with God his father. Thus it is easie to see that we must apprehend y<sup>e</sup> manhood in our Lord Iesus Christ, to distinguish it frō his heavenly essence & maiestie. And yet notwithstanding wee muste ioine these two natures together in one person. What is that God when that Saint Paul speaketh of? It is the Sonne of the virgin Marie, whiche hath life in him, it is hee that was subiecte to death. What is he that hath all power? It is he that became feble & weake. Hee that bare the punishment for our sinnes, is the wellspring of life. Therefore we must learne to ioine these two natures together in one, and not separate the. For if we forge one Iesus Christe God, and then make him that suffered being borne of the virgin Marie, and is deade and risen againe, a man a parte by himselfe, what a thing were that? So the let vs marke wel, y<sup>e</sup> this word *Manifested*, ioyneth the two natures together, so that we must knowe Christe not to be a double one, but one onely although he haue two natures. We haue two eyes in our head, & ech eye hath his regarde a parte: but yet when we looke steadfastly vpon a thing, if our two eyes guide themselves

to I knowe not what, our sight which is separate of it selfe ioyneth it selfe together and becometh one, to giue it self wholly to behold y<sup>e</sup> which is set before vs. Euen so standeth y<sup>e</sup> similitude, as we haue two eyes in our head, so are there two diuerse natures in Iesus Christ. But yet our faith must be more simple then our two eyes: the spirituall regarde, I meane, of our vnderstanding must liue vpon it selfe in suche sort, that we may know that Iesus Christe beeing Sonne of God, is also sonne of man, to become our brother. Yea is there I pray you, any thing in y<sup>e</sup> world more different one frō another, than mans body & his soule are? His soule is an inuisible spirit that cannot bee seene, nor touched, whiche hath no place, nor any of these fleshly passions. The body is a corruptible lump, subiect to rottenesse, a visible thing, and touchable: the bodie hath his properties whiche can in no wise agree to the soule. And what is man? A creature builded of a bodie and soule. If God vsed suche a workmanship in vs, while he made vs men of two diuerse natures, why should we thinke it straunge in Iesus Christ that God vsed a far greater miracle in him? And therefore let vs marke well this word, *Manifested*, which S. Paule vseth, to the end that when we come to Iesus Christ, & haue distinguished his godhead from his manhood, we may receiue him God manifested in the flesh, that

is to say, him which is truly our God, and yet in one person hath made him selfe one with vs, so y<sup>e</sup> in so much as he became man, we are the children of God, seeing he is our satisfaction, we are disburdened of the burden of our sinnes, seeing he hath deliuered vs fro all our miseries, we haue now perfect riches in him, to be short, seeing he submitted himselfe to death, wee are now sure of life. Now after y<sup>e</sup> S. Paule hath thus spoken, he addeth. *Hee was iustified in Spirit.* This word, *iustified* is often times taken in the scriptures, for, *Appre-*  
*ned* when it is said, that God is iustified, it is not that he becometh iust, it is not that hee is acquit of men, as though they were his iudges, and hee were bounde to giue them account: No, no, there is no such thing: but it is when the glorie is yelded and giuen him which he deserueth, and we confesse him to be such an one as hee is in deede. As also in this sort it is said that the Gospell is iustified, to wit, when men receiue it obediently, & through faith submit them selues to the doctrine y<sup>e</sup> God teacheth them: so in this place it is saide that Iesus Christ was iustified in spirit. And why so? To the ende that we esteeme him not only vnder this shape of man, wherein he appeared to vs, and in this infirmite which was common to him with vs mortall men. And therefore we muste not stay our selues and stand vpon y<sup>e</sup> bodily presence of Iesus Christ, to know what he is, touching this

shape which was visible, but we must looke higher. But how? This is it that S. Iohn said, in the first Chap. That God was made flesh, or the word of God, which is as much. The word of God (saith he) which was God before the creation of the worlde, was made flesh, that is to say, was vnited to our nature, so that the Sonne of the virgine Marie is God, yea the euerlasting God. And after he hath thus spoken, he addeth, that the glorie which pertaineth to the only sonne of God, was known in him. After what sort? For there is more in Iesus Christ then man, and more then that which he receiued of vs. What then? The infinite power of God shewed it self there, so that this was a most sure witnes, y<sup>e</sup> Iesus Christ is God. And therefore it is that S. Paule in the first Chap. to the Roma. when he had said y<sup>e</sup> Iesus Christ was made of the seede of Dauid, addeth y<sup>e</sup> he was declared mightely to be y<sup>e</sup> son of god. And therefore let vs marke that it is not inough for vs to behold Iesus Christ with our fleshly eyes, for so should we climbe vp no higher then man, but whē wee see how y<sup>e</sup> by miracles & mightie workings he sheweth himselfe to be the sonne of God, this is such a scale and such a prooffe, that we may no longer doubt but y<sup>e</sup> Iesus Christ in so abasing himselfe, did not for all that, leaue off his heauenly maiestie: and so wee may boldly come to him, as to our brother, and worship him as our euerlasting God, & him by whom  
 wee



wee were made, and by whome we are mainteined. And therefore, Saint Paul addeth in plaine wordes, that Iesus Christ was iustified euen in Spirite. Nowe let vs shortly gather that together whiche we touched before: for time would not suffer vs to declare that whiche is contained in this place: will wee then haue a short summe of our faith and Christian religion? Wee must knowe that G O D was manifested in the flesh, as also in the text whiche I alledged before out of the first to the Roma. S. Paule hauing made mention of the Gospell, addeth that it is a message y<sup>e</sup> he bringeth of Iesus Christ, who was made the Sonne of Dauid according to the fleshe, and shewed himselfe the Sonne of God. Were it not for this, we could haue no church, were it not for this we could haue no religion, were it not for this we could haue no saluation: it were better for vs to bee brute beastes without al reason and vnderstanding, then to want this knowledge, to wit, that Iesus is come, & that to ioyne this godhead in one with our nature, whiche was so wretched and miserable as nothing more. But yet let vs marke that S. Paul was not content onely to vse this worde *Faith*, but he saide, that it is a myserie & hidden thing, to the end that we shoulde not come vnto it proudly and arrogantly, as wee see many men do that will seeme subtile & sharpe witted. And this

is it that hath caused so many heresies to spring, euen pride that that was in those detestable creatures whome the diuell possessed as he is the father of pride. And in deed pride hath alwayes bene the mother of all heresies. And therefore when wee heare this worde, Myserie, let vs remember two thinges, the one, that we learne to keepe vnder our senses, & flatter not our selues as though by our owne subtiltie and sharpe wittes we were able to compasse so high a matter, as to know how this came to passe, that God took vpon him our nature: all wit of man must stoupe in this case. And therefore let vs learne to climbe vp beyonde our selues, and reuerence that whiche we knowe not and passeth our capacitie. And this is the firste thing we haue to note.

The seconde is this, that wee bee heedie when it is saide vnto vs, Beholde a secrete. Wee must not play the sluggardes and drouisie pates: God prepareth vs and sharpneth vs, to the ende wee shoulde thinke vpon this doctrine, and beate our braines about it: and when we haue once gotten some little smacke of it, that we shoulde endeuour to profite in it all the dayes of our life. Moreouer, when we once knowe that the Sonne of God is thus ioyned with vs, let vs cast our eyes vpon that whiche is so highly sette forth in him, that is to say, this vertue and heauenly power

Col. 2. 3.

of the holy Ghost. So then, Iesus Christ did not only appeare man, but shewed in deed that hee was God almightie, as all the fulnesse of the godhead dwelled in him. If we once knowe this, wee may well perceiue that it is not without cause, that Saint Paule sayth, that all the treasures of wisdom are hidden in our Lorde Iesus Christe. So then, we shall knowe the heigh and depth, the length and largenesse, yea, what soeuer is necessarie for our saluatiō, whē wee haue once layed hold vpon this Mediatour, especially in his maiestie, so that wee may stay our faith vpon him, as vpon our onely God, and haue beholden him as our brother, who hath not onely come neere to vs, but hath

vaunted and ioyned himselfe to vs in such sorte, that he is become one selfe same substance. If we haue this, let vs know that we are come to the perfection of wisdom which Saint Paule speaketh of, in another place, so that we may fully reioyce in y goodness of God, for that it hath pleased him to lighten vs with the brightnesse of his Gospell, to drawe vs into his heavenly kingdom.

Nowe let vs fall downe before the face of our good GOD, acknowledging our fautes, and praying him, that it would please him to giue vs suche a feeling of them, &c.

The 28. Sermon vpon the fourth Chapter.

1. Nowe the spirit speaketh evidently, that in the latter times some shall departe from the faith, and shall giue heede vnto abusing spirittes, and to doctrines of Diuels.
2. Through their hypocrisie which speake lyes.



He vanitie of men is knowen manye ways, but by none more then by this, that they can not contente themselves to be taught by God, who first protesteth and by most euident proofes sheweth them y his doctrine bringeth the saluation, and after noteth them the manner howe, and feedeth them, and contenteth their soules

as muche as is possible, if there were any reason in them: but yet they take pleasure in nothing, but to wander vpe and downe, and soare aloft in the aire, without any ground, without any foundatiō. Hereby therefore we may know howe light and wandering the braines of foolish and fond men are, which seeke & hunt after nothing, but to runne at randon, in that they can not holde theselues

to



to Gods trueth. And yet God setteth vs barres and lites, and seeing the lightnesse that is in vs, and the foolish desire that carrieth vs away, holdeth vs backe, or at the least wile sheweth vs y we ought to stay our selues wholly vpon his worde. But besides the foolish curiositie that is in vs, there is also a kind of madnes, for our lustes passe all measure, and can not be iustified, and therewithall bruste out into open rebellion: do God what he can, we will not be bridled, nor be holden captiue vnder his hande. Beholde two notable faultes whiche are to be found & seene in our nature. The one is our inconstancie and wandering heades: the other our rebellion & stifneckednesse, in that we will in no wise be subiect to God. But yet the naughtines of our nature sheweth it self to be a great deale worse, if we consider what doctrine it is that God layeth before vs: for his doctrine setteth out our vnthankfulnesse more clearly to the eyes of all the worlde. If God shewed vs any small trifle, well, yet we might sceme to haue some excuse, if we sought further: but when he openeth vs the infinite treasures of his wisdom, & spareth nothing that is profitable for our saluation, are we not mischeuous and puerse, in that y when we haue the infinite riches of the wisdom of God, yet wee will runne wandering vppon and down in our vaine curiosities. And this it is we haue to beare away,

in this place of Saint Paule. For he setteth vs downe the summe of the Gospell, when he said, that it was a great secrets, that God was manifested in the fleshe, and yet notwithstanding was approued in the spirite, and being glorified, powred out the brightnesse of his Gospell vppon all the world, inso much that the gentiles which were vtterly east off & prophane, are become fellowe mates with the Angels of Paradise, & there is one common bond, to ioyne & knit them that were slaues to Sathan, and ouer the eares in the deepe bottomelesse pitte of cursednesse, with the childre of God, with them which always enioyed this heauenly glorie. Is not this able to astonish and amaze all our wittes?

And yet Sainte Paule sheweth that men can not content the selues with this doctrine, but will fall away from the faith, although they know this so greate & wonderfull a secrete, that GOD is come downe to them, yet had they rather followe Sathans lyes, and runne themselves into destruction, then to heare the Sonne of GOD when he is made manifest in the fleshe, and will bee a scholemaster to them to bring them to saluation. And therefore Sainte Paule sheweth vs, that the true remedie to holde vs in obedience to God, is to applie our whole studie to that that is contained in his woorde, that wee stande vppon it, and that they

they that haue charge to preache the Gospell, be diligent to shew by the true way of instructing the faithfull, is, to bee wholly subiect to our Lord Iesus Christ, and not to swarue there fro the least iote that may be, vnlesse they minde to turne aside from the way of saluation. For this is the perfection of all wisdom, to knowe the Sonne of God as hee hath been made manifest to vs, as it is said, that all the treasures are hidden in him.

So then now we see vpon what occasion, Saint Paule addeth this signe, that the worlde shall fall away from the sayth; to wit, that wee shoulde knowe that it is not for naught, that hee putteth vs in minde of that that God will haue vs exercise our selues in, and what points of his scholl wee haue to beare away, it is I say, to this ende, that we shoulde giue our selues wholly to our Lorde Iesus Christe, and discern that that hee hath brought vs, knowing that if we haue once profited therein, wee shall haue no occasion to seeke further.

For they that contente not them selues with Iesus Christe, dishonour God, who hath shewed himselfe most perfectly and with al fulnesse of grace and vertue in his person. But now let vs enter in by peccemeale into that which S. Paul teacheth vs here. He sayth, *The Spirit speaketh evidently that haue after men shall fall from*

*the faith.* As if hee shoulde say, It is not sufficiente for them that haue the charge to beare the Gospell, to preache that that is good and profitable, but they muste take paines to moderate suche braines as of their nature are too light, and that wee also must frame our selues to receiue the foode of life, for it is not sufficient for vs to haue it layed before vs.

If a man haue a good stomacke, and discretion to eate measurably, let meate be sette before him, and he will take moderately as much as shall suffice him. The like would we doe, if wee were of a good and right iudgement, and knewe what were good meate, and what were profitable to builde vpe our soules withall. But what? Wee are out of taste, and beside that, we desire to bee fedde with filthie and lothsome meate, and in stedde of choosing that that God offereth vs, and that that hee knoweth to be meete for vs, wee will goe and take vile and stinking meates, yea, wee desire nothing more then wittingly and willingly to poison our selues.

And so wee see that men are more, voyde of sense and reason, touching the life of their soules, then brute beastes are. True it is that a sicke man, or a drunkarde, or some such other, which hath lost his taste by some other



other meanes, will haue a long-  
ging after things that are naught  
for him, and which may hurt him:  
but yet there is none that will go  
seeke out dunge or other filthe,  
to stufte his belly full, and if hee  
knowe there be any poyson, hee  
will beware of it. But it seemeth  
that we haue conspired with Sa-  
than, to take all vile and shameful  
things that come from him, whi-  
che as touching the spirituall life  
bring present death. And thus S.  
Paule sheweth vs now, that when  
he had aduertised the faithfull in  
Timothie his person, to holde  
themselues to the pure doctrine,  
it is not without cause. And why  
so? For it is not inough sayth hee,  
to preach that which is good and  
profitable.

For if men were well dispo-  
sed, and would receiue that that  
is taught them by God, and were  
so apte to bee taught that they  
coule submit their heartes and  
heades to his doctrine, and obey  
that that is good, it were sufficient  
to say. See what God teacheth  
you. But bycause men are so full  
of malice and spite against God,  
and are so vnthankfull towards  
God, and are so awarde, that  
in steede of trueth they desire no-  
thing but lyes, and with the tur-  
ning of an hand, become too far  
out of square, and after they haue  
knownen God, turne aside from  
him and forsake him, for this  
cause we must bee bridled (saith  
Saint Paul) and be holden backe  
by force, and we haue great need

first that God teach vs faithfully,  
& then that he exhort vs to con-  
tinue in the obedience of his word,  
without any bending either this  
way or that way, that wee be not  
as shaking reedes, subiecte to  
receiue lyes.

And thus we see what Sain-  
te Paules meaning is. Hereby let  
vs knowe that it is expedient for  
vs, that God waken vs oft times,  
and when he doeth so, that it is  
not without cause, for (as I sayd  
before) it shoulde haue sufficed vs  
barely to haue vnderstod his will.  
But what? See howe frowarde a  
nature we are of. And therefore  
let vs bee content to bee admo-  
nished when we are taught what  
is good, & are exhorted to sticke  
vnto it: and though wee haue  
beene aduertised, if wee bee re-  
proued, and that by force, and be  
reprehended, although it seeme  
sharpe, yet knowe wee that it is  
for our profite. This is it wee  
haue firste of all to beare away  
in this place. And yet wee see  
what a fatherly care God hath  
of vs, which ought to moue vs  
so much y more to keepe in mind  
those warninges which he giueth  
vs. Seeing it is so long agoe, that  
this prophecie was giuen vs, see  
wee not herein that God foresawe  
the daunger? Knowing that men  
might easily be carried away, hee  
would not suffer them to perishe  
through ignorance, and therefore  
hee sette a barre before them, and  
cried to them a farre off, Beware,  
take good heed to your selues,  
and

and suffer not your selues to bee carried away by the subtiltie of Sathan. So that we see hereby, what care God hath of our saluation, in that hee sheweth vs, that he would giue Sathan the bridle to deceiue all them that are ready to giue eare to him. This is the second point. And yet, is not the aduertisment, which I spake of before, to wit, that we are not onely malicious and full of vanitie, and desire nothing but lies, but are also rebellious and stifnecked, and that it is hard to make vs bowe, & tame vs, sufficient to holde vs in subiection to God? It should be sufficient. And yet we see, what an horrible dissipation the worlde is come vnto. They that choose rather to followe Sathans sleighes, then to cleaue to the truth which they knowe, are they to be excused? What can they alledge for them selues? Can they pretend ignorance? For God spake, and spake lowde and plaine that all the world might heare. And yet wee see, that the greatest part is gone astray, and is wittingly and willingly come to an horrible confusion. What can we say to it, but that it is not onely mens folie, but also an horrible confusion, a rebellion, and such raging madnesse, that God could not but so worke as is requisite, to take from them al excuse, because they would not be gouerned by him, but chose rather to bee carried away wittingly by Sathan into destruction, than to followe him

that was readie to bring and lead them to saluation. And this wee haue moreouer to note vpon this place: although I do nowe passe it ouer lightly, because it shall bee needfull to handle these matters more at large hereafter. Moreouer, Saint Paule thinketh it not y-nough to say, that the spirit speaketh thus, but he addeth, that it is a cleere and verie plaine prophesie: as if hee should say, wee haue good occasion to listen well to this matter, for GOD vseth no darke speech, or suche as men might doubt of, but he giueth vs such a warning, that if wee faile, we do it no doubt of malice, and because we would not hearken to the warning that was giuen vs. And though the prophesies were not alwayes so cleere, yet so it is, that GOD neuer spake, but hee would haue vs receiue instruction by that he spake. And we blaspheme God if we alledge and say, that we can not knowe that, that is contained in holie writ. For so God shuld mocke vs at his pleasure, in saying, Heare me, and should in the meane while holde vs in dout, so that we could haue no resolution nor certeinie. And againe, could the worde of God bee called Brightnesse, if it did so leaue vs in doubt and staggering, that we could not knowe which way to turn vs? The smallest candell that may bee, will suffice to shewe vs the way. Beholde, the worde of God is called a Lampe, yea, a Suane, and that we say that



we knowe nothing by it? Is not this to make the titles false, and in deede of no value which God giueth vnto his word? And therefore let vs marke, that there is no fault but in our selues, if wee bee not duly aduertised, and through God drawen out of daunger, and haue the way of saluation made open to vs: but wee hoodwinke 10 our selues, or will not vouchsafe to open our eies, when God saith to vs, Beware: we stop our eares, or at least wise, make as though we heard not, or are as horses that are too too fat, when hee would instruct vs. Trueth it is, that wee shal alwayes be faultie as long as we erre, and our ignorance will not serue vs for a bucklar, because 20 GOD speaketh out alowde and plainly, and doth the parte of a good teacher: but yet we are so farre from being lambs or shepe, that we do not only not heare his voice that ought to be our guide, but that worle is, we kick against him as wilde beastes, and against them whome hee sendeth to vs. And therefore wee haue to note 30 this which Saint Paule saith, so much the more, to wit, that this prophesie which was giuen at the beginning of the Gospell was certaine, and that the world was not carried away or abused, so that it hath any excuse, but rather that there was plaine malice and rebellion on their part, & thereby wee may see that our minds will 40 hardly be tamed.

Moreouer, the worde that S.

Paule vseth, carrieth with it verie much, when he saith, *That in the latter times the worlde shall turne aside, and fall away from the faith.* And vseth here the Verbe, from whence this worde is *Apostasie*, that is to say, Backsliding cometh: as if hee should say, that they whiche had bene rightly taught in the Gospell, shall bee backsliders, and periured, and vnfaithfull to GOD, and shall renounce the faith wherevnto they were called. Beholde the circumstance which may make the hairs to stare vpon our heads. True it is, that when we read these histories, wee can not but maruell to see the worlde so swarue away 20 from God as it doth, and men go astray, and disorder them selues this way and that way, as it cometh to passe: yea, and how from the verie beginning of the world, the seruice of God hath ben corrupted and become bastard, yea, euen from Adams life, whiche might crie out euerie day, I was the first man that was made, I was 30 begotten neither of father nor mother, but God made me, and shewed him selfe vnto me, and whatsoeuer I haue, I haue it from him: and yet wee see that in his life time, there was nothing but idolatrie and superstition, in so much that Moses reciteth it as a myracle, that the seruice of God was restored and resourmed in 40 Seth his time.

Nowe when wee reade these histories (as I saide) wee can not

not but bee astonished. True it is, that it is the nature of man to giue him selfe to all wickednesse: but yet notwithstanding, it is a straunge and monstrous thing, that wee whom God hath made, can not worship him and holde our selues to him, seeing hee is so gracious as to open him selfe to vs. But let vs come beyond this time 10 to the flood. For this is a notable example to bridle men withall: and though they were neuer so wicked and farre out of frame, yet this were ynough to stay and holde them backe by force, and bee a sharpe remedie for them. Wee see straite after the flood, euen while Noe and his children liued, that the worlde fell to su- 20 perstitions as before time. This may cause vs to gnashe the teeth and tremble.

But that more is, beholde the people of Israel, which had seene so many myracles, to whome the lawe was giuen, we see that they could not holde the selues to the trueth whiche was plaine before their faces, and such as they could 30 not doubt of: straite wayes they goe and worship Calues, and anon build I knowe not what: we might thinke these straunge thinges, as in deede they are. Againe, when wee see so many rebellions as wee doe in the booke of Iudges, and all the time after, if wee consider all these thinges well, they are so many warninges and 40 looking glasses for vs, to see and beholde that they are become

diuelles, that can not holde them selues to the seruice of God whiche made them, and to whome they are so muche indebted and bound. But yet are wee farre worse: for our backsliding is more horrible, seeing that Iesus Christe is come into the world, and God hath spoken to vs with open 10 mouth to instruct vs, and wee haue nowe the secretes of the kingdome of heauen opened to vs, so that GOD doth not take vs for his seruants onely, but also for his children, receiueth vs into his bosome, and yet notwithstanding, after that wee haue knowne the Gospell, and haue bene taught in that doctrine whiche bringeth all perfection, and calleth vs with the Angels of Pa- radise, howe canne we become backsliders, and renounce our GOD that hath shewed him selfe so louing and pitifull towards vs? And therefore let vs inarke well the worde that Saint Paule setteth downe here: for he giueth vs thus much to vnderstand, that 30 although there was in those days such puritie of doctrine, and the world rang of the sonne of God, and the vertue of the holy Ghost was verie manifest, although the Apostles were liuing, which had the witnesse of their redemption, although there came daily visible giftes, whereby God confirmed his doctrine, as though he should haue set most authentical seals to it, although this be so (saith Saint Paul) yet the world is so wicked,



that it will forsake the truth which it knoweth, it will renounce his God, his Creatour, and follow the diuell, it will turne it selfe to lies, and seeke to be blinded in it owne destruction and ruine. And wee see that that which S. Paule foretold is come to passe: the experience of it is greuous to vs: but they are very few that thinke 10 vpon it: Truth it is, that men will say to vs, that since the Gospell was preached, and Gods trueth hath bene verie perfectly known, men are become naught, and haue suffered the diuell to plucke out their eyes: wee confesse all that it is so in deede, and when we see such grosse & beastly superstitions to reigne as wee 20 do, we are sufficiently conuincd, that this prophesie was not in vaine: but yet notwithstanding, no man laieth it to his heart. When wee see the frowardnesse of men to be such, that they goe and cast them selues away willingly, are wee touched therewith to bee afraid, and feare, that wee bee not swallowed vp as our forefathers 30 were? No no: we passe not on it, we make but a ielt of it. We can quickly mocke and scoffe at the follies of Papistrie, but in y<sup>e</sup> meane season wee consider not, that the world hath by that meanes fallen away from God, yea, and choose rather to obey Sathan, then him that bought them, and that wee were all in the bottomelesse pit 40 of eirour, and were drawne out of it by his grace and incompre-

hensible vertue: wee thinke not on this. And yet this text giueth vs this lesson. So then, if the Papistes nowe adayes say it were a straunge thing that the worlde should forsake the doctrin of the Gospell: let vs marke first of all, that there is nothing came to passe but that that was pronounced by the spirite of God, whose instrument Sainct Paul was. And therefore this is a solempne decree which we must stande to, that the world should fall away from the obedience of the Gospell. And therefore the Papists couer them selues with a wet sack, when they say, that it is a verie strange point and not to be credited, that God hath suffered the worlde to go astray in such wise, so long time, & so many yeares. Secondly wee haue to note, that the frowardnesse of men was verie horrible: yea, very diuelish, that they could fall away, seeing that God taught them so familiarly, and had so plaine a doctrine, and yet left all, and cast them selues into suche 50 doltshe deceites, to their vtter blinding and vndoing, it can not bee but they were full fraught with malicious obstinacie and hardnesse of heart, that could not repent. And this teacheth vs: for wee were partakers of it. And therefore knowe we, that seeing God hath driuen vs out of it, if we doe not profite in the Gospell better then wee do, and all the worlde seeth, it is to be feared, that God will sende greater

greater absurdities into the world then euer were yet, and are at this day in Papistrie. And in deed we haue in no point changed our nature, saue only that God withholdeth vs with his holie spirit. What haue we then to doe? Seeing wee haue such a good lesson giue vs, let euery one of vs know for his owne parte, that there is such a frailtynesse in him, that vnlesse hee were stayed vp from an high by the vertue of the holie Ghost, he should finde him selfe to streame away as the water doth. And therefore let vs pray to God with one consent, that as he hath brought vs to the knowledge of his truth, he would giue vs such a steddinesse, that we may continue in it vnto the end, and stand strong in the faith which he hath giue vs. And herewithall we haue to note, that if we see many rebelles, yet we may not be troubled thereat, or haue our faith shaken. And this is also a profitable lesson. For wee see a great number astonished and offended, when any one becommeth lewd, they thinke they should sticke to him: and howe now? Beholde, suche a man hath chaunged his minde. Yea, but if our faith must wauer and shake so oft as any one falleth away from God; in what case shall we be? For we knowe that all mankind is chaungeable, light, and vnsteddie, we are of nature rebellious against GOD, we knowe there is nothing in vs, but vanitie and lies. So then, our

faith should haue a verie filly steddinesse, if wee should bee turned vpside downe, when so euer any offence falleth out through the lewde dealing and frowardnesse of any man. Nay, we must be so farr from being shaken with any such examples whē we see them, that if al the world shuld change, yet must we remain steddie, what so euer become of it. And to this end drieth that that is taught vs here by Saint Paule. He saith not, one or three, or a fewe, but hee saith, Some shall fall away from the faith, and setteth downe no number. And we haue sene in the Epistle to the Thessalonians, that he saide more then this: for hee speaketh there of a generall falling away. He saith not, some, but setteth downe an horrible confusion. And as the holie Ghost giueth vs this lesson, knowe we also that we must make it good, & haue an inuincible steddinesse in the midst of tempestes and stormes that may befall vs before our eyes. If they that haue tasted of Gods truth, and haue bene faithfully taught, fall away, let not vs followe them, to inwrap our selues in one selfe same confusion with them, but let vs gather our selues into the obedience of our God, and be stirred vp to pray to him to keepe vs vnder the shadowe of his winges, that Sathan may in no wise preuaile against vs. And if we walke this humbly, doubt we not, but thus good God will keepe good watch for vs, &



Iob. 17. 12

beside that our Lord Iesos Christ will do his dutie hand as he saith: That he will keepe all that the father hath deliuered into his handes, and committed to his charge, in such sort, that no part of it shall perish, but he will keepe all until the last day. So then, let vs onely be shepe to Gods sonne, and suffer our selues to be gouerned by him, and pray him to direct vs alwayes, and be we thoroughly persuaded, that God will make this lesson good, so that we shall perceiue, that it is sufficient to keepe vs from being carried away, let Sathan raise vp what stumbling blockes hee can, to peruert and shake our faith withall. Nowe S. Paule addeth herewithall, that they whome he speaketh of, *shall give care to lying spirits, speaking, (saith he) like hyprorites and dissimulingly, hauing their consciences burned with an hotte yron.* Nowe all these wordes carrie much matter in them. First of al, when he speaketh of deceiuing spirits, or doctrines of diuels, he noteth out vnto vs two things. The one is, y we must not bee too rash, and light of credite, to receiue without discretio, what so euer shall be taught vs. The second is, that hee would haue vs hate all falso doctrines, which are to turne vs away from the obedience of our God: And these are two articles which we haue to note in this place. As touching the first, let vs note, that the true Prophetes which were sent of God, and did their office

faithfully, protested alwayes, that they spake not in their own name, neither set their owne fancies and dreames on brech, but that it was the spirite of God that spake by their mouthes. And there is good reason that we should make that protestation, if wee will be heard. For who are we that men should obey vs, and that wee should rule other? Can there, or behoueth it any mortall creature, to take vpon him any such authoritie and maisterhip? So then, (as S. Peter also saith) he that speaketh, must speake as though he brought that which he speaketh from God, & he must be well assured of it. And therefore the holie Prophetes confessed ordinarily this preface, That they were not priuate men, and also that they pretended not to bring any thing of their owne heades, and their owne braines, but that they were the instruments of the spirit of God: and this was alwayes the vse of the whole Church. And in deed, we must in this sort receiue the word of God with al reuerence, and know, that the men are not the principal authors, but onely the Ministers. For if I should holde the Lawe (as it were) from Moses, and the Psalmes as from Dauid, and as from other of the Prophetes, and so in like sort of al the holie Scripture, what a thing were it? I might cal it into controuersie, whether I might hold it or not. I might replie against mortall men. But all such cloaking is beaten downe, in that

1. Pet. 4. 11

that that GOD authoriseth his lawe, and all the doctrine that is contained in holie writ. And therefore it was not without cause, that this was a comon speech alwayes in the Church, to say, See, it is the spirite of God that speaketh. As we see in deede, when the Apostles alledge holie writ, they say not alwayes, David or Esaie saide thus: but the spirite spake by the mouth of David, or by the mouth of Esaie: And thus was the doctrine of God set in her royall estate, it was established in her maiestie, when men are given to vnderstand and knowe, that God is the principall and onely authour of it.

But see howe the diuell transformeth him selfe and putteth on a vizard, and disguiseth him selfe to make men beleue that he speaketh in Gods name: to be short, he playeth the Ape, and counterfeith what so euer God hath ordeined for our saluation. And therefore all deceiuers, and such as haue peruerced the truch, alledge in their p̄fates, that they were moued with the spirite of God, and so would make the true Prophetes lyars: as we see it before our eyes, and knowe their boldnesse well ynough.

And therefore Sainte Paule saith nowe in plaine woordes, That there shall bee lying spirites, that shall goe astray from the way of faith. And why doth he call them spirites? Why saith hee not rather, There shall come wic-

ked men: that will turne all vnto side downe, and in deede, they shall haue free course, and all the worlde shall runne with them. Why doth not S. Paule call them Men and creatures? Why doth he call them spirites? It is to this end, that these goodly titles and p̄fates should not dazell our eyes, when they say vnto vs, See, the spirite of God speaketh: but that we should discerne them: & if our spirit be too rude & weake, that wee should pray to God to giue vs wisdome and discretion, that wee be not abused by them. And in deede, we see how necessarie a thing it was, that S. Paule should speake thus. Howe com-

meth the Pope to blinde simple mens eyes which are in the nets, and vnder his tyrannie? He saith not, that what so euer hee doth, is false doctrine, but that hee hath Gods spirite in his sleeue, and because he representeth the Church, that therefore hee can not erre. And therefore what so euer you heare of me (saith hee) you must receiue it as though the spirite of God had appeared. Thus the Pope turneth vs aside from the certaintie of the doctrine which wee haue: hee is constrained to confesse in despite of his teeth, that GOD gaue vs his law, that the Prophetes also came from him, that the Gospell is the truch which was revealed to vs from heauen: but yet hee could bee content with all his heart,



that this doctrine were cleane  
buried: and that in steede of it,  
we would heare him speake, and  
obey him in all pointes. And in  
deede, he hath not bene ashamed  
to say, that the Law and the Gos-  
pell are but rudiments, and A. B.  
C. as for the perfection of doc-  
trine, we must seeke it in the holie  
Counsell. This is the principle  
& ground of al Papistrie. So then,  
seeing the diuell was to colour  
him selfe in this hue, it was requi-  
site also for the faithfull to be de-  
fensed before hand, and it seemed  
good to God, to set a barre in sa-  
thans way, to hinder the course of  
his race, & that the worlde might  
not vterly bee gulfed vp in this  
bottomelesse pit. There is no ex-  
cuse to bee alledged, as though  
men sinned through ignorance:  
for behold, Saint Paule saith here  
in plaine wordes, that they which  
shall come as deceiuers, and goe  
about to poyson soules, and de-  
stroy the kingdome of our Lorde  
Iesus Christ, and darken the pure-  
nesse of his doctrine, and turne  
the trueth into a lie, shall not say,  
Wee come hither to bring what  
we thinke good: but they will  
beare a higher sayle, they will  
be (as it were) Gods Prophetes,  
and what so euer they put forth,  
are reuelations of the holie ghost  
that speaketh in them. How went  
the Popes companion Mahomet  
on, to set forth so much as hee  
could, to deceiue those poore  
madbraines which haue dronke,  
and are poysoned with his false

doctrine? He saith, that the holie  
Ghost reuelled him all. And what  
saith the Pope? Euen as much:  
They speake both (as it were) by  
one mouth. Well then, marke here  
what the holie Ghost teacheth vs,  
that we must not be light of cre-  
dite, to receiue without discreti-  
on what so euer is tolde vs. And  
why so? He hath a doctrine wher-  
by wee must examine what so e-  
uer is preached to vs. Againe,  
wherein lyeth this wise dome and  
discretion? The holie Ghost hath  
these two offices: He was giuen  
to our Lord Iesus Christe, to the  
end that hee should giue vs the  
giftes, and keepe vs by thar mee-  
nes in the way of saluation. So  
then let vs learne (as I haue saide  
before) to examine al doctrine by  
the holie Scripture, which is the  
true touchstone. And bicause we  
are too weak, and too grosse hea-  
ded, let vs pray our Lorde Iesus  
Christe, to make vs partakers of  
the holy spirit which hee recei-  
ued, to the end wee may be wise  
to discerne good from euill. And  
thus much touching the worde,  
*Spirit*. Now contrariwise for the  
second. S. Paule saith, that such  
spirites are the spirites of diuels,  
to the end we should be so much  
the more afraid to listen to false  
doctrines. For what is he, I pray  
you, that would giue him selfe o-  
uer to the diuell, when hee shall  
once knowe thus much. See thy  
mortall enemy, behold the father  
of lies, this is hee that hath bene  
the murderer of soules from the  
begin-

beginning, the prince of death  
 commeth to seeke thee to hinder  
 thy saluation, and to vndoe thee:  
 if thou listen and giue eare to  
 him, thou art vtterly cast away:  
 what man is there I say, that wold  
 thus giue him selfe ouer to Satan,  
 if he were once tolde of it? And  
 S. Paule sheweth vs heere, that if  
 we fall away from the pure doc-  
 trine of the Gospell, and from the  
 simplicitie that is contained in  
 holie writ, that wee turne not a-  
 side to men, but to the diuell, and  
 he hath ful sway ouer vs. Therefore  
 when wee heare this, is it not y-  
 nough to make vs tremble, & say,  
 Alas, we are vtterly yndon & cast  
 away, seeing the diuell hath such  
 possession ouer vs. Ought we not  
 therefore to bee verie heedie and  
 carefull to keepe vs to the puritie  
 of the Gospell, seeing the daun-  
 ger of backsliding is so greate?  
 And therefore let vs see that wee  
 walk vnder the protection of our  
 God, if we will not that the diuel  
 should haue maisterie ouer vs.  
 And herewithall also let vs mark,  
 that S. Paul thundereth from hea-  
 uen vnder this worde, *Diuell*, to  
 shewe vs that all they that fall a-  
 way after that they haue knowne  
 the truth of GOD, haue no ex-  
 cuse: for they become slaues to  
 the diuell of their owne free will,  
 they will needes be condemned,  
 seeing they will not keepe them-  
 selues in his subiection whiche  
 quickened them. And yet we see  
 now adays, that they that knew  
 the truth of the Gospell, make

no bones at it, to receiue false  
 doctrines: it is all one to them:  
 some through couetousnesse, fo-  
 lish curiositie, other of malice, o-  
 ther to despise men withall. Doe  
 we not see, I pray you, some euen  
 before our eyes so wicked and  
 mischeuous, that they are con-  
 sent to allowe of the most cursed  
 doctrines that are in the worlde,  
 yea, such heresies as the Papistes  
 them selues abhorre and detest,  
 which notwithstanding, shall bee  
 receiued here by these good pil-  
 lers of Christianitie? And why so?  
 In despite of them that preach  
 the word of God. For they doe it  
 not bicause they allowe of it, or  
 haue any taste in it: but vpon a  
 malice, bicause they are our eni-  
 mies: and vnder that colour they  
 goe and giue them selues to Sa-  
 than. Well, let them goe on hard-  
 ly and spare not, let him set in so  
 good foote, that they may bee an  
 example to all them that are not  
 out of hope and past correction.  
 Other of a rash lightnesse: for as  
 soone as there commeth a blast  
 of winde, they are readie to re-  
 ceiue it in. And in the mean while  
 they thinke not on that that is  
 spoken here, that in so doing, they  
 giue them selues in possession to  
 Sathan, they doe him homage, as  
 to their maister, and to him that  
 hath rule ouer them. We can not  
 abide witches: and well to, But  
 all they that so receiue false doc-  
 trines, are like to them, bicause  
 they giue them selues to Sathan.  
 Can wee denie this? No no: or

Y.v.

else



else the holy Ghost should lye  
 here. And this is it wee haue to  
 note. Moreouer, when S. Paule  
 saith, that they whiche fall away  
 so, giue eare to lying spirites and  
 doctrines of diuels, hee sheweth  
 heereby that men are vtterly be-  
 witched, when hauing knowne  
 God (as we said before) they suf-  
 fer them selues to be so deceived 10  
 with open eyes. For the know-  
 ledge of God would be alwayes  
 an inuincible fortresse for vs, so  
 that the diuell could make no  
 breach to enter into vs, vnlesse  
 wee of our selues went and ope-  
 ned him the doore, to become  
 his bondslaves. Therefore there  
 is no more then this, that we bee  
 watchfull, and wee shall bee sure, 20  
 God will preserue vs euen to the  
 end. But what? S. Paule sheweth  
 vs what the cause is. Truth it is,  
 that the text can not be handled  
 all at this time, but yet wee will  
 say a word. For when hee saith,  
 that these men liue as hypocrites,  
 and haue their consciences bur-  
 ned with a hote yron, he sheweth  
 that those deceiuers which bring 30  
 false doctriens, and marre the pure  
 truth of God, seeke nothing else,  
 but to put out the light of the  
 trueth? And why so? Bicause  
 they haue no vprightnesse nor  
 singlenesse in their harts, bicause  
 they see that if they come nigh to  
 God, they must renounce them  
 selues, and make a cleane change  
 both of their will and reason. He, 40  
 it boteth not to talke of doing so:  
 for it is an hard matter for a man

to forsake him selfe. And bicause  
 we can not come to God, vnlesse  
 we doe put off our wicked affec-  
 tions and lustes, and all the rest of  
 our nature, therefore the decei-  
 uers double and folde in them  
 selues like serpents. They will  
 make a shewe of comming to  
 God, but yet they goe backward  
 and backward: they will fetch  
 many windlesse, but not to goe  
 forward one inch. And therefore  
 these deceiuers will neuer come  
 neere the brightnesse of the Gos-  
 pell. Nowe as S. Paule doth here  
 set downe the cause that moueth  
 these deceiuers to peruert the  
 good and pure doctrine, so on the  
 other side, he giueth vs to vnder-  
 stand, that they that heare them,  
 and listen to them, and suffer the  
 selues to be carried away, are in  
 like sort full of hypocrisie, and  
 haue a burning conscience, there  
 is nothing in the but wickednesse,  
 in so much that they can not a-  
 bide God, but hang a vayle be-  
 twixt God and them, & through  
 their wicked conscience can not  
 looke vpon him. Thus the Gospel  
 hath bene perverted in all ages:  
 and we see the like yet nowe a-  
 dayes: which is worth the mar-  
 king. But bicause we can not han-  
 dle the whole at large, let it suf-  
 fice vs at this present to knowe,  
 that if we wil be defenced against  
 all subtilties and ambushments  
 that the diuell layeth against vs,  
 if we will not fall into his nets,  
 but remaine in the obedience of  
 God, we must first of all put off al  
 hypo-

hypocritie, renounce all dissimbling and counterfet dealing; to the end we may giue ourselves to God with al simplicitie to follow his pure word. And in the meane while that we be not negligent to discern the true doctrine from the false: and to do so, let vs pray to God to giue vs such a watchfulness, that we may not be deceived. This I say we must doe, if we will haue this lesson profite vs, and serue vs to saluation, which the holy Ghost giueth vs in this place.

Now let vs fall downe before the face of our good God; with confession of our faultes, praying him that it would please him so

to deface them, that we may with full confidence addresse our selues to him, as it hath pleased him to call vs therevnto in the person of our Lord Iesus Christe. And as once he came neere to vs in him, and abased him selfe euen to our wretched estate, yea, and made him selfe nothing to lift vs vp to heaven, that he would always do this office to gather vs to him in such sort, that we may inioy the certaintie of his grace and goodness, nothing doubting, but that he wil guide vs always by his holy spirite, to make vs come more neere and neere vnto him, vntill he haue fully ioyned vs to him in the latter day. That he be not thus, &c.

### The 29. Sermon vpon the fourth Chapter.

1. Nowe the spirit speaketh evidently, that in the latter times some shall departe from the faith, and shall giue heede vnto deceiuing spirites, and to doctrines of Diuels.

2. Through their hypocrisie which speake lyes, and haue their consciences burned with an hotte iron,

3. Forbidding to marrie, and commaunding to abstaine from meates, which God hath created, to be receiued with giuing thanks, of them which beleue and knowe the truth.

**W**H shewed before, that they which pretend to serue God in appearance & by outward ceremonies, haue their consciences (as it were) hurt and maimed, and that there is no purenesse nor vp-rightnesse in them. For hee that walketh with a straight foote, in simplenesse and singlenesse of

heart, will not fetch many windleses to drawne neere to God, nay, he will frame him selfe to the right paterne that is contained in the lawe, where God requireth a spirituall seruice, which is this, that wee confesse and acknowledge, that what so euer good thing wee haue cometh from him, to the end that wee may stay our selues vpon his goodnesse, & put



put all our hope and confidence in him, and call vpon him, and flee to him onely, and suffer our selues to bee gouerned by his hand, and by his holie spirite, renouncing all our wicked affecti-  
 ons; and liue vprightly with our neighbours, and do no man hurt, seeking to profite all men, and be sober and chaste. Thus will the mā  
 10 that hath a pure conscience, goe strait to God, and conforme him selfe to the spirituall seruice whiche is shewed vs in holie writ. On the contrarie side, al they that  
 doe but turne about the pot, and thinke to quit themselues toward  
 GOD by ceremonies and small baggage trifles, shewe that they  
 haue an other secrete shop with-  
 20 in, which they mind not to open: and though they indeuour to please GOD, yet will they not come neere him, they could bee content to say, Let vs make truce, and take some way of attonemēt. But yet for all that, they will be a  
 part, and wil in no wise be ioyned to God, and made one with him in trueth and in deede. And this  
 30 is a point well worth the bearing away, not only for the true vnderstanding of this place of S. Paule, but also for the compassing and right framing of our whole life. S. Paule saith here, that they whiche forbid vs to eate certaine  
 meates, and forbid vs marriage, haue their consciences (as it were) burned with a hote yron: 40  
 that is to say, they haue a festring cancker, and gnawing worme

& rottennesse in them, in so much that they are not at peace with God. And why so? Hee addeth, *They speake lies through hypocrisie.* As if he shuld say, they seeke not the true and naturall seruice of God, but they disguise it & counterfet it.

Let vs marke then, when men  
 10 turne them selues aside in such wise to vaine intentions, and make a seruice of God of them, that there is no sinceritie nor vpright dealing in them, they are but hollowe hearted, yea, and because they haue hidden running sores within them, they seeke for nothing but plaisters to couer the  
 foule euilsauoured matter: and in  
 20 steede of seeking a true Physician, they cause the whole to rot, and the sore to lurke inwarde, and so growe on from naught to worse. And thus we haue S. Pauls meaning of this place: but the best is to drawe out a generall doctrine, to applie it to our whole life. Wil  
 we then serue God in trueth and  
 30 aright? Let vs enter into our selues, and search out the verie bottom of our hearts, and let vs examine & trie our selues thoroughly. If we percene our nature bend to cloaked dealing, and that wee desire to passe ouer our dutie we owe to God lightly, knowe wee, that it is a wicked fault, and that  
 our conscience is (as it were) burned with an hote yron, whē there  
 40 is not that singlenesse of hart, that vprightnesse, and plaine dealing within vs that ought to be.

And

And therefore before we go any further, let vs see that we cleane out this cloaked dealing, and cast it out of vs, for God abhorreth it, and can not abide it. If we do so, our heartes and mindes will bee rightly set vpon that seruice whiche he commandeth vs, that is to say, his spirituall seruice. And wee knowe that the seruice of God is 10 called spirituall, bicause it standeth not in pelting trifles, as not to eate flesh such a day, to goe on pilgrimage, to mumble a Ladies Psalter, to say so many Sanctus, to vse such ceremonies. Ad this is but to play the foole, they are but toyes for little children to play withall. And let vs not thinke that God is well pleased with them, 20 for hee is not fleshly as wee are: though wee thinke it good, let vs not suppose that God transformeth him selfe to please our appetites. For as he is a spirit, so will he bee worshipped in spirite and truth. And this is Christ Iesus his owne saying in y fourth of Iohn: hee leadeth vs to Gods nature which is cleane contrarie to ours: 30 and he doth it to this end, to correct this abuse wherewith men abuse them selues with open eyes: for they deceiue them selues in perswading them selues, that God will like what so euer they thinke good of on their part. This is a plaine mockerie, and as great a follie as may be, bicause we are fleshly, and he is spirituall. There- 40 fore wee may not thinke that hee accepteth or is well pleased with

a seruice which hath nothing but a goodly shew, and standeth only in outward brauerie: let vs neuer thinke that God passeth for that, for he demaundeth trueth. And what is that? Even as I saide before, that when we haue settled al our hope vpon him, we cal vpō him, and flee to none for succour but to him: and see that wee bee holy to giue our selues wholly to his will, that we be modest, pure, and chaste of life; that we liue truly and vprightly with our neighbours, and hurt no man, nor doe any wrong or violence to any: & remember also that God requir-eth iustice, and iudgement, and mercy. And againe, in the other 20 text of the Prophete. That he will haue mercy, and not sacrifice: that he wil be serued in deede, and not with these pelting trifles whiche hypocrites inuent, as though they would pay with counters, fit monie for little children: let vs not thinke (I say) that God will frame him selfe to vs in these trifles, for he requireth the pure trueth. And thus we must apply this sentence of Saint Paule to our instruction, where he saith, *That they whiche* 30 *speake through hypocrisie, haue their conscience burned (as it were) with an hote yron.* Will we then haue a pure doctrine, to rule our liues aright? Knowe we first of all, that our lord God wil possesse our affections, & our very bowels (as it were) hee will reigne there, and haue his seate there. And therefore let vs take pains, and labour earnestly

Olee. 1. 12.



nestly to cleanse our selues of all doubleth, that we be not hol-  
lowe hearted: and if we perceiue  
that our nature drawe vs cleane  
backward, let vs not consent to  
it, nor flatter our selues in it, but  
let vs cast out that filchinesse that  
is hidden therewithin, and make  
no plaisters or vaine couerings. If  
we doe so, our seruice will not be  
disguised, nor be a bastardservice,  
but it wil be that spiritual seruice  
whiche is appointed vs in holie  
writte: and then we shall be sure,  
that he will haue pleasure in our  
liues.

And hereby may we discern,  
whether the doctrine which wee  
bring touching Gods seruice, be  
true or no, if we compare it with  
the doctrine of the Papists. Truth  
it is, that the Papistes trouble the  
selues very much about seruing  
of God, but yet what doe they?  
What doe they giue them selues  
to, but to baggage trifles which  
our Lord God neuer required of  
them, but condemneth them ra-  
ther? Wee must serue God, will  
the Papistes say. And herevpon  
there is no measure with them,  
they can neuer make an end, they  
are (as it were) horne mad after  
their folish deuotions. But what?  
They wil stand mumbling before  
their mauners, they will cause  
Masses to be song, they will found  
this house and that house, they  
will trot on pilgrimage, they will  
runne from altar to altar, they wil  
haue their holie water on one  
side, their lightes on the other,

their pardons and indulgences,  
they haue this superstition among  
them, they will not eate fleshe  
such a day, they will keepe such a  
Saintes day, and when all is done,  
they are full of follies, nothing  
but juggling castes amongst  
them. But Saint Paule sheweth  
vs, that when we seeke such vn-  
direct wayes to serue God, and  
to please him, it is a certain signe  
and token, that the conscience is  
burned, and that there is secrete  
filth within. And why so? Bicause  
this is nothing else, but to marre  
and disfigure Gods seruice, whi-  
che (as I saide) standeth in greater  
pointes.

Truth it is, that men please  
them selues herewith: and wee  
see in deede, howe drunken the  
Papistes are with their follies, and  
howe they flatter them selues in  
them, and are therein hardened,  
and become rebels against God.  
But what shall it auaille them? For  
when wee see that God, who is a  
spirite, will be worshipped after  
an other sorte then men inuent,  
what shall it auaille vs to start on  
side from the rule which hee hath  
giuen vs? And therefore let vs  
learne not to rule our selues after  
our owne fashion, for that is an a-  
buse as I saide.

Why then, what is it that wee  
preach? This it is, that to worship  
G O D aright, wee must bring  
him our heart, yea, wee must  
haue our trust settled onely vpon  
him, and in his goodnesse: wee  
must learne to stay our selues  
wholy

wholy vpon that that he hath appointed, we must knowe, that to serue him aright, we must forsake all our owne reason and fleshly wisdomes; we must not giue the bridle to our lustes & desires, but rest from our owne works, to the end y he may rule vs, & worke in vs by his holie spirit, y we speake not of him but most reuerently, and when wee thinke vpon him, that it be to yelde him all iustice and glorie. And then that we liue honestly with our neighbours, doing iniurie to none, but as god giueth vs the meanes, wee indouour to helpe them y haue neede of our helpe: to bee short, that we bee curteous and pitifull, and vpriight, and plaine dealing. This is it in summe that we preach to you.

Hereby men may gather, that all our drift and purpose, is to drawe men to the lawe that God gaue, & to frame their liues therafter. And therefore there needeth no longe disputation, to knowe whether all that whiche the Papistes call Gods seruice, be good and holy or no, or whether it bee any thing faue filth and baggage, which God condemneth and abhorreth.

Nowe, after that Sainte Paule hath thus spoken; hee addeth two sortes of these doctrines which he condemned before, to witte, That these deceiuers that wold frame a new seruice of God after their fantasie, forbid (saith he) marriage, and meates. Nowe

Sainte Paule shewed before, that this is a plaine prophesie. And therefore hee warned not onely them of his time, but all the worlde, to beware and take heed of such deceites.

Nowe let vs see, whether such a warning of G O D beeing so cleare & plaine, haue stood vs in so good steede as in ought. Nay, cleane contrarie, straite after Sainte Pauls death, there came heretiques whiche fulfilled this prophesie. And it is not to bee marvelled at: for seeing the holie Ghoste had once spoken the worde, it must needes come to passe.

But wee stand vpon an other point, to wit, whether the worlde were watchfull, and tooke good heed, that it might not bee abused and deceiued by such trumperie, and counterfet dealing. And wee see that all the worlde in a manner was so farre out of frame, as though there had neuer beene any instruction to preuent such a mischeefe. Beholde, there came in heretiques that inuented this sleight, that meates were to be shunned, especially certaine kindes: yea, and some condemned meates, vnlesse they were (as it were) inchaunted and coniu- red. Other forbade marriage, as a foule and filthie thing: other had a deuotion to abstaine from this and that kinde of meate. Thus the holie Ghoste sheweth him selfe to be true.

But yet in that, that a greete number



number suffered them selues to be abused by these deceiuers, so that they inwrapped a great number of simple soules within their false doctrines, and had sectes that followed them, wee see thereby, that the world seeketh naught so much, as to be willingly deceiued. If there had bene only heretiques that had brought suche errors, as that we must abstaine from meates & marriage, as from a filthie thing, well, wee might haue seene, we are learned by the spirite of God, wee must beware therefore. But when there are a great number that fall away, and suffer them selues to be deceiued after such a sort, doe wee not see thereby, that men doe euen of purpose plucke out their owne eyes, and put out the brightnesse which was to leade them in the right way, and seeke to wander and go astray thei care not which way? Yea, we knowe, (as I saide before) by histories, that those varlets had many followers, and a long taile, numbers suffered them selues to be marred by them. And there was not one sect onely of them: but if we marke the histories well, wee shall finde aboue a douzen sectes of them, that shot all at this marke: and though they differed in some pointes one from an other, and had straunge principles, and agreed not in many things: yet heerein they can iumpe together, that all of them would serue God by abstaining from meates and marriage: in so

much, that some of them made them selues nuns, and were called by such titles as signified these things: for they were called *Euerastes*, that is to say, *Continents*: as we see the Popish Monkes and Priestes, which say, they haue a vowe of continencie, and therefore despise marriage. Euen so played those olde heretiques, which were more then a thousand or five hundred yeares ago, euen streight after the Apostles, or rather while some of the Apostles liued, so soone as the Gospel was sown, while it was yong and tender, and faith and religion was but yet slender, out cometh the diuell and soweth these tares amongst it, and mangleth and marreth the pure simplicitie of the pure worde of God. For see the sect of *Euerastes* those Monkishe and continent fellowes on the one side, & a great sort more, which I shall not neede now to reckon vp, for it were to no purpose, but to make a shewe and trimme sight: but they that haue taken paines in histories, knowe well that there were a douzen sectes more. And yet there were but a handfull that beleeued the Gospell, in comparison of the houghe multitude of vnbeleeuers. And was not this an horrible case, that the diuell bare such a sway to turne all topsie turuie, & bring all to naught? Can men excule them selues for their ignorance, as though they knewe not what such errors meant, and had neuer bene

bee taught what Gods minde  
was in suche matters? Are they  
able to excuse them selues thus?  
for the holy Ghost gaue this plain  
prophetie, hee cried out a lowd,  
and willed men to take heede of  
such deceauers. And yet see these  
men howe they dispite God wit-  
tingly and willingly, when they  
haue cast off and made no ac-  
compte of so plaine and cleare  
warning as was giuen them. Let  
vs consider hereby, that though  
wee god about to cloke our sel-  
ues with a pretence of ignorance  
to escape before God, it wil helpe  
vs nothing at all, and it is as good  
as if wee shoulde put on a wette  
sacke about vs. And why so? For  
wee are of nature desirous to bee  
deceiued: and in deed we can not  
abide to haue God to gouern vs.  
And what is the matter? Euen this  
hote yron that burneth vs within,  
when wee haue a naughtie con-  
science. And bicause God serchieth our  
heartes, and will haue vs come to  
him with all simplistie, this is the  
cause: y we desire to be deceiued:  
For our hipocrisie driueth vs to it,  
& maketh vs turne about the pot  
and not come neere to G O D,  
nor cleaue wholly to him. And  
seeing it is so, vs not thinke  
that this cloke of ignorance will  
any whitte auail vs, neither  
let vs abuse our selues any more  
with vaine starting holes, to ex-  
cuse the worlde in their madnes  
and wilfull blindness. For it is  
certeine that all the hieries that

reigned in times past, and reigne  
yet at this day among y Papistes,  
are a iust plague of God, by cause  
men will not abide (as we sawe  
before in the Epistle to the The-  
salonians) to haue God inlighten  
them. And therefore they can not o-  
ther wise be, but be fast locked vp  
in troubles. And thus much for  
this point. Moreouer let vs marke  
that although y heretikes which  
wee spake off, were condemned  
by them which hadde any feare  
of G O D, yet not withstan-  
ding they infected all the worlde  
with their errours, so that they  
left more behind them, then was  
to be wished. For prooffe hereof,  
euen the men themselues that  
condemned them, were in parte  
intangled amongst them. Truth  
it is that they alwayes abhorred  
that which both the *Eucaristes*  
(of whome wee spake) & their  
like saide, to witte, that wee must  
absteine frō meates, for, to make  
a lawe, and say, suche a kinde of  
meate is defiled, and who so ea-  
teth of it, is vncleane and con-  
demned before G O D, that is a  
blasphemie that cannot be borne  
with all. So that this pride & pre-  
sumption of making such a lawe  
was condemned of them. The  
like was of Marriage. But yet they  
were not without their foolishhe  
deuotions, and they thought that  
it was a good thing to absteine  
from certeine meates to serue  
God. Nowe Saint Paule will here-  
after



after condemning this error and superstition, and will shewe that this is an other abuse. Thus wee see howe this infection was so spread, that all men all most had some smack and blemish of these false doctrines, not that they consented wholly vnto them, but yet they tasted a little of them, & had some remnaunt of them amongest them. In the meane while the sore increased, for in the ende this curse preuailed, and gatte the vpper hande, and it was thought good to abstaine from certaine meates vpon certaine dayes.

Vppon Friday, there maye be no flesh eaten, in the honour of Iesus Christ his passion. Then as superstition encreased, in came the Satterday, and as this false religion put foorth and budded, there was no ende with them. Thus in the ende the Diuell gatte y victorie, and there was straight charge giuen that vpon such dayes and such dayes, no fleshe shoulde be eaten. And afterward was Marriage condēned for the Clergie, and men thought that if the Monkes or Nonnes made a vowe of chastitie, is was an acceptable sacrifice to G O D, and an ornament of the Church. And there vpon they thought that marriage was a filthie thing, and that they that ministred the Sacramentes ought not to touche any vncleane thing, and therefore they could not bee sanctified to God, vnlesse they renounced the

companie of a wife. And thus, notwithstanding the warning of the holy Ghost gaue, men became willingly blind, and fel into this labyrinth: and though God reached them foorth his hand, to plucke them out of it, yet they would not heare him. Let them now therefore goe and say, Hee las, shall the common people be condemned for not keping them selues vpright, seeing their purpose and intente was good? Yea, yea: When God sheweth that obedience is better then sacrifice, yet will men in steed of obeying, doe what they thinke good, and when God putteth them in mind of it, they defie him, they make a mocke of him, they spit as it were in despite against all these warnings, they goe cleane against all that hee commaundeth, and how can they excuse them selues? And therefore it is out of doubte, that the ignorance which hath beene from the beginning, was neuer without pride and rebellion: and that pride is ioyned with hypocrisy, and a naughtie conscience, and full of filth, & such as can not abide to be cleansed. Thus wee haue to consider that y is fallen out, to the end we walke carefully in the feare of God, and giue good care to the warning hee giueth vs.

For if wee bee apte to bee taught, & can abide to haue God instruct vs, it is certaine that we shall neuer goe astray. He will be a good & faithfull guide vnto vs, but

but we must listen and giue eare to receiue the doctrine which hee teacheth vs: especially when experience leadeth vs therevnto, & we see howe they that dispised y<sup>e</sup> warnings of y<sup>e</sup> holy Ghost are carried away into so many heresies, y<sup>e</sup> they haue vtterly yndone themselves, and that vnder a colour & pretence of godlinesse. When we see this, wee must bee so muche the more warie, that Sathan doe not blinde vs, and deceiue vs by mens subtilities, and suffer our selues to bee ledde by the noses, yea, wee must followe the trueth of God, which is our vndoubted rule that can neuer deceiue vs. To be short, we see yet in our dayes, howe the Diuell ruleth in Papistrie, in so much that the seruice of God standeth onely in pelting trifles, and such beastly filth as Sainte Paule condemneth. And namely these two kindes which he pointeth out with the finger, may serue vs for a ful prooffe, that the Papistes haue no other maister but the Diuell, and that all that which cal they Gods seruice, was forged and made in the shop of hell. True it is that they excule them selues vnder this colour, that they doe not simply forbid meates, neither simply condemne marriage.

Yea wis: why, didde the olde heretikes simplie forbidde meates? If they had so done, it had beene as though they had cutte all mens throottes in the

world.

Therefore when Sainte Paule saith that these deceiuers shall condemne meates, hee meaneith, that they shall haue charmes, and kindes of witchcraftes to reprocure meates, as though they were not pure of themselves, and if wee eate some kindes of them, wee may not eate other, for that is ynlawefull. And so fareth it with Marriage.

And in deed, common experience teacheth vs, that y<sup>e</sup> matter is so as I say. And therefore what excuse can the Papistes haue wh<sup>e</sup> they charge vs to eate no flesh on Friday, nor in Lent, nor in other Embring days, & fasting dayes of the yeare, wherein fleshe is forbidden? Doe they not make the meates vncleane, although wee may vse them on other days? but if fleshe bee pure and cleane of it selfe, why maye I not eate it as well vppon Friday, as vppon Sunday? What reason is there in it, but onely in this, that they haue couceiued a false and cursed imagination to condemne the meates that G O D hath made. Againe, they contente not themselves with this, but they establishe a seruice of God at their own pleasure and fantasie. And this is a thing that the holy Ghost condemneth, to put a yoke vppon the consciences of men, to binde them to this or that. And this is an other diuelishe doctrine.

Z.ij.

And



And who seeth not, that the Papistes doe so: therefore they cannot excuse themselves. In like sorte for marriage, when they forbid it in their Cleargie, is it not as muche as if this were no state to serue God in holily? As in deede they haue not beene ashamed to call it vncleane. Yea, there was a Pope so bolde & impudent, as to belch out this Diuelishe blasphemie, (yea, and they haue made a Canon of it,) that they whiche are in the fleshe can not please G O D, and referred this to marriage, accounting it, as an vncleane thing: and therefore they forbad it. If the Diuell were visible in the woord, durst he blaspheme more vilanously then this? So then, all these starting holes can helpe the Papistes nothing at all. As for that they say, Ho, we are not they, of whome the holy Ghoste did prophetic. For see, such an heretike, *Tatian*, he is an other of such a secte. Why? could not the other heretikes say as much as this? as the *Catharians*, and the *Montanistes*. To bee short, could not the *Manicheens* say euerie one of them in their time, Ho, it is not wee, of whome Sainte Paule spake, it is of such an one. And so they might haue cast it off one from an other.

But are they to bee excused the lesse therefore? No, no: For God iudgeth without acception of persons, & hee condemneth all

in like sorte that will serue him like hypocrites, and inuente worshippes at their pleasure: all they are condemned here by the holy Ghost: the question is not of one man, or one sect, the question is of such doctrine as God will haue to bee obserued, and of following the way, that hee hath shewed vs.

Thus hypocrisie blindeth men when they will seeke out outward aides, and not come streight to God, but turne about the potte, as wee saide the Papistes doe. And therefore let vs acknowledge the goodnesse of God towarde vs, when hee drewe vs out of such bottomlesse pittes, and shewed vs that hee will not bee so honoured of vs. But here might a questiō be moued, to wit, why spake Sainte Paule so sharply of such lawes, whiche seeme to bee of no importaunce. Put the case, that they which inuented these errors, that wee must abstaine from fleshe, and that marriage is vncleane, were deceiuers, (as the spirit of God called the) is it therefore a diuelishe doctrine? And why so? Is it so greate an harme to say that G O D muste bee serued this way or that way, although it bee foolishhe and superstitious? Why, I will doe this more then neede, I will not eat flesh vpo a Friday, nor in Lent.

Truth it is there is no necessitie in it. but I am so disposed, & seeing it is not forbidden, although

I may

I maye vse it yet I will abstaine from it. And if I go on with this intent, is this a diuelish doctrine? is it so horrible a blasphemie as Saint Paule termeth it? This might some alledge here. But the answer is easie. For first of all, let vs marke that it is no small matter to peruerthe the true and naturall seruice of God. Sainte 10 Paule when hee sheweth vs, that wee muste renounce our selues, bringe vnder our fantasies, and all our desires & affections to please God, addeth, that that seruice is reasonable, as if hee should say: when men will serue God after their owne fashion, they marre and peruert all reason, then is there nothing but confusion. 20 And therefore let vs marke well, that when wee will inuent seruices for G O D according to our owne fantasie, the pride is greate and too much to be borne withall.

And why so? God will haue this authoritie ouer vs, to gouerne vs, hee will that all our wisdom & discretion wee haue 30 to iudge betweene good and euill, stande in this, to heare him onely, and to vndertake nothing but what he willeth vs, and to be thus resolu'd, Hath God commaunded this? then must we doe it. Hath God forbidden it? Then must wee not doe it. But men will needes lise vppon their hornes, and when they haue serued 40 G O D, as they thinke good, & made lawes at their pleasure,

they will needes haue G O D allowe all this as good: needes hee must take well in worthe that kinde of life whiche they haue framed in their braines, and what a thing is this? Ho, the seruice of God is a verie holy matter. And yet will wee thrust in our selues to peruerthe it, and alter it cleane, and haue no other colour but this.

This thing pleaseth me: therefore God can not choose but bee content with it? Doeth not the Diuell carrie men away, when they inuent Gods seruices in this sorte? Moreover, let vs marke that our consciences should be bounde to this pure simplicitie, to obey G O D. But when men cast off this, and obserue their owne inuentions in steed of that that God commaundeth, is not G O D put out of place and shutte from his right? And yet the Papistes will say, that this is humblenesse: for they make it a vertue of greate commendation to keepe the commaundementes of the Churche. But it is a more proude and lostie humblenesse, then all the pride in the worlde: And why so? They despite God, and spette in his face as it were, to please men: And yet they bee humble: yea, as humble as Diuels.

Therefore let vs marke, that it is not without cause that Saint Paule calleth it here, a doctrine of Diuels, to thinke that wee may serue G O D by abstaining from  
Z.ij.



from eating of certcine kindes of meates.

There is yet a worse matter in it then all this, they will make God beleeue, that hee can bee well with out that spirituall seruice which hee hath commanded. And herevpon men take them selues leaue to doe euill, they are full of deceite, full of 10 naughtie dealing, full of malice full of iniuries, full of treasons, full of wronge and crueltie: and yet they will bee good catholikes notwithstanding they will haue a greate sorte of Sanctus and ceremonies. But when the order of nature is thus turned ypside downe, hath not the Diuell full scope, I pray you? Poore 20 wretched soules goe to destruction, right and equitie are cleane condēned, Gods will can haue no place nor entrie amongst vs: and yet we will not say that the Diuell reigneth. And therefore let vs not thinke it to bee so smal a matter as it seemeth at the firste blush, for a manne to saye, well, it is true that it is not the greatestt pointe of 30 Gods seruice for a man to abstaine from fleshe, but yet I doe it of deuotion, and seeing it is so, must it bee reproued so bitterly? Go to, Go to: wee perceiue not what is spoken here, to wit, that the Diuell hath full scope when soeuer men thus make lawes to condemne meates and marriage.

For it is a greate dishonour & reproche that we doe to G O D, bycause the meates which hee hath made for mens vse are refused, as though there were some vncleanesse in them, God is accused, as though hee was not wise but vndiscrete, and not able to giue vs a certcine rule to 10 liue by.

And these are suche beastly enormities, that it can not bee but the Diuell blindeth them when they goe so farre. G O D made the meates, and presenteth them to vs as a father that feedeth his children: and yet men will saye, Ho, you must beware of suche meate. And why so?

It is as if they saide, It is vnclean, and it is holinesse to abstaine from it. But to whome is this dishonour doone? Is it to the meate? No, no: but to the Creatour, bycause hee ordeined suche an vse for it, as hee thought good. Yet men are not contente herewith, but refuse it as an vnclean thing, and yet did G O D dedicate 30 and appoint it to an holy vse.

They haue done as muche by marriage. Our Lorde G O D hath shewed that all they that can not abstaine, ought to vse it. Yea, and that more is, if any man see (although hee haue no neede) that hee can serue God better being married, he is bound to bee married, considering that 40 it is a kind of life that God liketh well off, and is well contented with.

with all. So then it is GOD that hath spoken, and shal we stop his mouth, and kicke against him, and say, Nay wee muste haue a more perfect rule and more full then GOD alloweth? What were this to saye? Therefore, wee haue so manye reasons to shewe vs that the Diuell is the finder out of these doctrines, that we haue so many good occasions to praise God and giue him hartie thanks for that hee hath drawn vs out of suche a confusion, and hath shewed vs that onely way to serue him, so that we may bee out of all doubt, that hee liketh well of our life, that wee cleaue simplie to his woordes not adding any thing to it, and fetch no windelesses, nor goe anye by-ways and as it were thwartly, but followe the pure rule that is contained in his woordes. And Sainte Paule leadeth vs to that that I saide before touching meates, that God is greatly injured, by forbidding them, as though there were some vncleanesse in them. And why so? For GOD (saythe hee) made them, to bee vsed with giuing of thanks.

Especially of the faithfull and them that knowe the truth. Seeing that God hath made the meates, is it for any mortall man to take them away from vs, and to let vs of that vse whiche the Creator permitteth vs? Therefore, when Sainte Paule leadeth vs to GOD, it is to shewe vs

that when wee thinke to doe well wee offende him deadly, whome wee thinke to honour. And why so? I come and make a shewe as though I woulde kisse Gods seete, and in the meane while, I giue him a greatesse blowe on the eare or spette in his face: so do all they that will seeme to doe their duetie to Godwarde by abstaining from meates. And wherefore? True it is as Sainte Paule sayth to the Colossians, that the inuention of men haue some colour and shewe of humblenesse. It is not without cause that Sainte Paule giueth them that title: For wee see in deede, that men commonly excuse themselves. When these wisardes that put all their holinesse in ceremonies, will iustifie themselves, they will saye, well, if I doe this, and if I do that, I am so much the more humble, I goe and worshippe such a manne to honour GOD withall, I goe and kisse such an altar, I doe this and that, when they play all these trifling partes, He, they thinke there is no such humblenes as theirs.

But Sainte Paule saith by the vertue of GOD, that mans inuentions maye well haue some shewe of goodnesse, and they that haue such foolish deuotions, may seeme to bee humble, and so perswade themselves: but what? They come and kisse Gods seete, but in the meane while, spette in his face. And what a reckoning is this?

Z.iiij.

They

Col. 2. 23.



They will say, I will serue God in abstaining from suche a meate. But who made it? Is it not God? And to what end hath hee appointed it, but onely that men shoulde feede vpon it soberly and nourishe them selues with it? And herein appeareth the good nesse of G O D, that hee feedeth vs, & nourisheth vs in this worlde by the meanes of meates. And yet thou refuseth that that commeth from him, yea and doest it whether he wil or no and yet thou wilt say, that thou wilt honour him. Yea yea, a likely matter? Thou makest a shew, as though thou wouldest kisse his feete, but it is as much as if thou gauest him a blow with thy fist, or as thou shouldest cast in the myer that he giueth thee, & treade it vnder thy feete. Yea, thou doest not onely make no accompte of so good & gracious goodnesse of thy God, but thou comest and accuseth him too, as though hee knewe not what were good for thy nourishment and health. And this is it that S. Paule leadeth vs vnto. Therefore, let vs learne to vse those thinges which God hath ordeined for our vse, in suche sorte, that wee directe our liues wholly according to his will.

This is it we must beare away, if wee will bee perfect. Let hypocrites sanctifie them selues after their owne fantasies as muche as they will, we know y they are condemned by the spirit of

God. For our partes let vs not feare, althoughe men accuse vs, seeing that God alloweth the rule wee holde, and seeing wee followe that that pleaseth him, let vs not trust our owne reason and wisdom, for there is nothing but vanitie and lyes in vs: but knowe wee that our true wisdom consisteth herein, that we obey him.

So it is, that wee can not dispatche this at this present: therefore wee must let the rest alone. But to shutte vppe the matter, let vs marke that that Sainte Paule sayth. That God ordeineth the meates for the that are belecuers. Whiche is to shewe vs that if we wil vse Gods creatures aright, we must cast our eyes on him that is the authour of them: as hee also addeth, that wee must receiue Gods giftes with thanks giuing. Let vs not bee as these dogges and swine that deuoure and consume Gods blissinges, & yet neither know him, nor his goodness, nay they take occasion to forget him through their inordinate and vntemperate kinde of deuouring his creatures, and make that vncleane which hee had appointed to good vse. Will wee then vse Gods creatures soberly, in such sorte as we may receiue the lawefully? Let vs take them with thanks giuing, that is to saye, let vs dedicate our selues wholly to God, and knowe that it is hee y is our nourishing father, & giue him thanks for all his benefites that

that the best we can vpon vs let vs  
neuer come to the table without  
calling vpon Gods name; let vs  
neuer rise from the table without  
giving thanks. For it is certaine  
that all they that eate so, and doe  
not pray to GOD, are for the  
moste parte worse then beasts.  
Let a man goe through the Tu-  
uernes, and into mens houses, and 10  
see what trade of life they vse  
there, there is not a worde of cal-  
ling vpon God, nor giuing him  
thanks: in so much that the Turks  
condemne vs therein: for yet they  
have some fashion of honouring  
God. And yet it is true, that we  
were not able to eate one mor-  
cell, but it would be accursed be-  
fore God, were it not that we did 20  
acknowledge him who giueth vs

the meates, to the end we should  
serue to honour him, and confesse  
that he calleth vs to him, shewing  
himselfe a pitifull father towards  
vs: so that we be truly his chil-  
dren, submitting our selues quiet-  
ly to him and to his worde, as he  
made vs for that end, and placed  
vs in the worlde.

Now let vs fall downe before  
the face of our good God con-  
fessing our faultes, and praying  
him that it would please him to  
correct them in such sorte, that  
he would of his goodnes forgieue  
vs them, and holde vs so backe  
hereafter with the bridle, that we  
play not as wilde coltes broken  
lose, but that he would ioine vs  
wholly to him, &c.

### The 30. Sermon vpon the fourth Chapter.

1. *Nowe the spirit speaketh evidently, that in the latter times some shall de-  
part from the faith, and shall giue heede vnto deceiuing spirits, and to  
doctrines of Devils.*
2. *Through their hypocrisie which speake hye, and haue their consciences bar-  
ned with an hore gowne.*
3. *Forbidding to marrie, and commanding to abstaine from meates, which  
God hath created to be receiued with giuing thanks of them which be-  
leue and knowe the truth.*
4. *For euerie creature of God is good, and nothing ought to be refused, if it  
be receiued with thankes giuing.*
5. *For it is sanctified by the worde of God, and prayer.*



His morning we  
stode vpon this  
point, that they  
whiche forbode the  
vse of meates whi-  
che God hath created, greatly

dishonour him, as though he had  
not beene wise inough to frame  
mens liues, and to iudge what was  
good for them, and meete for  
their healtne. And it is a point  
well worth the marking: for they



that they vpon their sin make  
lawes to binde them selves; yet  
surpe and incroche vpon Gods  
office and authoritie. And we all  
would gladly knowe, whether  
the Pope and all his traine were  
able to make a sin. If they will  
forbidde a man to eate a peece  
of mutton or a peece of biese, a  
man would thinke it reason, that  
they were able to make some-  
thing at the least, be it what you  
will.

So then, how hardie and proude  
are they, that they dare stoppe the  
course of Gods creatures, whiche  
he hath appointed? Moreover we  
must weighe well this sentence  
of Saint Paul, when he saith, *That  
creature of God is good, being  
receiued with giuing of thanks*; For  
hereby he meaneth that we must  
always haue an eye to Gods will,  
and stande onely to that: as in  
deede we must at the least giue  
him this honour to submitte our  
selues to the rule that he hath set.  
And hereby also are those foolish  
questions answered which might  
be moued here: as some scoffers  
aske, whether a serpent, whiche is  
Gods creature, be good or no.  
S. Pauls purpose reacheth not so  
farre, his minde was onely vpon  
the doctrine which was handled  
here, to wit, that we must not wa-  
uer; neither on the one side, nor  
the other, if we will know what  
we may doe, we must looke nei-  
ther this way nor that way, or  
vse muche asking, but holde our  
selues to that whiche God hath

appointed. Now we knowe that  
he hath not made serpentes to be  
mens meate. And therefore to  
bring suche matters in question,  
and so beyonde all reason, is the  
parte of willesse beastes, and men  
so full of payson, as are disposed  
to nothing but euill. Again if a  
man would say, that all meates  
are not meete for all men, he that  
is sicke may not eate that his phy-  
sician forbiddeth him, vnlesse he  
will tempt God, this agreeth with  
that that Saint Paule saith. For  
he meaneth not that we should  
eate without all discretion and  
iudgement what so much is eate-  
ble, but would haue vs marke  
what God thought good for vs.  
And therefore the order that God  
hath appointed, and the vse that  
we haue to obserue and keepe  
must be answerable one to the  
other. When God made y meates  
he shewed vs also how we should  
vse them.

First of all our mindes must  
be sober, and then our bodies  
answerable thereunto, must be  
discreete. as occasion of health  
serueth, if we be sicke; whether  
it be most behouable to abstain  
ytterly from all thinges, or to vse  
a slender diet, and abstaine from  
wine and fleshe: this free liber-  
tie we haue, and this we may doe.

But Saint Paule speaketh of no  
such matter here. What then?  
He telleth that we must vse meates  
as GOD hath appointed them.  
And why so? For it is he that  
nouriseth and feedeth vs: and  
there-

therefore it is good reason that we vse what he giueth vs according to his pleasure. This is in fewe wordes all that we haue to marke in this place: and it is a more profitable doctrine then we would thinke it is: for Saint Paule sayeth, that we must do all thinges in Gods name.

2. Cor. 10.  
31.

And how for? Whether we drinke, or eate, saith he, it is requisite that our consciences be settled and at quiet: for were it not for that, we were not able to eate a morcell of bread; but we should offend GOD. When I come to meate, if I take my repast, it is impossible for me to eate GODS blessings, (as comming from him) but I must acknowledge and confesse him. And when I knowe that GOD giueth it me, I am out of doubt that I may freely vse it according to his will. If I be not thus resolved within my selfe, I shall be alwayes in doubt and waueering, whether it be good or euill.

2a. 14. 22.

Now Saint Paule saith in plain tearmes, (speaking of this matter,) that what so euer is not of faith, is sinne. What meaneth he by this worde, Faith? A certaine perswasion that we haue, that GOD giueth vs leave to do this or that. Therefore when I eate, I must know that GOD alloweth me to be nourished at his costes, and that hee giueth me wherewith, if I haue not this certonic, and be so resolved with

still

my selfe, no doubt I sinne and offende GOD: for while we tremble and stand in doubt, we giue not that honour to GOD which is due to him: he ought to haue. And surely we see hereby, how GOD loueth vs, when he giueth vs settled and quiet consciences touching our meate and drinke. If a man know not how the case standeth betwixt GOD and him, and he eate, and know not whether he may eate or not, is he not as it were vpon a racke? But God provideth for such an inconuenience, and giueth vs this libertie, to reioyce before him when we eate and drinke, for so he speaketh in holic writte, and giue him thanks, and say, O Lorde, I acknowledge and confesse, that the benefites which I receiue, and the foode that daily feedeth me, cometh from thee: and therefore I thanke thee, for that thou vouchsafest to haue care vpon so wretched a creature as I am. And thus we see how God loueth vs, when he giueth vs settled and quiet consciences, euen in these thinges that seeme so small, and of so little account.

And therefore we must marke this out of this sentence of Saint Paule, that whether we eate or drinke, or vse any other creatures that serue to the maintenance of this flitting life, we must alwayes haue an eye to the will of God: wher we know once, that we must hold our



our selues to it, without further  
questioning, we may satisfie  
that that God hath giuen vs into  
our handes, when he saith, you  
may vse this freely with thank-  
giuing. And if we question fur-  
ther, our deuotion is not good  
and holie, but rather a cursed  
faithlesnesse. Yea moreover  
and beside that, there is an vn-  
thankfulnesse, for that we are not  
content to haue leaue at GODS  
handes, but we will be greater  
maisters then he, or take away his  
authoritie and giue it to mortall  
men. But in the meane while  
Saint Paule sheweth that the vse  
of good creatures, can belong  
to none for their saluation, but  
onely to them that knowe the  
truth. The reason is not sette  
downe here, but it is in the first  
Chapter of the Epistle to Titus.  
For the vnbeleeuing man defileth  
all thinges that he toucheth: and  
so also speaketh the Prophet Ag-  
gee, although it be not wholly to  
this purpose: but he hath there a  
generall doctrine, that when a  
man is vnclane, he infecteth all  
that toucheth him. And there-  
fore in the sacrifices, if a thing  
whiche was of nature holie and  
dedicated to God, were touched  
by any vnclane thing, it was vn-  
clane. Is there any thing more  
holie & sacred, then prayer is? Yet  
when we call vpon the name of  
God, we do but defile it, if we be  
wicked, and haue not an vp-right-  
nesse in vs to flie vnto him thro-  
rough faith and repentaunce. See-

ing the vnbeleeuing man defileth  
prayer (whiche is an holie  
thing) what shall we think of cor-  
ruptible meates? And therefore let  
vs marke well, that we shal neuer  
be allowed to vse good thinges,  
vnlesse we haue faith in vs that  
sanctifieth vs, and so consequen-  
ly the giftes that God giueth vs.

10 It is saide in the 19. Act. that it is  
faith that cleanseth our heartes:  
that cleansing reacheth further, to  
wit, y<sup>e</sup> whē a man hath a cleansed  
heart, if he receiue Gods blessings  
whiche he giueth him for his vse,  
he pollute and defile them not.  
Wherefore? For he is cleane. And  
therefore he can not defile those  
thinges which are of their owne  
nature cleane. When my handes  
be well washed, I may handle  
clean thinges, and I shal not defile  
them: but if I handle a fine white  
peece of linnen, and my hands be  
foule, it is inough to defile all. So  
saith it with vs when we haue  
this cleansing in our heartes, whi-  
che God requireth, and proce-  
deth from faith, we may lawfully  
30 vse all good creatures without a-  
ny feare of defiling them. Thus  
we see why Saint Paul saith here,  
*That the vse of meates is good and  
cleane, to the faithful onely.* True it  
is, that a man might aske a ques-  
tion here, whether the wicked  
and the reprobate doe not vse  
Gods good creatures, seeing it is  
saide, that he maketh the sunne  
to shine vpon the good, and vpon  
the euill? We see by experi-  
ence, that oftentimes the wicked  
40 haue

haue greater abundance of Gods blessings then the faithfull haue. But these are two diuers matters, Gods giftes, and the meanes to receiue them. When God suffereth vs to vse his grace, it is for his parte pure and holie: but on ours, it is defiled, unless we haue this cleanness: whiche I spake off. And therefore although the wicked inioy Gods benefites, yea in such abundance that they spue them vpp. againe: yet notwithstanding they leaue not to defile them, as much as lyeth in them. And surely, we must alwayes remember that God made the worlde properly for his children: and therefore they are also called heires with Abraham their father.

Therefore when the vnbeleeuers eate and drinke, they robbe from God that which he gaue his children: although GOD suffer them to eate and drinke, yet he alloweth not this vse in them, for they are not of the number of his children, and therefore all is imputed to them as theft and robbery. And therefore also it is said, that that which is contained in the 8. Psalm is fulfilled in the person of our Lord Iesus Christ: to wit, that God hath giuen him the earth for a possession, & the beastes of the field, and the birdes of the aire, and the fishes in the waters. And why so? For through sinne we are depraued of all good thinges, we are not woorthie to touche a morsell

off bread, or a drop of water: but we are restored by the meanes and grace of our Lorde IESVS CHRIST into this possession: so that when we are adopted in his name to be Gods children, we may with safe conscience vse all the creature, for they are Iesus Christes our heade, and all theirs which are members of his bodie.

Are we then ingressed into him by faith? Then may we lawfully eate and drinke: so that wee haue faith first of all. Moreover we must marke well, that Saint Paul was not content here to vse this worde *Faith*, because many abuse it; but he sheweth also what it importeth. They, saith he, *That know the truth*. He uttereth not here two diuerse things, but sheweth in fewe woordes, what it is to be a beleuer. To wit, to knowe GODS truth. And why so? We said that a great number make no bones at this worde *Faith*: For we see that the greatest despisers of GOD that are, will vaunt and boaste themselves to be Catholiques. And so do the poore ignorant and simple people also, which neuer tasted what doctrine or religion meant. To be shorte, they that are verie brute beastes, aske them whether they be Christians or no, and they will thinke you do them the greatest iniurie that may be, to moue such a question. And so shall you haue all the worlde beleuers, if you will beleue e-

uerie



uerie one what he sayeth for him-  
selfe. *ad. yd. h. o. f. o. r. o. n.*

2 V But GOD disalloweth this  
false and counterfeit cloake of  
faith, and sheweth that it is not a  
bare name, that we may so abuse  
it. And why so? For faith is a  
knowledge of the will of GOD.  
And therefore if we be not duely  
taught in the doctrine of saluati-  
on, to call vpon GOD pure-  
ly as our father, to put all our  
trust and confidence in him, to  
liue with our neighbours as we  
ought, if we vnderstand not these  
matters, which are requisite as  
principall pointes, which by  
Gods appointment are common  
to all, it will serue vs to no pur-  
pose to say, that we haue faith,  
for the holie Ghost pronounceth  
in this text, that GOD holdeth  
vs for vnbeleaguers, and there-  
fore we haue to marke, that faith  
is not a vaine imagination, as the  
Papistes will say, that it is faith,  
to belecue in their mother the  
holie Church, and knowe not  
whether there be a God in hea-  
uen, neither who is their redee-  
mer, and can not tell how to pray  
to God, nor how they ought to  
liue. *ad. yd. h. o. f. o. r. o. n.*

And therefore we see, that to  
haue faith, we must haue know-  
ledge, and we must be rightly  
taught. But because the diuell  
minglesh a great sorte of vn-  
truths and lyes with Gods pure  
truth, Saint Paule sheweth in  
plaine wordes, that faith is not a  
light knowledge, but must be

grounded vpon good doctrine,  
and certaine. Is it so then, that  
men are of their owne nature ly-  
ers? Then is there no truth but  
that that we holde from GOD.  
And this is it that is saide in an o-  
ther place, that faith is by hearing,  
and that hearing, is not of com-  
mon reportes, as it listeth eu-  
rie man to deuise, but that we  
come to GODS schoole, and  
haue him for our master, and  
submitte and frame our mindes  
and vnderstandings to his holie  
worde. *ad. yd. h. o. f. o. r. o. n.*

And so this texte importeth  
uerie much, if it be duely mar-  
ked as it ought. Well now, let vs  
come to that that he saith. *That*  
30 *all meates are sanctified by the word*  
*of God, and by prayers.* This is a de-  
claration of that that we touched  
before; and if we vnderstand this  
doctrine, we shall neede no lon-  
ger exposition vpon this place.  
He saith then, that al things whi-  
che GOD made, are made holie  
to vs through the worde of God,  
and by prayers. There seemeth  
30 therefore that there is some con-  
tradiction here, because he saide  
before that al creatures are good.  
It seemeth then that it is not good  
to sanctifie them, for that that is  
good of it selfe, and cleane, what  
neede hath it to be further sanc-  
tified? this seemeth superfluous  
and more then needeth.

But Saint Paul speaketh more  
40 distinctly here then he did. Tru-  
eth it is that he comprehended  
before in fowe wordes that that  
he

he meriteth none more: adarge:  
but it is good: considering our  
rudenesse, to haue thinges well  
chewed, that we may the better  
digest them.

And therefore S. Paule shew-  
eth that all the creatures of God  
are good, and yet saith, that for  
our behalfe they must be sanctifi-  
ed. And why so? I saide before,  
that because we come from A-  
dam, there is nothing but cor-  
ruption in vs. Seeing it is so, we  
defile as much as in vs lyeth, both  
heaven and earth. The scripture  
sayeth oftentimes, that the earth  
was cursed, and the earth was de-  
filed.

And howe so? Surely tho-  
rough the sinne and wickednesse  
of the inhabitants. And in deed  
we haue to marke that all the cre-  
atures of God, sigh, when they  
see vs use them amisse, and o-  
therwise then we should. True  
it is that the sunne giueth vs light,  
but it is against his will, because  
we doe not serue GOD. It is  
true that it hath no perseverance

10. 2. 11. not feeling: but yea Saint Paule  
expresseth thus much by such  
similitudes, when he saith, that  
all the creatures of GOD sigh,  
and are as a woman nigh to her  
time, that desireth nothing so  
much as to be brought a bedde.  
So the creatures of GOD de-  
sire him to sette them at liber-  
tie, because of this corruption of  
sinne.

Seeing it is so, we can not re-  
ceiue GODS blessings, vnlesse

there be some meanes to sanc-  
tifie them, for our vs. What  
is the reason? We are not fitte  
to be nourished or clothed, or  
to haue any grace of GOD be-  
flowed vpon vs, vnlesse we be  
sanctified.

And why so? We are of na-  
ture corrupt, he renounceth vs  
and denyeth vs to bee his chil-  
dren, for we are accursed, and  
bring nothing with vs from our  
mothers wombe, but death with  
sinne. And herein, we haue iust  
occasion to dislike with our  
selues, and to humble our selues.  
How so? The Sunne is a noble  
creature of it selfe, and yet the  
brightnesse of it can not come to  
vs but to our condemnation, vn-  
lesse it be sanctified to vs. By  
what meanes? By faith. So fa-  
reth it with meate and drinke,  
and all the rest. They are good  
thinges, and are witnesses and  
pledges of GODS Fatherly  
goodnesse towards vs, and yet  
we can not take one crumme of  
breads, nor one droppe of wa-  
ter, but it is defiled through the  
uncleannesse that is in vs. These  
creatures of GOD must be de-  
dicated a freshe, or else the vsing  
of them will be full of sinne and  
infection. And what is the cause  
of it? Our wickednesse.

This is it Saint Paule had re-  
gaide vnto, when he saide that  
the creatures of GOD are dedi-  
cate to vs for a good and pure  
use, when God taketh vs and ac-  
knowledgeth vs for his children,  
and



and maketh vs heires of all the  
reasures he made. And are we  
thus dedicated? Doe we know  
the miserie that is in vs, to desire  
G O D to cleanse vs?

Then know we on the other side  
the grace that G O D sheweth  
vs, in making the vse of all his  
benefites holie to vs. It is already  
a greate matter that we are  
nourished and brought vppe at  
G O D S costes: but he is not  
content herewith, he bringeth vs  
higher, when he sanctifieth our  
meate and drinke. Why? By rea-  
son of the infirmities of our na-  
ture.

When we eate and drinke,  
we see thereby how fraile we are:  
for we take substance of a thing  
that is dead and senselesse. Bread  
hath no life, and yet it is a meanes  
that G O D hath given vs to  
strengthen vs withall. Hereby  
then we knowe what we are.  
And yet our Lorde and G O D  
will haue this to be a witnesse of  
our adoption, and that he do-  
eth not onely certifie vs that he  
hath care of our bodies and this  
fitting life, but that hee will  
leade vs higher: and that when  
we eate and drinke we should  
know that he is our father, and  
watcheth ouer vs, and leadeth vs  
to himselfe, and that the bread  
is as it were an assuraunce to vs,  
that he will be our father, and ta-  
keth vs for his heires. And this is  
it that this worde, *Sanctification*,  
hathokeneth, and is secondly to be  
marked of vs.

And if this were well borne a-  
way, it is certaine that the wicked  
and lewde persons would not  
thus abuse G O D S benefites as  
they do: I meane not only herein,  
in that they giue not G O D that  
praise he deserueth, but because  
they disorder them selues so vn-  
temperately and so beastly.

For what a villanous & shame-  
full abusing of G O D S bene-  
fites is this, for men to poke vppe  
meate into their sacke, and tunne  
in wine, and in the meane while  
neuer thinke vppon God, no not  
so much as to say once, Blessed  
be his name, it is he that feedeth  
vs. What a villenous beastlinesse  
is this; I say, for men to lue so,  
surely we ought to haue them in  
as great detestation as monsters.  
And when men doe so pamper  
vppe them selues, and keepe no  
measure, some quasse, other glut  
themselues without all reason or  
sparke of mans nature, doe they  
knowe and confesse that G O D  
hath ordeined the meates to be  
vsed with holinesse? Alas, they  
are farre from any such thought:  
for they become suche beastes  
through eating & drinking, that  
they know neither theselues, nor  
God, neither yet this holines that  
S. Paul speaketh off. And in deed,  
we see what the common fashion  
is. And therefore can we mar-  
uell, if G O D cutte off our mor-  
tels, seeing we thus abuse his  
good creatures? We complaine  
that we haue not sufficient non-  
rishment,

Yea

yea wis: but let every man exam-  
 ine him selfe, and see howe hee  
 would vse him selfe, if hee had all  
 that hee would desire, and that  
 plentifully. Do wee not see, al-  
 though GOD holde the bridle  
 straight, and do almost famishe  
 them, that yet they cease not to  
 kick against him: what would  
 they do then, if hee should nour-  
 ish them more deintily? They  
 would straightway play there-  
 sie iades, they would do no-  
 thing but kick against their mai-  
 ster, as Moses saith in his song:  
 A people well fedd, will become  
 as horses that haue beene kept  
 long in the stable: when a man  
 would vse them, hee shall in no  
 wise bee able to handle them: so  
 saith it with men. Therefore  
 God is gracious vnto vs, when  
 we haue not things point deuice,  
 because we cannot vse that plen-  
 tie hee giueth vs, in such sorte as  
 we ought: yet must wee wey this  
 worde well (as in deede it hath  
 gret force) that God doth not on-  
 ly giue vs libertie to eate meates  
 which hee hath made, but doeth  
 also sanctifie them to vs, to the  
 ende they may serue vs as helpe  
 to drawe neare to him, and con-  
 firme vs more and more in the  
 trust that wee haue of his good-  
 nesse and loue. To be short, that  
 meates serue to the saluation of  
 our soules, and though their pro-  
 per vse bee to mainteine our ho-  
 dies in this worlde, yet God lea-  
 deth vs further, and fully assu-  
 reth vs of his loue hee beareth vs,

his

and that hee beareth vs for his ill-  
 done, and so our saluation is con-  
 ferred by this sanctified nourish-  
 ment, which hee giueth vs, and  
 we receiue of him. Nowe let vs  
 come to that which hee addeth  
 for a declaration of that that hee  
 saide before. What is the meane  
 whereby the meates are sancti-  
 fied? The worde of Gods spiri-  
 yer, saith S. Paule. Here is our  
 question that we should sanctified  
 them for our parte, but this office  
 is Gods who is the fountaine of  
 all holinesse: he hath giuen vs his  
 worde to dedicate the meates to  
 our vse. And heere is that: what  
 is that worde that S. Paul spea-  
 keth of? They are the promises  
 which I made mention of before.  
 It is saide in the Scripture, that  
 God made not the worlde for  
 him selfe, for he hath no perdee of  
 it, but for vs. True it is, that his  
 goodnesse reacheth euen to the  
 wilde beastes, euen to asses, to  
 horses, and to dogges, but yet the  
 beastes them selues are made for  
 man. To be short, this is the end  
 of all, that GOD hath made vs  
 lordes and maisters to enioy the  
 good creatures. But yet wee must  
 come to Iesus Christe, as I said be-  
 fore: for there is none of vs wor-  
 thie to eate one morcell of bread.  
 And in deede, because we are cur-  
 sed, it is good reason that GOD  
 should banish vs out of his king-  
 dome, and that wee should haue  
 no parte nor portion of that y<sup>e</sup> is  
 due to them of his household: but  
 when wee come to Iesus Christe,

Aa.

as



as he is called heire of the worlde,  
to the end that we should be par-  
takers of those benefites which he  
hath receiued, this inheritance al-  
so is generally giuen to all the  
faithfull in Abrahames person.  
Therefore when wee haue the  
worde of God, he giueth vs liber-  
tie to vse the blessings which hee  
hath made, & sheweth vs, that it  
is to the end we shoulde drue to  
him, and knowe that hee is our  
father. This is the worde of  
**GOD**, I say, that sanctifieth vs  
the meates, *namely: the word of God*

Now if the matter be thus, that  
wee must haue the worde of God  
onely to eate and drinke, what  
shall wee thinke of the heavenly  
life, which is farre greater? If we  
compare the nourishing of our  
bodies with the spirituall life,  
there is as greates a difference bee-  
twene them as is betwene hea-  
uen and earth. And if we cannot  
be nourished as touching y<sup>e</sup> world,  
but we must first haue the worde  
of **GOD**, and that must bee as a  
lampe beefore vs to shewe vs the  
right and true vse of Gods bene-  
fites, what must we doe when we  
breath vp on high to that immor-  
tall life. Must not God sanctifie  
vs by faith which we haue by his  
worde? And without this what  
can we imagine, but smoke, and  
lyes, and deceits? And I woulde  
to God it were better knowne  
then it is, and men would thinke  
vpon it as they shoulde. But  
what? Howe many see wee that  
care for the worde of God? I say

not that the most parte are so, but  
if wee stay but the lest iotte that  
may be, wee thinke it enough to  
knowe as it were by the way, that  
there is a God, but for a man to  
exerceise himselfe in the doctrine  
of the gospel, and continue there-  
in all his life longe, ho, that is to  
no purpose, we thinke. And yet  
S. Paule sheweth vs not without  
cause, that al the promises of God  
without this, can profite vs no-  
thing to saluation, but all shall  
turne to a curse to vs.

Let vs learne therefore to  
cast all our thoughtes that waye,  
and apply all our studies to that  
ende, to wit, to knowe the good  
will of **GOD**, and to frame  
our selues to it in such sort, that  
we attempt nothing against it,  
but hold this alwayes of a certein-  
tie, that God leadeth and gover-  
neth vs. This is the fashion and  
meanes, I say to dedicate thinges  
to mens right vse. But yet let vs  
marke that it shall nothing auail  
vs to haue the worde, vnlesse it be  
receiued by faith, as it is saide in  
the Epistle to the Hebreues, that  
it profiteth the vnbeleeuers no-  
thing at all. Therefore when S.  
Paule saith that the meates are  
sanctified to vs by the worde of  
**GOD**, he meaneth that we must  
receiue this worde. And this is it  
that I saide before, that as hee in-  
treated of the knowledge of the  
trueth, saying that therein confi-  
steth true faith, now hee shew-  
eth what this trueth is. Hee saith,  
that it must come from **GOD**,  
and

and that wee must goe to his  
scholl.

Here are we againe better con-  
firmed in that that we touched be-  
fore, to wit, that our faith must  
not bee wandering this way and  
that way, but must rest it selfe  
vppon GOD, or else it will be a  
deade faith. True it is that the  
Turkes are verie obstinate and  
stifnecked in their dreames. And  
wee see also howe the Papistes  
are hardened, yea howe horne  
mad they are against GOD, and  
darken all good doctrine, and are  
resolved & fully bent to stand to  
the corruptiōs of their ancestors.  
But what? Is there yet no stedfast-  
nesse in them? Helas, they are  
farre from it. Will we then haue  
a continuing and constant faith?  
It must be grounded vpon God  
onely. And this is it that S. Paul  
teacheth vs here. And if this bee  
requisite in corruptible meates,  
what is it in the cheefest matter?  
When the Papists haue their pa-  
trones and aduocates to go to  
God, they saye, ho, see, mee  
thinketh so: yea, but if the que-  
stion stande but onely in eating  
a morcell of bread, the Scripture  
sheweth vs that wee must haue  
the worde of God: and if hee do  
not assure vs that giueth vs it, it  
is nothing, all our meates are  
foule and vncleane, & alas, what  
shall become of the moſte preci-  
ous things, as the honour of god.  
Prayer is a verie honourable sa-  
crifice to him, therefore, howe at-  
tentife should wee bee therein?

Againe, when the Papistes  
serue GOD after their fashion,  
they alwayes alledge their good  
intentions. But what? if they can  
not eate and drinke lawfully,  
vlesse God shewe them his wil,  
may they presume vppon such  
high and excellent thinges, as to  
change the rule of liuing, vnto  
this or that touching the heaven-  
ly life? Consider the sacraments  
them selues, the greatest holi-  
nesse that the Papistes haue, is  
that cursed Masse, that diue-  
lishe blasphemie. And where-  
vppon do they ground it, but  
onely vppon a fanſie of their  
owne, that they thinke it to bee  
good? yea? but must they goe  
and sacrifice the sonne of God  
at their pleasure?

The question is not here of  
killing a chicken, or a sheepe to  
eate it, eyther of drinking a glasse  
of wine, or drawing a glasse of  
wine out of an hoggeshead, but of  
sacrificing Iesus Christe, the e-  
uerlasting saluation of poore  
soules.

The Papistes haue vsed this  
boldnesse and presumption, to  
sacrifice Iesus Christe, for they  
saye, that their Masse is a sacri-  
fice for the remission of sinnes:  
but who gaue them a note of it?  
Where is the worde of GOD?  
they haue not so much as one  
syllable, they are able to shewe  
nothing but their foolish fan-  
tasies. And alas, what pride is  
this? could the diuel of hell be  
more bolde to dispise God?

Aa.ij.

There-



Therefore let vs remember well, that the greatest thing that God requireth of vs, is this modestie; to suffer our selues to be ruled by his worde: that if there bee any question amongst vs, of going either this way or that way, that we haue this alwayes before our eyes. Doth God giue vs libertie to do so? let vs doe it then. Doth he forbid vs it then let vs beware we goe not beyond it. Thus may our life be acceptable to God: but vnlesse wee haue taken out this lesson, all will come to naught, make we neuer so goodly a shew before men. If a man go about to serue his father and mother, it is a seruise that is good of it selfe: but if a man cannot tell when hee doth his dutie; and that hee is bound by God to father and mother, all the seruise that hee shall do them, is but abomination. A man may do his dutie towards his wife, but if it bee not grounded on faith, and his indeuour be not to serue God, knowing that hee requireth it of him, it is all naught. God will refuse it. To be short, we see that the condition of men is miserable, vnlesse God be so gracious to them to guide them. But, on the contrarie side, if wee be lightened by his worde, wee haue an inestimable treasure, and wee may go on boldly this way or that way. And why so? for we do that that God liketh of, and do it because he giueth vs leave to do it. And thus much touching this worde. The

worde of God, which S. Paul setteth downe here. Nowe wee addeth therewithall, *Prayer*, according as he saide before of giuing of thanks. And it is a worde that wee must marke well: for we see a number that bragge that they haue faith, but afterwarde they rest and ground them selues vpon them selues, and knowe not what it is to call vpon God, nor giue him worthie praise. Therefore S. Paul sheweth vs, that faith and prayer are things that cannot be sundered: as in deede it is impossible for vs to bee truly persuaded that God nourisheth vs, but we must needes go to him to craue and aske of him our daily bread. Can a man say, that hee hath faith in God, and knoweth not howe to call vpon him? Therefore, in so doing wee mock our selues, if wee bragge that wee haue a certaine faith: for marke this, that faith alwayes carrieth with it a calling vpon the name of God: that is to say, when soeuer we are taught concerning the goodnesse of God, and haue the promises of his loue, whereby he allureth vs to come to him, wee must be stirred vp and moued to call vpon him, and fly onely to him. And this is also the surest & best way to proue & shewe whether wee haue faith or no, to wit, if wee be carefull to pray to God, and to fly to him, and to craue at his handes whatsoever is needefull for vs. They that stande at a maze within themselves, if they lacke

lacke meate or drinke and do not  
 flie to God but stand as stocks, &  
 seeke not for helpe at his good-  
 nesse, they shewe that they neuer  
 tasted of his promises, neither  
 knowe what they meane: I say,  
 although they heare men speake  
 of them, yet there is no liuely fee-  
 ling of them in their hearts. And  
 why so? prayer is the onely wit- 10  
 nesse to shewe whether we haue  
 faith or not. And this is it wee  
 haue to beare away. Moreouer,  
 that wee may the better vnder-  
 stande S. Pauls meaning, let vs  
 marke that he setteth the word of  
 God beefore prayer: for in deede  
 we can haue no entrance to draw  
 neere to God, vnlesse his worde  
 leade vs, what are we? If the case 20  
 stande in calling vppon God as  
 a father, if he giue vs not leaue to  
 open our mouthes, it shalbe great  
 rashnesse and presumption of vs  
 to come & present our selues be-  
 fore his maiestie. So then, al they  
 that will pray to God, must bee  
 taught and learned in his worde.  
 And therefore we say, that all the  
 prayers of the Papiſtes are but 30  
 stinch beefore God: for if a man  
 aske these fillie soules, what cer-  
 teintie they haue of Gods will,  
 they knowe not what to say, but  
 cleane contrarie to that they  
 shoulde. And in deede they go  
 by hap hazarde. Let vs marke  
 therefore if we will pray to God  
 aright, we must be instructed in  
 his worde: and that not onely 40  
 to say, wee knowe I cannot tell  
 what, but to be well assured that

we may come to God, because he  
 calleth vs, and bee also out of  
 doubt that he will heare vs, be-  
 cause he hath promised vs. And  
 therefore S. Paule ioyned these  
 two things together, and put the  
 worde of God in the first place,  
 and prayer in the seconde as an  
 accessarie, because it hangeth  
 thereon. And therefore it is faith 10  
 that leadeth vs to pray to God.  
 Moreouer, let vs marke that vn-  
 der this worde, Prayer, S. Paul  
 contained also thanksgiuing. For  
 he that asketh his daily breade of  
 God, must also thank him when  
 he receueth it. For, were it not for  
 this, what vnthankfulnesse were  
 it to knowe this: See, God hath 20  
 heard my request, and yet I leaue  
 him there? Therefore, if we for-  
 get Gods goodnesse which wee  
 haue receiued through our pray-  
 ers, is our prayer worthie to bee  
 receiued? No no: for that were  
 nothing else but to mocke God.  
 So then let vs marke, that vnder  
 this worde, Prayer, S. Paul doth  
 also containe thanksgiuing.  
 30 Nowe let vs adde that that wee  
 touched before, to wit, that if we  
 cannot pray to God, to aske him  
 our daily breade before hee haue  
 taught vs to do it by his worde,  
 what shall we thinke, when wee  
 come to pray him to be our Sau-  
 our, and to drawe vs out of the  
 bottomlesse pitt of hell, and for-  
 giue vs our faultes, and defende  
 40 and shield vs from Sathan, and  
 giue vs strength to resist all tenta-  
 tions? Are not these thinges that



concerne the euerlasting saluatiō  
of our soules; much greater then  
our meate and drinke: yes no  
doubt. Thereby we must needes  
first of all be taught of God. And  
this is well worth the marking.  
For when wee come to God, and  
pray him that his name may bee  
hallowed; this is a matter y fore-  
passeth the saluation of our soules. 10  
Nowe, if we knowe not why, if  
we are not certaine that the will  
of God is such, if wee haue neuer  
tasted of the doctrine of saluatiō,  
what a thing is it? Is not this  
prayer vaine and to no purpose?  
Againe, if wee desire God to for-  
giue vs our sinnes, & defend vs a-  
gainst all the assaults of Satan, &  
strengthen vs with his vertue, 20  
that we may fight against al tem-  
ptations, if we desire this, and haue  
no warrant that we shall obtaine  
our requeste, but goe ignorantly  
about it, shal we be heard? Nay,  
to enioy the grace of God, as wee  
said, we must haue this certaintie  
which I haue spoken off. So then,  
wil we pray to god aright in such  
sort as our prayers may please 30  
him, and bring forth their fruite  
and effect? Let vs learne to thinke  
vppon the promises of God bet-  
ter then wee haue done here to  
fore, and exercise our selues in  
the remembraunce of them and  
bearing them away, as wee haue  
neede daily to pray to God to  
haue pittie vppon vs, seeing wee  
are so miserable that we fal down 40  
euerie minute of an houre. And  
if wee be sure that our sinnes are

forgiuen vs, then may wee open  
our mouthes to pray to God, and  
come boldly to him, otherwise  
we are cleane shut out and may  
not call vppon him. For vntill we  
knowe that God calleth vs to  
him, and calleth vs not in feare &  
doubt, but assuredly and with  
boldnesse of conscience, wee can  
neuer drawe nere him. Thus I  
say, wee must continually muse  
vpon the promises of holy writt,  
wherein is shewed vs that GOD  
forgiue vs our sinnes howe oft  
so euer we pray to him: & there-  
vnto hee will vphold vs with the  
vertue of his holy Ghoste, & will  
be our buckler, & haue such care  
of the saluation of our soules, that  
he will neuer suffer Satan to pre-  
uaile against vs. When we beate  
vpon these promises to purpose,  
as I saide, wee shall perceiue that  
God hath not giuen them vs in  
vaine, wee shall feelee his goodnes  
and the loue he beareth vs, & wil  
shewe vs that hee will haue pittie  
vppon vs, as vppon his children,  
if we acknowledge him to be our  
30 father, suffering our selues to bee  
gouerned by his worde, and to be  
taught by it, as it is the cheefest  
exercise, wherein he will haue vs  
employ our whole life.

Nowe let vs fall downe before  
the face of our good God, confes-  
sing our faults, and praying him,  
that it would please him to for-  
giue vs them of his infinit good-  
nesse. &c.

## The 31. Sermon vpon the fourth Chapter.

- 6 If thou put thy brethren in remembrance of these things, thou shalt be a good minister of Iesus Christe, which hast bene nourished vp in the wordes of faith, and of good doctrine, which thou hast continually followed.
- 7 But cast away unprofitable tales, and such as are like to olde wimers fables, and exercise thy selfe in the feare of God.



W E knowe the most part of men are quickly wearie of that that might be profitable for the, and take pleasure rather in vaine things and such as are of no profite: wherein wee shewe plainly howe voide of iudgment and discretion wee are. And so wee see, that he that is apointed to preach and teache, is grieved when hee seeth his hearers take no taste of the doctrine he giueth them, and is good: and that thing moueth them often times which haue charge to preache the Gospel, to giue them selues to strange kinds of teaching which edifie not. For this cause S. Paule saith here to Timothie, that although men haue itching eares, and desire daily to haue new things told them: yet he that hath the office of teaching, must not haue regarde to that, to please their foolish & vnruly appetites, but go on his race to instruct them faithfully that are committed to his charge, and according thereunto, choose that that is fit and proper alwayes to edifie them in faith & obedience:

to God.

Wee hearde before what S. Paul saide to Timothie, to shewe him what the summe of the doctrine of the Gospel was, that great and woonderfull hidden thing, howe God shewed him selfe here in the fleshe, and howe wee haue tasted of his vertue: and though hee suffered according to the weakenesse of man, yet was hee lifted vp on high to glorie, that wee might bee drawen vp with him.

This is a thing worthie for a man to bestowe his witt vpon, and if wee studied nothing else all the dayes of our life, wee had profited inough; if wet once knewe that the sonne of GOD came downe hither to vs, and fulfilled all thinges which were requisite for our saluation, and that in him wee haue fulnesse of all good thinges, to the ende that wee may bee partakers of his euerlasting glorie. Let vs stretche out all our wittes and spirites high and lowe, farre and wide, it is certaine, that the deepenesse of such a mysterie passeth all: and therefore wee haue to continue



therein, there is our labour to bee bestowed: and yet notwithstanding so it is, that men are alwaies desirous of nouelties: yet must not the preacher, if hee will do his duetie well, bee as a wauering reede, to pleasure such fantasticall braines, but seeke to edifie. And therefore, not without cause Sainct Paule addeth, that 10 Timothie must propose these thinges which hee spake of, as if hee should say: true it is that men according to their lightnesse, would desire to haue some pleasant things tolde them, and they thinke that if they heare once that Iesus Christe came to bee their Sauour, it is enough, and no such harde matter that needeth any often repeating: but haue thou no respect to such thinges. Thus wee see in fewe wordes, what Sainct Pauls meaning is.

And yet let vs marke, that hee doth not giue a lesson here in the person of Timothie to all pastours onely, but also to all Christian people. Trueth it is, that 30 wee are firste of all warned here and put in minde of a rule which wee must holde, to wit, that wee be not carried away with the foolish desire of them, which desire to be fedd with diuers foolish & vaine curiosities, but holde that that is sure, and is able to edifie: and yet if men disdain the doctrine, and bee full, and wee see 40 that they make hauock as it were, notwithstanding, let vs not leaue

continually to presse that vpon them that is profitable, for our eares cannot be too much beaten with that that is the cheifest point of our saluation, and wherein all our happinesse standeth. And this is one point. But yet all in generall haue to know, what they ought desire: First of al they must not be itching after vaine and vnprofitable curiosities, as wee are of nature too much giue to them: and next, wee must beware wee be not wearie of that that is good and profitable for our saluation. Now as there are manie preachers which are of them selues too much giuen to ambition, and to finde grace and fauour, seeke only that 20 that may please, so on the other side, the people are the cause that the preachers do forsake the right way. And why? For as S. Peter saith, men haue itching eares, and desire to bee fedd with pleasant tales, and as it were with toyes & fables, as S. Paul calleth them in this place. Because men are thus 30 longing, like to women great with childe, that haue their vnbridled appetites, this is the cause that some preachers become bastards, and disguise them selues, and transfourme the doctrine of God, which in deed is nothing else but to bring it to nought. And therefore let vs learne (as I said before) that S. Paul in the person of Timothie warneth all the faithfull 40 in this place, not to be so giuen to pleasant follies. And what then? to haue an eye to that that may do them

them more good. And howe that we may be taught and instructed in the infinite goodnesse of God, as it hath beene shewed vs in our Lorde Iesus Christ, and be reproued for our sinnes. And therefore when we come to heare the word of God, wee must not looke to haue men speake to vs of pleasant thinges and to bee fed as it were <sup>10</sup> with winde, as if we shoulde say, I haue learned this newe trick, I am able to make a good discourse of it: and then bee euerie day as newe to seeke as wee were at the firste, and desire nothing but to haue this tale and that tale tolde vs, so that when our eares haue beene well beaten, we know not what one whit of it meaneth, nor <sup>20</sup> to what ende it was, for there is no profit in it. Therefore let vs take good heede, wee couet not such curiosities, when wee desire to be taught by the word of God: for it is nothing else but to prophane it, as it is saied in another place. All Scripture is profitable. wherein S. Paul sheweth that it is not Gods minde the Scripture <sup>30</sup> shuld be applied to delite men, or to make them laugh, or to giue them some matter to talk of: No, no: but God regarded what was good for vs. And therefore let vs applie the Scripture to that vse, or else we shalbe guiltie of sacrilege, as defilers of that which God had appointed to a better vse, that is to say: to our saluation, as hath <sup>40</sup> been saide. So then, will we that our preachers which are appoin-

ted to teache vs, haue their mouthes open, and bee disposed to shewe vs the way of saluation? Let vs not for our partes intise them to euill, nor cause them to disfigure the doctrine of GOD. And how so? Let vs not giue our selues to foolishhe appetites to fore aloft in the aire, but seeke to bee <sup>10</sup> edified. And the way is as I saide, that on the one side our sinnes bee reproued, and wee feelee the iudgement of God, and hauing felt it, and knowen howe horrible Gods vengeance is against obstinate rebelles, that wee learne to sigh and bee ashamed within our selues, and thereupon lay holde vppon this vnestimable goodnesse, which hath beene <sup>20</sup> shewed vs in our Lorde Iesus Christe, and this infinite grace which hath beene done to vs thorough his meanes, that beeing grounded thereon, wee may call vppon God, and waite for the day wherein our saluation shalbe reueiled to vs, and that wee may passe through the combat and <sup>30</sup> miseries of this worlde, beeing armed with patience, to obey the good will of our God, who sanctifieth vs to his seruice. This is it, I say, wee must seeke for. And moreouer, if wee think that wee haue learned this lesson already, and knowe it sufficiently and well ynough, let vs not deceiue our selues therein: for it is <sup>40</sup> not inough for vs, that we vnderstand what is true, it must be laide out before vs, for wee are short



witted. And in deede, when we are wearie of good and profitable doctrine, as though it were more then needeth, let vs enter into examination of our selues, that wee may knowe whether wee haue called vppon God so zealously and carefully as we ought: when wee feelee our selues colde and slacke in prayer to God, then 10 may wee conclude that wee haue not profited well in faith. For if wee knewe the goodnes of God, it is certeine, that wee shoulde be more inflamed: yea, wholly rai-  
 shed with it, if wee knewe, I say, the treasures that are in Iesus Christe, were it not inough to make vs despise the worlde, to go to him and come to him? yes 20 out of doubt. But nowe can wee hardly open our mouthes once or twice a day to pray to God in one worde: it is a pittiful thing to see howe slacke and negligent wee are. Hereby wee see that the doctrine of faith is not imprinted in our hearts, as is requisite it shuld. And therefore it is no needelesse matter to haue the doctrine laide 30 out before vs which wee knewe before: for we cannot knowe too much: and when wee haue examined our liues, and perceiue great wantes in vs all manner of ways, we shall perceiue we beare away that that was taught vs, verie euill, and that we haue neede to be stirred vp, and haue our memories refreshed. Thus we 40 ought neuer to be wearie to hear that that is good and profitable

for our saluation, although it bee repeated to vs both morning and euening, and we haue to thinke that it is good for vs alwayes to vse it. This is it we haue to mark vpon this place. And if the people be giuen to such vanities, yet must the ministers of the word of God make it good still, and not 10 turne a side with all windes, nor go about to please men, nor flatter them, but bee content with that that is saide here, to be good ministers of Iesus Christ. This is it therefore that must bee our practise, if we will doe as S. Paule commaundeth vs here, as for all the iudgements of men, we must shut our eyes against them, and 20 count it sufficient for vs that our maister that hath set vs on worke allow of our doings. For hee that will haue the fauour of men, it is certeine that he must do nothing but play the painter, and lay on false colours vppon the worde of God. As S. Paul also to the Cor. 30 speaking of them that so seeke to please, and desire to be in estimation amongst men, compareth them to hucksters which colour marchandises, & marre them by disguising them. The worde of god is by this meanes darkned, so that it hath not it naturall puritie which it ought to haue, whē men haue these considerations with them, ho, this wilbe wel taken, I shall purchase fauour by this, for this I shalbe caled lerned: as there are many that seeke such vaine praises. And I would to God, all that

that go vp into the pulpit were  
 so cleane from this fault as were  
 requisite, & our chiefest content-  
 ment were in this, to serue our  
 Lord Iesus Christ: and as we are  
 to giue an account to him, as hee  
 hath set vs in this office, that in  
 like sort we coulde think it suffi-  
 cient to be liked of him, and that  
 he accepteth our seruice: well 10  
 though there be many, yea, and  
 more then were to bee wished, y  
 are verie glad when men esteeme  
 them, & when they get a name,  
 one to be a subtile doctour, ano-  
 ther to haue a fine and eloquent  
 tounge, verie smooth & delicate,  
 another to haue a gret dexteritie  
 in amplifying this & that, yet let  
 vs learne to cast our eyes vpo our 20  
 Lord Iesus Christ in steed of such  
 ambitious dealings. And there-  
 withall let vs marke, that it is not  
 without cause that S. Paul spea-  
 keth so to Timothie. Trueth it is  
 y Timothie had no such greate  
 neede for his owne part to be ex-  
 hortet to this: but S. Pauls mea-  
 ning was in this place, to shewe  
 in his person, what the ductie of 30  
 all pastours is. And yet we must  
 marke this, that this Epistle was  
 comon to all the people: and be-  
 cause there were a number too  
 deintie & delicat, always desiring  
 to haue some new doctrin taught  
 them, S. Paul meant here to bri-  
 dle them. And yet S. Paul thogh  
 he speak to a perfect & vertuous  
 mā, doth not without cause shew 40  
 him that he must content himself  
 to be a good & faithfull seruant

of Iesus Christ: as if he should say,  
 let all them that are appointed to  
 preache the Gospell beware and  
 see to them selues, and care for no  
 thing else but to please their mai-  
 ster whome they must serue.  
 For there is nothing easier then  
 to be carried away, if wee go a-  
 bout to please men: wee streight  
 vanishe away, our doctrine lea-  
 ueth to be simple and round, and  
 becomnieth a bastarde doctrine,  
 for men chaunge euery moment.  
 So then, seeing S. Paul speaking  
 to Timothie, shewed him that  
 hee must seeke for nothing else  
 but to be a good and faithfull  
 seruant to our Lord Iesus Christ:  
 let vs marke that wee can neuer  
 behaue our selues in the prea-  
 ching of the worde as we ought  
 to edifie the Church, vnlesse we  
 close vp our eyes, as touching  
 men, and bee not moued with a-  
 ny fonde desire to bee in estima-  
 tion, and to bee praised, & com-  
 mended for our excellent wittes,  
 or profound learning, or our prat-  
 ling eloquence: wee must for-  
 get all this, if wee will edifie the  
 Church of GOD, and desire  
 nothing but to do our duitie, so  
 as our maister that sent vs be con-  
 tent with our labour and seruice.  
 Moreouer, S. Paul addeth, *Thou  
 hast been nourished in the faith, and  
 in good doctrine (saith hee) and hast  
 followed it, shewe it therefore.* Here  
 S. Paul for the better confirmatiō  
 of his matter, and exhortation, he  
 made, saith to Timothie, that  
 he shall effectually shewe hereby  
 that



that hee was well brought vp in the pure doctrine of the Gospel. It is true that the word which the Apostle vseth here may be as well taken for nourishing, but because there is no more but this worde, that is the naturall cause and meaning which I touched beefore, to wit, that if Timothie abide and dwel vppon that that may buyld 10 vp the children of God, and make them growe vp more and more in faith and holinesse of life, hee shall shewe thereby that hee was well brought vp in the faith: as if he saide, that Timothie was of a childe purely instructed in the true religion, as also he saith in the seconde Epistle, that he had both his mother and his graundmo- 20 ther that were women of a good religion, and that he was without any other scolemaster or teacher, verie well instructed in the doctrine of trueth euen at home from his childhoode. And therefore now hee saith, shewe that thou hast bene brought vp in the faith and in good doctrine. And here we see howe requisite it is for him 30 that must gouerne after, to haue him a good while at schole, and to haue ben well brought vppe, and well learned. It is true that GOD can make men runne if he list, but it is a verie good matter & worth the doing to bring him vp in the true knowledge & feare of God, and see that he bee of long continuance and practise of it, that 40 must be called to teach other.

Truth it is that in these our

dayes GOD was faine to drawe them, whome hee employed to put foorth the pure doctrine of the gospel, out of the bottomlesse pittes of vnbeleefe: but yet hee had left some seede of religion in them. First it is that they were ignorant, and like to poore wandering beastes, as the rest of the world was, and if they had remained in the same state, they had been vtterly condemned and cast away: but yet God reserued them, and lefte them some little seede. And yet it is not without cause that S. Paule saith here, that it is requisite that hee that must bee a leader and guider of the people & flock of Christ, be an old scholler 20 and brought vp a good while in the feare of GOD, and pure doctrine of faith.

And S. Paule setteth downe here in plaine wordes, faith, and good doctrine, as things not onely not seuerable, but that driue to one ende and marke. For as wee shall see more fully hereafter, these vnprofitable questions, 30 haue some shewe of doctrine, and for this cause are pleasaunt, and if a man put forth any sharpe subtiltie, men will lift vp their eares, and euerie one desire to bee thoroughly instructed therein and to vnderstande it: and yet it is nothing but smoke. And why so? for there is no other foundation to bee built vppon, but faith, and this is it that is here called good doctrine, that is to say, profitable. So then wee see that when S. Paul

S. Paul speaketh of faith & good doctrine, his minde is to shewe; that if wee knowe what the grace of God is, and rest vpon it, and put the whole trust and confidence of our saluation in it; and if wee knowe what it is to obey him, then shall wee be taught as we ought to bee, and vlesse wee haue this, all the speculations in the worlde, are but vanities and lyes. And therefore let vs marke well, that all they that haue bene taught to haue any steddinesse in their selues, will indeuour to drawe their neighbours to it also, and frame them to the same rule: on the contrarie side, all that are men pleasers, and seeke for nothing but to haue commendation of the worlde, shewe that they haue a voide and emptie stomacke, and haue no pith in them, and were neuer brought vp in the worde of God. As for example, put the case that there is a nurse, that is a prating dame, and a common drunkarde, shee can babble well, shee can make faire faces, shee wil make a shewe to be the best and most diligent and painfull nurse in the world. But what? yet shee is a drunkarde for all that, verie intemperate, full of tongue, and in steede of sleeping in the night, shee will playe the harlot, and so come to lacke milke, and the poore childe shall starue for lacke of nourishment. On the contrarie side, she that taketh paines willingly, & yet both eateth her meate, and taketh her

ordinarie rest, can also nourishe her child. So saith it with them that are to preache the worde of God: If they be full of ioung, ho, we think they are great doctours, and that nothing can scape them: & when they list to play y noble clearkes, streight wayes, every man listeneth, and standeth in a maze: yea, we triumph in it, and think we are become gret clearks, when wee haue tasted an houre long of vaine thinges: yea, wee thinke our bellies burst: yea, and they that are so speculative, think out of doubt and persuaade themselves that they haue profited verie much: but yet it is certeine that hee that hath such an emptie stomacke, will cast all vp, and there will remaine no substance behind. But he that is truly nourished in y faith, & hath some instruction for him selfe, will go about to bring his neighbor to the like conformitie: and if he profit in y doctrine of God, he wil seeke that others may receiue it with like affection, so that every one may growe vp and increase, that we may all come to this perfection of age, which S. Paul speaketh of in the fourth to the Ephesians. And therefore it is not without cause that S. Paul saith to Timothee: That if he stande vpon these thinges, wherein hee hath profited, hee shall shewe that he was well brought vp in the doctrine, that his soule was fed, and shall haue such substance, as may nourishe others also. There is

yet



yet in this word thus much more, that Timothie had followed good doctrine. And this worde is not needelesse. For howe many see wee, that haue beene brought vp of children in the worde of God, yea, and haue receiued such instruction, that they may seeme to be halfe Angels, and afterward become so lewde, that they seeme rather to be diuels? And I would to God we might seek examples a farre off. But what? we see them that haue been taught in the Gospel, beefore they coulde well speake, & it was thought that they woulde be some greate thinges. But what, did they continue? Nay cleane contrarie, they seeme to despise God. And surely it had  
 10 beene better for them, they had neuer hearde talke of the Gospel, then to become so lewde, and fall away from the right way, wherevnto God through his grace had brought them: Hereby then wee see that this worde importeth much, when S. Paule saith to Timothie, that being brought vp in good doctrine, he folowed it, & continued in it. And here vpon  
 20 let vs marke, that it is a speciall, yea and a singuler gift that GOD doth to men, when they continue constantly in that that is good & proper for their saluation. For we are of nature light, yea and whatsoeuer is good, is against vs, and hardly can wee be made to continue in that that is against our appetite vnto the end. And therefore  
 40 we must be so much y more care-

ful to go on, and to haue this continuance, espetially when GOD hath reached vs out his arme euen from our childehoode and youth, and hath declared vs his will: let vs bee so much the more painefull to cleaue fast to it, and pray him to strengthen vs with his vertue, to the end wee be not light as feathers, or chaffe, to be caried this way or that way. This is it we haue to beare away. More ouer let vs marke that they that haue once sucked good substance out of y word of God, shall haue a liuely roote, that shall always bring foorth fruites. But on the contrary side, these light persons, that so easely slippe a side, shewe  
 20 they were neuer well instructed, and that there is nothing but hypocrisie in them, and were there neuer so goodly a shew, yet there was no pith in them. Nowe when S. Paule hath thus spoken to Timothie, hee addeth: *That hee should cast away vnprofitable tales, and such as are like to olde wines fables.* Whereby he meaneth, that  
 30 it is not inough for a good teacher, that hath y office & charge to teach, to abstaine from putting foorth errors and false doctrine, but he must take verie good heed to that profite I spake of. And S. Paul doth not here copare good doctrine & wicked errors together, which are to deceiue vs, and are cleane contrarie to the trueth, but he maketh an other comparison, to wit, when there is a kind of teching that bringeth not idolatrie

latie or manifest falsnesse, & yet it is vaine, & if a man search it, & feele it to y<sup>e</sup> bottome, he shal find no edifying in it. Now, hee that will imploy him selfe faithfully in the seruice of God, must not onely fly lies (saith S. Paul) & superstitions which poyson mens soules, but also cast away vnprofitable fables. This is a text well worth the noting. For wee see it was a great parte of the corruptions that came into the worlde, & reigne yet at this day among the Papists. True it is, that there are as grosse errors and as beastly amongst them, as may be: we know also y<sup>e</sup> they haue as vile & shameful idolatrie amongst them, as euer was among the heathen, and that al the seruice of God is marred amongst them: to be short, y<sup>e</sup> there is nothing but bastardie among them. And wee ought to detest & abhorre al these errors: but yet there is another more secrete & hid poyson, & which the common people knowe not: for though the doctrine of the Papists were not false, as it is, though it were not nought & wicked, yet it is prophane, as S. Paul here calleth it. Why so? They haue questions which they dispute vpon that haue no profite in them. If a man knew al the questions that y<sup>e</sup> Diuines dispute of in the scholes of the Papists, he should find nothing in them but wind. And yet they torment them selues maruelfously, & can come to no end: for they put forth questions that a

man can neuer resolue, vlesse he were a soothsayer: and if a man seeke out y<sup>e</sup> secrets of God, which are not declared vs in hodie writ, doth he not enter into a bottomlesse pit? But this is the pride and rashnesse of the Papists, they wil enter into questio of those things which behoueth vs not to know.

10 And therefore God tooke away his trueth from them, because they so abused it. Before things were so grosse & beastly as wee see nowe amongst the Papistes, these corruptions were which I spake of before, to wit, the world was giuen to foolish trifles, & vaine & vnprofitable questions, men passed for nothing but to be aloft soring in y<sup>e</sup> aire. When God  
20 saw that his word was so prophaned, he let go the bridle to sathan, & thereupon came this horrible blindness which we see. Therefore let vs marke, that there are two things in the worde of God. The one is, that it sheweth vs what the pure & right trueth is, to withdraw vs from errors, and idolatries, from lyes & darkness.  
30 And this is one point. The other is, that it containeth good instruction for our saluation. And therefore they y<sup>e</sup> haue charge to teach, must not only abstaine from false doctrine and lyes: for this is but one point of their dutie: but also from all curiosities which are good for nothing but to make men chatter as a Pie in a cage: or  
40 else to lull men on sleepe without any profite or edifying.

And



And thus we see what S. Pauls meaning is: Nowe I shewed before, that this fault reigned thoroughout the worlde: and therefore let vs knowe, that wee may fall into the like inconuenience, if we marke not the rule that the Spirite of God giueth vs heere. Therefore, what must we do for our partes, wee, whose office is to preach the gospell? wee must learne to marke and see wel what is good to edifie with all, and exercise our selues therein, and not studie this doctrine onely, to the end we put forth no lies nor toies, but haue great care to edifie the Church, & haue alwayes this wisdom in vs, (as I said) to knowe y<sup>e</sup> holy writ is giuen vs for our profit. And therefore we must flie prophane fables, that is to say, such as cannot frame vs to Gods seruice, and the people for their partes must not bee so lickerish to desire vnprofitable thinges: but seeke good and strong meate to be nourished in the worde of God, as it is in deede the foode of our soules. And therefore also S. Paul calleth these speculations, *fables*, & then *prophane & like to olde wines sales*. True it is, that if a mā would iudge according to his owne braine, he would say they were high and subtile points: when such questions are moued as hee spake of, which concerne hidden and vnknown thinges, by and by our mindes are rauished as wee are of nature enclined to this disease, we are quickly wery of good doctri-

and yet we would haue every day newe thinges, but in our imaginations flie aboute the skies: And therefore it is we thinke so well of vnprofitable questions. But S. Paule in the authoritie of Gods spirite sheweth that they are but fables. Get you away [saith hee] with your so subtile subtilities, which thinke your selues checke mates with the Angels of Paradise, when your braines are so wel set on fier with such foolish folies, for I tell you they are but fables. Againe, hee is not onely content to call them fables, to abate the pride that is in these proude men, which make themselves doctours & yet haue their stomakes puffed vp with vaine speculations, but hee saith that they are prophane; that is to saye, foule and filthie: there is no holinesse in them. For this worde, prophane, is set against all holinesse: and when God doth dedicate vs to him self, we knowe it is an holie thing, and otherwise we cannot be dedicate to God: but on the contrary side, that that God cannot abide, and hath no acquaintance with him, & can in no wise come nere him, that is called prophane, that is to say, a foule thing, a filthie thing. And S. Paul calleth in this place, prophane fables, all speculations, which serue not to make GOD reigne in vs, & vs subiect to him. For, wherein standeth the kingdom of God? In that wee seuer our selues from the filth of this world, and of our flesh, and learne

of

of him to forsake it more & more, that God may gouerne vs by his holie spirite, and we be purged from our wicked affections, and drawen away from all our euill workes. Therefore the doctrine that driueth not to this end, is called prophane. And why so? Because it hath nothing in it but flithinesse, and is so farre from making vs to drawe neere to God, y<sup>t</sup> it rather draweth vs away from him, and casteth vs a farre off. Againe, Saint Paule setteth downe yet an other worde, more fitte to beate downe their pride and loftinesse, which make them selues great men among the simple, vnder a colour of their vaine subtilties: sending them to olde wiues. For such men, albeit they are cast in the teeth with their pride, they passe not much: but if a man tell them that they be dolts & fooles, y<sup>t</sup> doth anger them. And why so? For so that ye praise an ambitious man, and say that he hath a good grace, it is all one to him: againe, if a man say, that he is a vaine fellowe, and but a mocker and scorner of God, and playeth but a iuglers cast, he maketh but a iest at it, he digesteth all those reproches, so that he be alwayes esteemed, & praised for his eloquence and subtiltie, and sharpe witte. And therefore for this cause Saint Paule saith, Packe on, packe on to olde wiues your mates, which fitte raking in ashes: for you are not worthie to be compared to fooles, and such as neuer learned

their A. b. c. but you are variet blocke-headed then olde wiues, when they tell tales to litle children. As though he spat at all this pompe & brauerie of theirs which seeke nothing but to be praised of men. And thus we see how Saint Paule beate downe their vaine iangling which seeke not to edifie the Church of God as they ought. Moreouer, to the end we may be aduertised to exercise our selues in all these thinges, he addeth, *Exercise thy selfe in the feare of God.* And this is it we touched in the beginning. And therefore let vs marke, that he that will doe his duetie faithfully, when he is appointed pastour in the Church of God, must imploy his studie to walke in the feare of God, and marke what is fitte for that purpose, and occupie himselfe therein: and when he hath begone by himselfe, then he may also bring other, and lead them in the right way. This is it in fewe words, we haue to beare away. And herewithall let vs alwayes remember that Saint Paule spake not to one man onely, but directed this to all men. Will we then be Gods true schollers? (As he is gracious to teache vs euerie day) let vs haue this foundation to build vpon, to wit, true godlinesse. For this worde which we translate, *Fear of GOD*, importeth such a reuerence, as God may be honoured amongst vs. And when we haue this, then may we build: but on the contrarie side, if we begin not



not at this end, although we did nothing else but turne the leaues of holie writ, and we had sermons preached to vs from morning to night, yea & at night did nothing but muse vpon that that we heard, it is certein that it would all runne away as water, there will be no steddinesse in it. Will we then, as I saide, profite in Gods schoole, to the end his doctrine may be profitable to vs, and we may be edified? Let vs alwayes haue this ground, let vs giue our selues to obey our God, let him be exalted amongst vs, and haue the honour he deserueth. If we haue this we may well build on. Againe, because we cannot giue our selues to the feare of God, nor haue any

partakers off. When we haue receiued this grace, we may come boldly to our God, knowing that he is ready to receiue vs. And so let vs be moued so much y more to loue him, because he hath preuented vs of his infinite goodness: let vs not be vnthankful for his so many benefits which he hath bestowed vpon vs, but learne to submit our selues wholly to his obedience, to the end that we may honour him, and serue him all the dayes of our life, and walke in his feare, that we may be confirmed in it more and more, as we are exhorted by his worde.

Now let vs fall downe before the face of our good God confessing our faults, and praying him, that he would giue vs such a feeling of them, that we may be brought to a true feare of his iudgement, and that beeing afterwards returned to him with trust that he will receiue vs to mercie, that he would cause vs feeble the fruit of the remission of our sinns, which he hath giuen vs through our Lord Iesus Christ, and lead vs by his holie spirite, and so renue vs that we may seeke, &c.

### The 32. Sermon vpon the fourth Chapter.

*Exercise thy selfe in the feare of God.*

For bodily exercise proficeth little, but the feare of God is profitable vnto all thinges, which hath the promise of the life present, and of that that is to come.

Accor-



Accordingly as I began to tell you this morning. S. Paul in this place exhorteth Timothie, & in his person, all the faithfull seruants of God, to giue theselues wholly to pure and true religion. For we go alwayes about the bushe, and in 10 fteede of going on in the right way, wee torment our selues, yea twise to that were neede for vs, and that in vnprofitable matters. As we see how the Papistes torment them selues wonderfully, and are neuer wearie in their deuotions, as they call them: so doe likewise all the idolaters and vnbeleeuers, what charge so euer 20 men lay vpon their backs, it is al one, nothing is too deare: so that they come not neere to God, and he search not out their heartes. And this wickednesse began not in these our dayes, it hath reigned from the beginning of the world: as also the Prophete Esaie casteth it in the Iewes teeth, that they tooke great paines in trotting vp 30 and down, and all to no purpose, because they kept not the right way. And therefore to correcte this fault, Saint Paule saith, that we must haue a good eye to the seruice that God requireth of vs, and alloweth off, that is to say, euerie one of vs must goe to him with a pure heart, and call vpon him as our father, and be content with what soeuer he layeth vpon 40 vs, and looke alwayes to the heauenly life.

This is the studie of Gods children, and this is it, that they must sticke fast vnto. And herewithall Saint Paule sheweth, that they which busie them selues in pelting trifles, goe not that way, but rather swarue aside from the right marke. As they that goe about to please God by outward 10 thinges, by ceremonies, by abstaining from eating of flesh this day or that day, and by this toy and that toy, they thinke they haue done a wo onder, when they haue bene occupied in such follies. But all this is nothing. Therefore Saint Paule sheweth vs, that we must cut off all those thinges, when we will come straight to God. And therefore he saith, *That bodily exercise profiteth little.* Whereby he meaneth, that ceremonies are to no great purpose, and that God doeth not greatly passe for them.

Therefore there is nothing to true religion, and to walking in a pure conscience, whiche GOD requireth: and in deede it is that, that a faithfull man hath to bestowe all his labour in. For (sayeth he) *The feare of God is sufficient.* If we had no one iote of these accessories, we haue inough, so that we walke with a right heart, as God hath commanded vs: for in so doing we haue the promises not onely of the kingdom of heauen, but also of this flitting life, that God will neuer forsake vs.

And thus we see what S. Pauls

Bb.ij.

mea-



Job. 4. 24

meaning is, to wit, to shewe vs that y<sup>e</sup> he touched a little before, that when men occupie themselves to serue God, either by not eating flesh vpon this day or that day, or abstaining from this or that without Gods commandement, that these are but litle trifles, & painted toyes. What must we then do? We must know, that God will not be serued after our fantasie, but according to his own nature. And so (as it is written) we must go to him with a round and vpright heart. Now true it is, that at the first blush this doctrine seemeth to be plaine inough & needed not greatly to be stode vpon. But on the other side, if we consider what disposition men are off, we may easily iudge, that Saint Paul did not without cause giue vs this lesson here. And why so? I shewed already by the way, that whē men will serue God, first of all they thrust them selues into ceremonies, yea superfluous ceremonies, and thinke they haue done a great act when they haue taken paines in thinges that are nothing worth. As in Papistrie, when the Papistes busie themselves in that which they call Gods seruice, they can not choose but be in great pensiuenesse and vquietnesse. And yet they passe not one whit for it, but dote in it out of measure. Seeing therefore that our nature leadeth vs that way, & yet it is but vain & lost labor before God, let vs bridle our selues with this that S. Paule speaketh

here in a word. That to exercise our selues in bodily exercise, is not much worth. Now he speaketh not here of walking, or plaining at the ball, or bowles, neither of plowing, or such like. For when a man taketh pains for his liuing, he serueth God, & it is a peece of this godlinesse which he speaketh of, & prayseth so highly. But Saint Paule by these bodily exercises, meaneth in few wordes all this y<sup>e</sup> we do to please God beside his word: as to keepe this holie day, to eat no flesh such a day, to haue such a deuotion, to go on pilgrimage, to weare hairecloth, to fast such an eue, to goe to martins, to weare a grey gowne, an other a white, an other a blacke, an other to weare a corde about him, some one thing, some an other: behold, I say, all these deuotions which the worlde forgeth and deuisseth to serue God withal, are cōprehended vnder this word *Bodily exercises*. And why doth S. Paul say so? In respect of y<sup>e</sup> true seruice of god which is spirituall, as we shewed before. God wil possesse our harts 30 he wil haue his seate there to gouerne vs. Truth it is, y<sup>e</sup> the feete & hands must go withal, in so much y<sup>e</sup> if the spirit of God gouerne vs, we must shewe it also by all our workes. But yet wherein consisteth the seruice of God? In this, that we rest onely vpon his goodness, seeking our saluation in him only. And then, we haue & obtain 40 through our Lorde Iesus Christe, all that is necessarie for vs, we must

must direct our selues thither, & then call vppon God, and beare the miseries and afflictions of this worlde patiently, and be sober and temperate, vntill our Lorde drawe vs out of this earthly pilgrimage. Thus the seruice of God is spirituall, because it standeth in this vprightnesse whiche I haue spoken of. So on the contrarie side, when we wil not serue God, by putting our trust in him, and calling vppon him, and hauing all our refuge to him, holding our selues wholly to Iesus Christ, bearing patiently his crosse, and walking alwayes in this world as men breathing to the kingdom of heauen, when, I say, we wil not serue God on this wise, but one go on pilgrimage, an other obserue such a feast, thinking to appease the wrath of God, and one doe this thing, an other that, these are bodily exercises which we must wel marke, although Saint Paule doe not in this place touche superstitions. For there are two faultes in that that Saint Paule reproveth heere: the one is, that men thinke they haue done wel, and deserued much at Gods hands, in thus tormenting their dodies, and beeing much busied in a fewe ceremonies. Although they thinke not to deserue Paradise by it, nor conceiue this diuellish confidence to binde God, and though there be no necessitie in the law. Yet notwithstanding if men busie themselves in these outward thinges; they may be hindered and stayed

from coming nigh to God. This is one fault which Saint Paule condemneth.

Now there is an other worse & great deale, and it is that that reigneth among the Papistes. For men doe not onely imploy themselves wholly to serue God by abstaining from fleshe, wearing of haire, doing of this or y: but they thinke to doe deseruing workes, and meane also to purchase saluation by this meanes. This diuellish opinion is farre worse, then the exercise of the bodie is of it selfe. This would be some what darke, if we had not examples of our forefathers, and it sette th out the doctrine verie well which we haue to intreate of. We see that Monkerie began straight after the Apostles times. And in those dayes there were no perpetuall vowes of chastitie as there be now, neither was idolatrie as yet sprong vp, they that were Monks were like Heremites, which notwithstanding, laboured sore for their liuing, yea and liued verie soberly too, in so muche as they were able to bestow great almes. For because they contented themselves to eate branne bread, and hearbes, there were a great sorte of them that dranke no wine, they lay vppon the ground. It was a verie austere life to lye vpon the ground. Yea some of them durst not lye downe, but slept standing bolt vpright against a wall. And besides that durst not taste so muche as one droppe of oyle, but



but eate raw hearbes, or soile with  
a litle water and salt, neither durst  
they touch a morcel of bread, nor  
speake. This was a verie hard kind  
of life: who would not say, that  
such men were euē rauished with  
the seruice of God? And yet were  
these but bodily exerciises, these  
poore silly soules gatte not much  
by thus tormenting thei selues. For  
God alloweth not of such things,  
neither will he haue vs dote after  
them, but exhorteth vs to beate  
our heades aboute this heauenly  
life whiche is pur chased for vs by  
our Lord Iesus Christ, and by re-  
nouncing the worlde, and all our  
lustes, yea, and that more is, our  
owne reason, submitte our selues  
wholy to him, and take paines to  
labor carefully, but yet rest wholy  
vpon him.

These are the true spiritu-  
all exerciises, wherein our Lorde  
will haue his children occupied.  
And therefore (as I saide,) they that  
would needes serue GOD after  
their owne fantasie, and inuented  
fashions verie painefull and bur-  
densome, full of torments, did no  
good but beate y<sup>e</sup> aire, as we say:  
these are playes for litle children.  
And yet there was great account  
made of it, as we know that of na-  
ture men that will serue God af-  
ter their owne fantasie, as they are  
fleshly, highly esteeme those things  
that haue some outward shewe,  
and are moued therewith, and  
thinke that God should allow of  
them as well as they. And there-  
fore this great hardnesse of life,

was verie much marueled at, the  
world esteemed these Heremites  
about the clowdes, for seeing  
them thus drawn out of y<sup>e</sup> world,  
they thought the more then half  
angels. Thus men esteemed them,  
and maruelled at them. But how  
goeth the world now? Trueth it is  
that the Monkes are verie farre  
from this hardnesse of life, their  
sobernesse standeth in this, to eate  
vntil their bellies be full, & neuer  
lacke, & in the meane season liue  
vpon other mens costes, occupy-  
ing them selues in no trade that  
God alloweth off: moreouer, the  
worlde knoweth that they are as  
swine in the sty. But put the case  
their life were like to theirs who  
we spake off: yet is there a diue-  
lishe pride amongst them, in that  
they call their conuersion, a se-  
cond baptisme: their life, a state  
of perfection: & thinke y<sup>e</sup> they do  
not only deserue Paradise before  
God, but haue besides inough to  
supplie the wantes of other, that  
they haue so many good workes,  
that they may sell againe. And on  
the other side, they haue not only  
these bodily exerciises, but wic-  
ked superstitions: as worshipping  
of idols, singing of Masses, doing  
all these shamefull and vile abho-  
minations, which are directly a-  
gainst the pure trueth of GOD.  
Hereby we see that Saint Paule  
speaketh not of superstitions,  
when men of a certain pride serue  
God by ceremonies, but of that  
which of it selfe were not to be  
condemned as euill, were it not  
that

that men are too muche giuen to it. And herein standeth the fault, that while they dote vpon the accessaries, they thinke nothing vpon the principall. Moreover, there is no doubt, but Timothie, although he was an holie man, as we may easily see, and it is witnessed of him, was notwithstanding somewhat faultie in this behalfe, in doting too much vpon this bodily exercise, yea so far forth that he hurt his stomach for want of drinking wine, and so made himselfe vnprofitable: not as though he thought to deserue Paradise by it: yet was he too much giuen to it, in so much as Paule is constrained to commaund him to drinke wine, that he may giue himselfe better to serue God. There are a great number that neede not haue this commandement giuen them: yet was this bodily exercise to little purpose for Timothie, considering that thereby he might be lesse able to serue God. And therefore we must mark to what end we doe all that we doe, and especially that God be not deceiued of that which he requireth of vs, but that we walke in his feare, and in singlenesse and simpleness of heart. And thus we see now in fewe wordes what S. Pauls meaning is. Will we then serue God aright? Let vs vse no ceremonies nor things that seeme good in our eyes, but contrariwise let vs marke what God alloweth off.

For as it is saide in the Pro-

phete. *His eyes search the truth.* He will haue this singlenesse of heart in vs, that we applie our selues wholly to his obedience: after that we knowe him to be our father, that as good children we walke before him according to his word, and flie only to that, and muse vpon the heauenly life, and haue all our studie therein to exercise our selues all the dayes of our life. This must we doe. And if we thinke to profite much by outward thinges, we deceiue our selues, it will but carrie vs a fide and put vs out of the right way.

True it is that whē we serue God we may vse bodily exercises, so farre soorth as is requisite, we will vse both this bodie, and that that God hath made for temporall vses: we will I say, vse all this, that they may be so many helpes to vs. But if we thinke that God requireth no more but this, and leaue the principall behinde, all that we do is but pelfe: we must haue another end before our eyes. To what end will abstinence serue vs? To cause vs not to be too greedie and smacking after these worldly dainties, and when it shall please our Lorde to humble vs with pouerty, to beare it patiently, and be ready to suffer whatsoeuer he will, & be content to be gouerned by him, & be not intangled with these worldly thinges, nor hindred so, but that euery one of vs may doe his dutie, and be ready to pray to God,



and to continue in prayer: and be carefull to thinke vpon our sinnes when our Lorde toucheth vs, and sendeth vs any afflictions. To this end must we make abstinence serue vs. The like may be saide of all thinges of like sorte which pertain to bodily exercise. But yet we may not put the carte before the horse: as the prouerbe is: we must beginne at this end, we must call vpon God, and walke before him in purenesse of conscience: and if it please him to exercise vs with pouertie and miserie, we must beare it patiently.

And therefore let vs not make that the head and principall, whiche Saint Paul condemneth here, but know that they whiche busie the mselues too much after this hardnesse of life, are neuer a deale more acceptable to God. What shal we then say to these vile and beastly superstitions, wherby men vterly peruerter Gods true seruice, as we see in Papistrie? When the Papistes will serue GOD, so soone as they come to the Church, before they go in, they must haue holie water, and this is to put out baptisme, as much as in the lyeth. Haue they thus blasphemed God? They go and fall d owne before some Puppet. And this is an horrible sacrilege. Afterward they goe and worshippe their great God, y is shut vp in a box, that is to say, the vilest idol y may be, although he be not verie great, a moreel of bread of a wafet cake: & thus they giue the honour

of the liuing God to this idol. Afterward, they haue their candels, their incense, & all that litle baggage which they inuented, which are but the corruptio & marring of Gods true seruice. And therefore y superstitions of the Papistes are not only bodily exercises, but they are inuentions which the diuell hath forged to abolish y true seruice of God, and to put foorth thinges which are cleane contrarie to Gods worde. Trueth it is that this is the most detestable abuse, that the Papistes will binde God by this meanes, and thinke they doe muche for him, and that he is bound to recompense them for it. But yet we see how farre the Papistes are in all respectes from that that S. Paule handleth here. Trueth it is, that they who S. Paul condemneth are faultie, but the Papistes are far worse: & therefore seeing S. Paul condemned them, that through austerneffe of life, & such like thinges serued God, although they doe nothing that is against holie writ, neither be idolaters, what shall we say, when men doe the worst they can, and the seruice of God whiche is spirituall, is turned into follies, into iugling castes, and thinges that God vterly condemneth by his worde? And therefore I said that this doctrine is verie necessarie if it be marked as it ought to be. And therefore let vs marke that he that seeketh to serue God in simplicitie of heart, although he vse no greate pompe in the sight of the worlde,

worlde; he hath inough, And  
 gaine, they that will haue a god-  
 ly shewe and great pompe, trueth  
 it is that they may be prayled &  
 honored of the world, & men may  
 thinke that they are meruitous  
 vertuous, yet is all this but smoke  
 and a lie before GOD. We shall  
 better vnderstand this by a com-  
 parison whiche may bee made of  
 them y<sup>e</sup> giue theselues thus to ce-  
 remonies, and the that serue God  
 purely and simple. Let vs take  
 for example of some of those  
 Monkes which were in times past  
 before the confusion of Papistrie  
 came into the world: we saide be-  
 fore that they had no false doc-  
 trine. As the Papistes haue now a  
 days: neither had they superstiti-  
 ons which y<sup>e</sup> holy scripture con-  
 demneth, but they vsed this great  
 rigour, that they thought they  
 could not sufficiently subdue the  
 fleshe. And howe? I shewed, that  
 they durst not so much as lie do-  
 wne vpon the ground, but stood  
 vpright: if they gatte any bread,  
 it was wayed out by half ounce,  
 or a quarter for a day, and a great  
 number of them durst not eate a  
 croom of bread. And againe they  
 were so foolish that they would  
 not speake: as it is recorded in  
 the historie of the Church for a  
 great vertue, that a certain Monk  
 minding to practise this Psalme  
 which we song this morning, was  
 seauen yeares and neuer spake.  
 When men sawe this they mer-  
 uelled. And howe? See such an  
 heremite, who is rauished w<sup>th</sup> it

were with holinesse, lies hath  
 cleane forsaken the worlde, if his  
 owne sister goe to him, hee will  
 not speake to her. O what vertue  
 is this? And againe, when the  
 worlde seeth that these fillic sou-  
 les doe not lie downe, nor eate  
 not onely anye fleshe, but no  
 breade, nor drinke halfe their bel-  
 ly full of water, nor discern be-  
 twixt well water and puddle wa-  
 ter, is not this a greate matter?  
 We see then when men are occu-  
 pied in such thinges, the worlde  
 praiseth them aboue y<sup>e</sup> skies, and  
 thinke there is no such thing. But  
 yet let vs take two poore labor-  
 ing men that are in their houses.  
 There is one that hath charge of  
 children, and is in great necessitie  
 and neede, and therefore muste  
 straine himselfe to the vter most  
 to gette his liuing: when he com-  
 meth home, one childe crieth, an  
 other is waspish, an other sicke  
 this poore man muste beare all  
 these burdens, and often times  
 hath not wherewith to nourishe  
 him selfe and his familie, well, the  
 poore man commendeth himself  
 to God, and goeth aboute his  
 worke. And then when hee ea-  
 teth and hath wherewith to feede  
 him selfe, hee knoweth that God  
 hath blessed y<sup>e</sup> labour of his han-  
 des: therevpon hee goeth to  
 bedde, and if there bee any thing  
 that troubleth him, hee remitteth  
 it to God, and commendeth his  
 cause to him: and when hee ra-  
 keth his rest, hee doeth it not on-  
 ly to the ende the rest of his life



thus may be more fit to labour  
 but to be receiued to y<sup>e</sup> rest which  
 is prepared for vs in heauen. Wel  
 this paine, seemeth to haue no  
 great shew. Againe, There is an  
 handie crafts man that laboureth  
 with his handes, and though hee  
 take much paines, yet often times  
 he hath not wherewith to frede  
 himself, but passeth on y<sup>e</sup> day, and  
 giueth God thanks that hath lent  
 him health: he comforteth himself  
 notwithstanding, for hee know-  
 eth his life pleseth God: although  
 the world despise him and make  
 no account of him, yet he know-  
 eth, all this cometh from God  
 his hande. When wee compare  
 these two, wee perceiue better  
 what Saint Pauls meaning is whē  
 hee sayth, *That the feare of GOD*  
*is profitable in all thinges.* True it  
 is, that the world will contemne  
 it, we see not what the simplicitie  
 of a poore man is worth, there  
 will bee no greate talke of him  
 when hee keepeth himselfe at  
 home in his house, but yet these  
 are precious sacrifices to GOD.  
 On the other side, they that play  
 the greate holy ones, and haue  
 faire shewes, and are so much  
 esteemed of the worlde, what are  
 they? They want the principall:  
 for they giue no place to that we  
 speake of, they cast not their eyes  
 streight vppon God to put their  
 trust in him, and to call vppon  
 him with a pure conscience. See-  
 ing it is so, let vs marke well whē  
 a man walketh in simplicitie of  
 heart, and leadeth a simple life,

knowing that he standeth before  
 God, let vs marke I say, that that  
 man, though the worlde doe not  
 much esteeme him, is fellow with  
 the Angels, and the simplicitie y<sup>e</sup>  
 is in him, is better to him, then all  
 that y<sup>e</sup> is so braue in mans eyes, &  
 is so much made of. Seeing it is so  
 (as I said,) let vs holde vs there, &  
 employ al our studie therein. Thus  
 we see, that we must not esteeme  
 of Gods service according to the  
 outward shew. And therefore the  
 Papistes abuse themselues. For  
 they flatter theselues, so much in  
 their follies: & bicause all y<sup>e</sup> they  
 haue standeth in fair shewes & e-  
 uerie man of them hath great pre-  
 paratiōs to serue God, & to be e-  
 steemed, they harden themselues  
 daily more and more in their su-  
 perstitions. But on the other side,  
 let vs content our selues, not to be  
 ouermuch praised of y<sup>e</sup> world, let  
 vs not care for great brauerie and  
 pompe, let vs not set vp our stan-  
 dards to be sene a far off, though  
 we want all this, it is all one, let it  
 be sufficient for vs to walke in this  
 roundnes and simplicitie which  
 God requireth, for therein also  
 standeth all his seruice. If a man  
 do his dutie, though he be poore  
 & haue not much finenes about  
 him, and be not exquisite and cu-  
 rious in his doings, to draw mens  
 fauours to him, If notwithstanding  
 he walke vprightly, and haue this  
 before his eyes, It is my God whō  
 I must serue, and therevppon  
 calleth vppon him, and resteth  
 onely vppon him, and walketh  
 in

in his feare and obedience of his word; although hee want many thinges; so that his affection bee right on God, though al y world bite at him; and haue moſte diſquiet and troubles; and bee not much eſteemed; yet let him content him ſelfe with this ſimplicite. For the feare of God (ſaith Sainte Paule) is profitable to all thinges. as if he ſhoulde ſay, it is the cheeſeſt vertue of all, it is the toppe ſul measure of all perfection. And when men will frame their liues, let them not trouble themſelues, with many little trifles; but endeavour to follow pure religion, whiche ſtandeth in this feare of God, and in this ſimplicite of heartes, as we haue ſaid. And he addeth that if we doe ſo we ſhall well know, that God is ſufficient both for this preſent life & for the life to come. This is to encourage vs, that we doubt not, ſo that we we ſerue God in purenes of hart, but all ſhall goe well. And why ſo? What is there we ſeek, but onely that God woulde gouerne vs, and haue a fatherly care of vs, to helpe vs in our neede, to deliuer vs in all our neceſſities, to bee ſhort, to hold vs faſt by the hande that we may be alwayes gouerned and defended by him? What doe we ſeek for elſe? Is not this a perfect felicitie, and a perfect ioy? If we walke thus with a round & vpright heartes, although we haue no great ſhewe outward, nor bee not praized of the worlde, neither haue the glistening that men ſeke

for, it is inough for vs y our lorde accepteth of vs, that wee are ſure of his loue, and liue in this world, as men that know that wee ſhall want nothing, and in the end ſhall be taken vp to the heavenly inheritance whiche he hath promiſed vs.

And ſeeing that Saint Paule doeth exhort vs here to the feare of God, ſhewing vs that it bringeth all bleſſedneſſe and all happineſſe with it, let vs learne to lodg our ſelues there, where there is any queſtion of framing our life. For it is not inough for a mā to ſolowe God, to pleaſe y world, but wee muſt caſt our eyes vpon God, for yntill a man retire thither, hee can neuer goe in the right waye, hee ſhall neuer but wander ſo long as he liueth. And therefore let vs learne to frame our liues after God, ſeeking all our bleſſedneſſe in him, as in deed it conſiſteth there, for we ſhould deceiue our ſelues if we ſought it any where elſe. And therefore wee muſt marke that diligently y Saint Paule ſaith. That if we feare God, we are ſure not onely of the life to come, but of this ſitting life. True it is, the cheeſeſt thing we haue to deſire, is that ſeeing it pleaſed God to take vs to be his children, he woulde neuer ſuffer vs to be baniſhed or ſhut out of his inheritance. And therefore a faithfull man muſt driue thether with all his heartes, withall his deſire with all his affection, I meane to this heavenly life:



life: and wee must suffer patiently y<sup>e</sup> mileries, reproches, and troubles of this worlde, yea and learne to glorifie God in all our tribulations, as Saint Paule speaketh in the 15. Romanes.

Therefore if wee were the most wretched in the worlde, yet must we take good heartes to vs: as in deede Saint Paule confesseth well. 15. of the 1. Cor. For if we shoulde esteeme the children of God according to their presente state, they are in worse case, then the infidels and vnbelecuers. And therefore wee must sette our affection fast vpon the heauenly life, and let this worlde goe. But yet we haue to be on good chere for the goodnesse of our God, because he wil entertaine vs here, & and haue care of vs while we are in this pilgrimage. True it is that at the first blushe, a man woulde thinke that there were some contradiction here, because that in the sentence which I alledged right nowe out of Paule, and by experience that we see before our eyes, there is shewed vs, that if a man consider as touching the worlde, there are no creatures so miserable as we are. But let vs marke that one morcell of bread is better to a Christiā then all the plentie in the worlde, to an vnbelecuier. For the vnbelecuier although he eate and deuour Gods blessings, he knoweth not from whome he receiued them, and his conscience is always (as I saide before) as it were burnt with an

hote yron, so that he hath no rest. And what auaileth them all the store that the consumers of God haue? Be it they haue whatsoever they desire, bee their life esteemed neuer so happie, alas there is nothing but miserie in them. For they haue a worme y<sup>e</sup> gnaweth them within, their owne conscience tormenteth them: for bycause they cast not their eyes vpon God, it is impossible for them to inioy his blessings and his benifits. And on y<sup>e</sup> other side, whē the faithfull receiued blessings, they haue as it were from Gods hand, to confesse & acknowledge his goodnesse, therefore it is said, that they haue the promises of this present life. But yet there is more in it then so: For it is not enough to haue his blessings in our handes, but wee must bee assured in the midst of our povertie, in the midst of daungers, yea and of death it selfe, that GOD will alwayes saue vs. When the infidels haue whatsoever their hearts can wish, yet they thinke that the earth wil faile them: they take care and are in perpetuall tormente. And so their life hangeth as it were vpon a threede, as Moses saith: and haue not onely those flotes which the faithfull haue, when they feele them selues narrowly beset, but are hornemadde, and knowe not whether to runne, neither where to, to hold them selues, although they haue helpe inough according to the worlde.

and

On the other side, although the faithfull seeme to bee tossed vp and downe, that they haue not so much as one minute of rest, yet they haue their consciences at quiet, bycause they knowe that God is mercifull to them. And though they haue many troubles & vexations, yet they shall neuer fall but vpon their scete. And why so? For wee knowe that it is said in the Psalme, that if they fall seuen times in a day, yet notwithstanding they shall bee lifted vp againe: Howe ofte soeuer anye euill befalleth vs, wee know our defence is in heaven, hee will deliuer vs. And therefore wee goe boldly through all daungers of this worlde, though we be compassed about on euerie side. And howe so? Knowing that GOD hath his hande stretched out to helpe vs, and that hee is our protectour. And therefore it is an vn-

estimable priuiledge to haue this assuraunce which Saint Paule giueth here to the children of God, whē they walke with a good conscience, for they shal know, y this promise shall neuer deceiue thē. And therefore let vs bee of good courage, and passe boldly thorough al y troubles of this world, let vs fight against al y tentations of this frayle life, knowing that our Lord will mainteine vs thorough his vertue, vntill we haue gotten the full victorie: and let vs confirme our selues more and more. As S. Paul saith, we are tried by afflictions, that wee may learne to be alwayes constant in faith and hope, knowing y hope maketh not a shamed. This is it we haue to marke at this time vpon this place, waiting vntill the rest may be hadled more at large.

Nowe let vs fall downe before the face of our good God, &c.

### The 33. Sermon vpon the fourth Chapter.

- 9 This is a true saying, and by all meanes worthy to be received.  
 10 For therefore we labour and are rebuked, bycause we trust in the living God, which is the Saviour of all men, specially of those that beleeue.  
 11 These thinges commaunde and teach.



Aint Paule said, that men that feare God should not only be assured of euermlasting life, but also y God will keepe them safe in this worlde, and will alwayes haue pitie on them, and shewe himself to be their father. And we shew-

ed you plainly that it is not this flitting life where vpon the faithfull and children of GOD haue to stay them selues, though the promises thereof be great: nay we must goe further, y kingdom of heaven is the marke wee must shote at, for thether God calleth vs and draweth vs: as for the blef-



blessings of this world which hee  
 bestoweth vpon vs, they are aides  
 & helps to make vs march on to  
 him, bicause we feele thereby his  
 goodnes, or at y least, haue some  
 pretie tast of it. And therefore these  
 serue vs as means to grow on fur-  
 ther, to the end we be satisfied be-  
 ing fully ioyned to him, seing his  
 face, which as yet we can not be-  
 hold, by reason of our weakenes  
 and grossenes. But yet bycause y  
 faithfull are in worse case in this  
 worlde then the vnbeleeuers are,  
 and it seemeth in deed that while  
 they are here, God setteth them  
 at sixe and seauen, and careth not  
 for them that serue him and ho-  
 nour him, but turneth his backe  
 to them, and forsaketh them in  
 their neede. Saint Paule to take a-  
 way this stumbling block, saith,  
 That it is true, that wee are afflic-  
 ted, and reuiled, but yet this let-  
 teth not but GOD keepeth our  
 liues, and alwayes defendeth vs,  
 and that this doctrine is true, that  
 hee hath care of our saluation.  
 This is the marke S. Paule shoo-  
 teth at to take away the doubt  
 which might bee made touching  
 this sentence whiche wee sawe,  
 That God hath promised to them  
 that serue him with a pure con-  
 science, to be their Sauour. If a  
 man would say, howe is that pos-  
 sible? We see the clene contrarie.  
 For if a godly man endeouour him  
 selfe to go on as he ought to do,  
 streight wayes he is troubled, hee  
 is reuiled, he is tormented, and  
 subiect to many afflictions. To

what end then doeth it serue him  
 to haue walked vprightly? For,  
 this tentation wee see was Da- Pla. 73. 13.  
 uid assaulted with all. I haue wa-  
 shed my handes in vaine, and gi-  
 uen my selfe wholly to cleanness.  
 For in the meane while, he seeth,  
 God leaueth him, as it seemeth.  
 And therefore hee standeth in a  
 mase, and knoweth not what to  
 say. But to the ende we may put  
 off suche tentations, Saint Paule  
 bringeth vs here two points whi-  
 che are well worth the noting.  
 First of all, he saith, when we suf-  
 fer, *It is because we trust in the li-  
 uing God.* As if hee had saide, Let  
 vs consider the cause of our afflic-  
 tions, and wee shall haue good  
 reason to be comforted. For God  
 wil exercise vs if we trust in him,  
 hee will trie vs whether wee bee  
 stout and valiaunt souldiers to a-  
 bide alwayes constant. And ther-  
 fore hee suffereth vs to bee afflic-  
 ted, and mocked at, and disday-  
 ned. Seeing it is Gods wil it shuld  
 bee so, let vs comforte our selues  
 in it.

There is moreouer and besides,  
 this a good issue to be looked  
 for. *God (saith hee) is the Sauour  
 of all men.* Then is he much more  
 their father, whome hee hath ta-  
 ken into his protection, and com-  
 mitte them selues wholly to him.  
 So then Saint Paul maketh a dif-  
 ference betweene our afflictions  
 whiche wee suffer, and the af-  
 flictions of the vnbeleeuers. And  
 howe? Because the issue of our  
 afflictions is good, if wee employ  
 our

our selues to the seruice of GOD when wee are afflicted, it is an assurance of our faith. Nowe, if God deliuer all men, will he forget vs whom he hath an espiall care off, seeing wee are of his householde, and hath taken vs to his children? And therefore wee may conclude here vpon, that though the faithfull bee dispised in this worlde, though they suffer many miseries, yet for all that, they cease not to haue the promises, that God hath care of them, and watcheth for their saluation: and so wee see nothing can lessen our happinesse.

Therefore if a man giue himselfe to serue God, and seeke nothing but to end the course of his life with a pure conscience, hee hath all that man can desire. And wherefore? For God will thinke on him in this world, and and howe soeuer it fareth with him, yet shall hee trie in conclusion, that he hath a good patrone and a good defender in heauen. And the best is, when we knowe, where our inheritance and everlasting rest is. For the benefites which we may inioy in this world are not to rest vpon, they are to make vs goe farther. When a trauellor is vsed well in an Inne, it is not for him notwithstanding to abide there still, but this may encourage him to go on in his iorney more frankly: he was wearie, and rested himselfe, he was hungry and refreshed himselfe. And therefore he taketh better hearte

of grasse to goe on his way. Euen so, when God giueth vs any commodities in this world, and maintaineth vs, it is to the ende wee shoulde bee more stirred vp to follow on our course, driving alwayes to y<sup>e</sup> marke whereto he calleth vs. And so we see wherevnto we must applie this text of Saint Paule when he saith, *This is a true saying, that we are afflicted, and rebuked, because we trust in the living God.* For first of al he sheweth vs what ought to be the cause of all our troubles which we suffer in this worlde, as also Saint Peter speaketh saying. See that none of you suffer as a theefe, or murderer, or whoremonger, but as a Christian, and therefore we haue to glorifie God therein, where hee doth vs this honour, to beare his marke, that wee are not punished for our sinnes, but in our afflictions & troubles are acknowledged and taken to bee his children. And thus are our sufferances as it were holy and honourable before him, when we are afflicted for putting our trust in him. And this cause doeth separate vs from the wicked: for all dispisers of God, and all wicked persons which thinke vpon nothing but the world, why doe they suffer, but onely for their vnbrideled lustes, but onely for their sinnes, for their wicked conscience, for their wicked behauiour, for their foolish and wicked enterprises, for their mischeeuous trafikes, for their cruel-



crudeltie, & such like matters? And they are accursed in their sufferances. But when G O D is so gracious vnto vs, as in our afflictions to make vs weare his cognisance, we haue good occasion to reioyce at it: for it is an honour that belongeth not to mortal men. True it is, y this is hard & strange to man, for we alwayes iudge the miserable that suffer reproch or such like miseries. Yea, but the holy Ghost saith, that it is a priuiledge which G O D giueth to his children, to suffer for his name and in his quarrell. And therefore we must in this cause subdue our senses and holde them prisoners.

And therefore also S. Paule vsed this preface, *This is a true saying, saith hee and worthie to be received*: as if he had said, My friends, trueth it is, that if we will beleue our owne fantasies, we will neuer abide miserie, nor afflictions, nor contēptes of the world, for these are things cōtrarie to our nature. But yet marke here how our lord God sheweth vs y these things are good, and that hee doth vs great honour, when we suffer for him: let vs be content with this saying, and stay our selues therevpon, and giue not the bridle to our naturall senses. And thus doeth Saint Paule by this preface, bring vnder all the fleshly cogitation of man, and whatsoever might come into his heade 40 shewing vs that wee must rather content our selues with that that

God hath spoken: that wee are blessed when we suffer in so iust a quarrel. For he saith in plain wordes *Bycause we put our trust in the living God*. Whereby wee haue to marke that whiche the scripture saith in other places more fully, y hope shall neuer leaue vs confounded.

10 Seeing then that the truste wee haue in the living G O D, is the cause of our afflictions, let vs not thinke wee shall lacke his heelp in suche distresse, let vs not thinke that hee will cast vs off, though he keepe backe himselfe and reach vs not out his hand at the first blow, we may not take it as though he had clean forsaken vs: For the shuld these wordes be false: That we shall neuer be deceived, if we trust in G O D. And therefore let vs cast our eyes y way as oft soeuer as we are troubled and afflicted, and if our faith be as it were halfe overcome, let vs thinke this, Why howe now? Thou fillie creature, thou art afflicted bycause thou puttest thy trust in the living God: seeing it is so, doest thou not consider that it is a triall of thy faith, and that thy God sheweth him selfe patient, in that hee taketh thee for one of his householde? Bee strong therefore, and of good courage, and stand not vpon thy fleshly perceurance, but comfort thy selfe herein, that thou trustest in God, and suffrest for that cause which discerneth thee from the wicked. 30 40

And

And moreouer, knowe wee, (as I  
saide before) that if the hope whi-  
che we haue in God, be the cause  
of our afflictions and reuilings,  
that it is against the nature of all  
miseries, and troubles, and tor-  
ments, and greefes we can suffer.  
Truth it is, that pouertie of it self,  
to be driuen from coutrie to cou-  
trie, to be destitute of friends and  
parents, to be afflicted and mole-  
sted, to be tormented and iniuri-  
ed, to be pointed at with the fin-  
ger and mocked, all these things  
are of their owne nature aduer-  
sities (as men terme them) and pro-  
ceede from the curse that GOD  
hath laide vpon mankind for sin:  
but when God is so gracious to  
vs to make vs knowe that we suf-  
fer for his name, and are banished,  
imprisoned, robbed, and spoiled  
of all our goods, reuiled and euill  
spoken of for the testimonie of  
his name, all the miseries that we  
can suffer, shall be turned to vs to  
the contrarie: that is to say, they  
shall bee a witnesse to vs of the  
loue of our God, and that he ta-  
keth vs for his, and confirmeth  
the adoption whereby hee hath  
made vs his children. But here a  
man might alledge, that the faith-  
full do not alwayes suffer for the  
name of God: for daily experi-  
ence sheweth vs, that we are cha-  
stised for our sinnes: and the scrip-  
ture also saith so, that iudge-  
ment must begin at Gods house,  
yea, when we talke of Gods cha-  
stening of sinnes. Truth it is, that  
when wee suffer for our sinnes,

this comfort can not serue to be  
applied to our vse, to wit, that we  
suffer for trusting in the liuing  
God: But let vs marke, that al the  
faithfull can not haue like com-  
fort in their miseries. He that suf-  
fereth for his euill deedes, God  
will humble him so farre, that he  
shall be confounded and stricken  
downe, and haue his mouth shut  
vp. He that suffereth and is perse-  
cuted for the witnesse of the gos-  
pell, may hold vp his head, and be  
glad of this honour that is done  
him, bicause GOD hath chosen  
him to beare witnes of his truth.  
Thus there is a diuers kinde of  
comfort euen among the faithfull.  
Yet ceaseth not he whome God  
punisheth for his sinns, to be ble-  
sed in his afflictions. But what? He  
can not be in like sort comforted  
as the Martyrs are, which beare  
witnesse of Gods truth with their  
bloud. This is one point we haue  
to note. And there are two points  
to bee marked on the other side.  
The one is this, that they which  
suffer for Gods name, haue to co-  
sider that they might iustly be pu-  
nished for their sinnes, if GOD  
shuld deale rigorously with the.  
But what? He spareth them, and  
will not that they suffer for the  
sinnes they haue done: and yet  
will haue their sufferances to bee  
honourable, and taketh part with  
them therein. See then, there is a  
Martyr burned, true it is, that whē  
they set vp a gallowes or gibbet  
for him, it is more honourable the  
all the seates of iustice (as they  
terme



terme them) that condemne him. For though the seat of iustice be dedicated to God, yet the iudges that persecute the children of God, are worse then theeues. For the seate of iustice is defiled by a naughtie man that is so full of crueltie, that God hateth him for it: and the gibet that of it selfe is reprochfull, is more honourable then the throne of a king, when hee ratifieth those persecutions. Yet notwithstanding, it behoo- ueth him whome God calleth to beare witnesse of his trueth, to thinke this, O Lord my God, I am so ful of sinne, that thou mightest punish me more sharply for them a great deale then thou doest: as for this that thou now doest, why is it, but only for that of thy goodnes thou settest me here to main- tain a cause, which I am not wor- thie of? Haue I deserued to be a witnesse of the doctrine of salua- tion, to bee thy proctour (as it were) to maintaine thy cause? O Lorde who am I? This is a point wee haue to marke, to wit, that when y childre of God suffer for trusting in him, they leaue not, notwithstanding to be sinners, & God might iustly punish them in this respect, but hee will not. And therefore he comforteth the, and maketh them take so much y greater courage to them. This is one point wee haue to marke. Nowe, the second is this, if wee haue not this precise comfort, which in this place S. Paul giveth them that are persecuted for Ie-

sus Christe his name, and for the witnesse of the Gospell, yet must wee not bee discomforted for all that, but content our selues with this other comfort which hee ad- deth. And what is that? True it is, that I am punished for my sinnes wil a poore man say, when he findeth himself oppressed with sick- nes, or robbed of his goods: then must hee thinke thus: Beholde, I abused my health, and therefore am I thus scourged, I was too iocund and pleasant: and God seeing me to bee such an yntamed beast, and restie horse, now he ta- meth me, and plucketh down my flesh: I was too too proud of my welth, and nowe God hath taken it from me: I was ambitious and puffed vp, and nowe doth God shewe me here, that I should not bee so high mounted, nor spread my wings so farre. Thus haue the faithfull to thinke with them sel- ues, when they suffer for their sin- nes, well, I am not worthie to suf- fer, for putting my trust in God, but yet I will not despaire. And why so? For our God promiseth vs, that hee will blesse vs in all af- flictions, if we call vpon him, yea, though wee suffer for our sinnes. Therefore, seeing God hath not onely promised his Martyrs to giue them victorie against the e- nimies of the trueth, and against all torments which they may suf- fer for the quarell of the Gospell, but hath promised vs in generall, when wee are chastised for our sinnes, if we come to him humbly, and

and confesse the debs; and acknowledge our selues to bee in fault, that he will forgie vs, yea, and that he chastiseth vs, bicause he would not haue vs perish: as Saint Paule speaketh in expresse termes, 1. Corinth. 11. When so euer we are scourged of God, it is to this end, that we should not perish vtterly, yea, and that more  
 10 is: all these chastisements are as good as a medicine to vs. Thus, when God doth vs not the honor and grace to suffer for his name, but wee are punished for our sinnes, wee must flee to his mercie, and knowe, that seeing it pleaseth him we should suffer rebuke, wee are not destitute of his promise notwithstanding: for it is saide,  
 10 that hee is faithfull, and will not suffer vs to bee tempted aboue our strength: but will cause all our afflictions to serue and profite to our saluation: and when wee are purged by this meanes, it is to bring vs to repentaunce, and to make vs condemne our sinnes, so that he do not condemne vs. And thus we haue to cōseent our selues  
 30 with his promises. Thus we see, though God do not comfort his children after one sort, yet no mā ought to discomfort him selfe when he is afflicted. And why so? For this ought to suffice vs if there were no other thing, that our lord hath promised to haue pitie vpon vs whē we are beaten downe, and if we confesse our sinnes, hee  
 40 will receiue vs to pardon. Let vs lay fast hold on this, & yet hum-

2. Cor.

ble our selues, when wee see that wee are not yet framed to suffer for the witnesse of the Gospell. Do we want this? Wel, our Lord giueth vs to vnderstand, that we are not come so nigh him, that he will giue vs his cognisaunce: but yet let vs content our selues that he will blesse vs in our miseries, & turne the euill to our profite, to  
 10 turne it to our saluation. This we haue to mark vpon this text. Now as touching y that S. Paule saith, *That God is the saviour of all men, and chiefly of the faithfull.* It is a reason taken of that that wee see before our eyes, that God main-  
 10 teineth all creatures, although they be not so precious to him as his children which he hath adop-  
 10 ted. For this word *Saviour*, is not taken here in his proper and ne-  
 10 rest signification, as they call it, in respect of everlasting saluation which God promisseth his elect, but for a deliuerer and defender. Now we see, that God defendeth the verie Infidels, as it is saide, that he maketh his Sunne shine vpon  
 30 the good and euill: and wee see that all are fed by his goodnesse, al are deliuered out of many dan-  
 10 gers. And thus is he called here a Saviour of men, not in respect of the spirituall saluation of soules, but bicause hee mainteineth all creatures. Euen so is it saide, that he saue the very beastes, that is to say, that he kepeth them. If our  
 40 Lorde caused not the grasse to growe for the foode of beastes, in what case were they?

Cc.ij.

Yea,

Matt. 5. 45

Psalm 6.



Yet, and though there bee nourishment for beasts, yet they can not liue, vnlesse God giue them strength from heauen, as it is said in the hundred & fourth Psalme, that so soone as God taketh away his spirite, all things decay: and againe, when hee powreth out his vertue, all the earth is renued with creatures, and they gather strength. Thus is our Lord a Saviour of all men, to wit, bicause his goodnesse stretcheth euen to the veriest varlets that are farthest off from him, & deserue to haue no acquaintance with him, but shuld rather be cut off from amongst the creatures of God, and vtterly cast away: and yet we see howe God stretcheth out his grace eue 20 so farre, for the life that is giuen them, is a witnesse of his goodnesse. And therefore seeing God hath so great care ouer them, that are (as it were) straungers to him, what shall wee thinke of our selues that are of his household? Not that we are better or more excellent then they which are cast away, but it proceedeth wholly of 30 his free mercy, in that hee reconcileth himself vnto vs in our Lord Iesus Christ, when he called vs to the knowledge of the Gospell, & then hee ratified and sealed his goodwill to vs, in so much that we can not but be perswaded that he is our father, and taketh vs for his children. And therefore, seeing we see that he nourisheth the 40 which are farre off from him, let vs goe and hide our selues vnder

his winges, for when he taketh vs into his protection, hee sheweth that he will be a father to vs. Shall we thinke then that he hath cast vs off, and that we are so beset on all sides with miseries, that wee shall not be deliuered in the end? Shall not we looke for a good & happie issue, of the goodnesse of our God, seeing wee see and behold it stretched out euen to the wicked and brute beasts? Should we not do him great iniurie herein? What promises haue wee of him, whereby he is bound to vs? Doth not he shewe vs: that though wee were compassed about with a thousand deathes, yet our life is sure? Trueth it is, that our life seemeth to be set out to Sa- 20 than, and to all the enemies of our soules: but yet God keepeth it verie miraculously and wonderfully. And must not the faithfull then learne to content them selues with these promises? Moreouer, let vs marke well, that God deliuereth his: not that it alwayes appeareth to our fleshly eyes, but yet notwithstanding, we shal at length seele it by faith. Our faith must needs be hidden, (saith S. Paule:) and where he saith in Rom. 1. 14 an other place, that wee see not that wee hope for, and that our saluation is shut vp in hope: hee sheweth that the faithfull must shut vp their eyes, as touching the regard of things present, to be assured of their saluation. But what? Yet doth God (as I saide) preserve them maruellously: and howe

how so euer the world goeth, we shall neuer be deceiued, but this saying shall be verified in vs, to wit, that God is our sauour, if we trust in him, & haue our faith fast settled on him. Seinghe beholdeth the y prouoke him to anger, and those that play the mad beastes, and runne away from him, and will in no wise be subiect to his protection, seeing hee will and doth maintaine them (as we see) in what case shall we be? especially seeing hee hath chosen and adopted vs, yea, and hath bound him selfe so straitely to vs, by his infinite promises, which are as an inuincible fortresse to vs, where-with we are defended on all sides, to beat downe al tentations, both 20 of the diuell, and the world? But let vs alwayes learne to lift our mindes aboue all things wee see, that God may bee our Sauour. And why so? For (as I said before) our saluation is hidden, and God preserueth his after a maruellous sort, which we can not comprehend with our naturall senses. And therefore let vs fight against 30 all such distrustes, and against all doubtess y come into our heads, that we may holde fast this comfort which Saint Paule giueth vs, when wee are in affliction. And though wee bee reuiled, though men spit at vs, though they torment vs, and esteeme vs as the filth of the world, (as S. Paul speaketh in an other place) yet we are 40 not miserable, because God is our refuge, who willeth vs to come

1. Cor. 4. 13.

vnto him, and disburden our burdens in his bosome, and promisseth vs not only to ease vs of the, but to giue vs full deliuerance, when we are so troubled, because we serue him. And therefore, the faithfull haue to exercise them selues so long as they liue in this flitting life, in this, that they commit them selues wholly to God, whether they liue or dye. And knowe moreouer, that it is the kingdome of heaven onely they haue to shoote at, euen that euerlasting rest, which was purchased for them by our Lorde Iesus Christe: that they haue a witness of their adoption, as a pledge giuen them in their hearts by the holy Ghost: that they must driue vnto it, and yet doubt nothing, but that God will send them what so euer hee thinketh to be meete and necessarie for them, as touching their bodies. And if they be tormented and afflicted, let them knowe, that GOD mindeth to prove them by this meanes: but yet for al that, thei must not cease to reioyce in him, as S. Paul saith, Rom. 5. And why so? For our obedience, (saith he) is confirmed the better by our afflictions. If we suffer none euill, but be alwayes at our ease, wee shall thinke wee haue no neede to runne to God, and shal so become verie blocks: but if we be reuiled, if we be afflicted, we returne to him, we desire him to help vs, when we feel what neede of his helpe we haue. And therefore this hope doeth

Cc.iiij.

streng-



strengthen vs, and if wee haue it, shall we not reioyce in the midst of our afflictions? If we beare away this lesson well, wee shalbe good schollers, not only for a day but as long as we liue. And therefore S. Paule saith, *Teach these things, or commaund them* for the worde will beare both. Whereby S. Paule giueth vs to vnderstand, that it is a doctrine to bee dwelt vpon, and that it is not ynoughe to haue heard it lightly, but our eares must be beaten with it, and be continually brought to our remembrance, and it cannot be to often spoken of. And why so? For we cannot abide to be afflicted and scotned of men, we are so tender and delicate, we see it. And therefore we haue neede to be instructed in it. Neither is it sufficient for vs to haue ben once tolde of it, wee must haue it laide before vs continually, & be wholly giuen to it, that wee may the better remember this doctrine. And this is it S. Paule draue at, saying that he must teache these things, and commaunde them. And vnder this worde *Commaundement*, he sheweth that we must be earnest herein, and not in baggage trifles to serue God with ceremonies. They that make the seruice of God to stande in outward things, obserue vaine commaundements: as wee see howe seuer the Papistes are to haue those lawes kept, which were made of their owne braines. For if a man eat but a morcel of flesh

vpon a day forbidden, ho, that is a fault that can not be pardoned. If a man stirre but a finger on a holy day, they thinke heauen would fall. Wee see therefore, that they that rule tyrannously ouer mens soules, tourne vpside downe the doctrine of saluation, by keeping their owne lawes verie extremely and rigorously.

And therefore S. Paule saith that wee must not stande vpon these vaine commaundementes, but commaund those thinges which God requireth. Moreouer, let vs marke to whome he speaketh, to wite, to Timothie, who was neither King nor Prince, but only a minister of the word of God. Hereby therefore Saint Paule giueth them authoritie whiche haue charge to preache the Gospell, to the end they speake in trueth, knowing who it is that teacheth them, and hath set them in this office. And because it pleaseth God wee should speake in his name, wee must needes do him that honour that belongeth to him, that is to saye, wee must needes exalt him, because he is maister of all. True it is, that he is so gracious to pray and exhort vs, (as Saint Paule speaketh) both to make vs more ashamed, and to reproche vs for our vnthankfulness. For if our Lorde abase him selfe so farre to pray vs, and exhort and admonishe vs, are we not more then stubburne & stiff-necked, if wee bowe not, especially vnder so sweete and louing

a yoke? Yet this diminisheth no whit of his authoritie, but that his worde beareth alwayes with it a commaundement: what shall wee then thinke of the li-  
 uing God? is there any compa-  
 rison? Therefore, when our  
 Lorde speaketh, ought wee not  
 to tremble vnder him, and doe  
 him homage, considering the  
 foueraintie and chieftie he hath  
 ouer vs? And because wee see  
 him not visibly in his person, nor  
 he sendeth vs Angels from hea-  
 uen, but appoynteth mortall  
 men to speake to vs in his name,  
 they haue charge to commaunde  
 vs, not of them selues, nor to  
 make vs lawes, as Saint Paule  
 saith in expresse wordes. *Com-*  
*maunde these thinges*: that is to  
 saye, when thou hast put forth  
 the doctrine of saluation, speake  
 in such sorte in the name and au-  
 thoritie of God, that euery knee  
 may bowe before him, and eue-  
 ry man humble him selfe to his  
 obedience. This is it wee haue  
 to note vpon this place. Nowe  
 let the ministers on the one side  
 consider what maister they serue,  
 and who it is that imployeth  
 them: let them see that the do-  
 ctrine bee receiued with all re-  
 uerence, and suffer it not, as  
 muche as lyeth in them, to bee  
 mocked and despised of the wic-  
 ked: as wee see also howe in o-  
 ther places Saint Paule magni-  
 fying the ministerie of the Go-  
 spell sayth: wee haue authoritie

to tame all contemners of the  
 doctrine, and to bring vnder all  
 highnes that listeth vp it selfe a-  
 gainst our Lorde Iesus Christ:  
 all pride must submitt it selfe to  
 this power which is giuen vs,  
 not with a materiall sworde, but  
 with the vengeance of GOD  
 vpon all them, which thus set  
 them selues against the doctrine  
 that is committed to vs. Thus  
 are the ministers of the woorde  
 warned by the holy Ghoste in  
 this place to handle the worde of  
 GOD which they beare with  
 suche a maiestie that all men may  
 do homage to the maister that  
 sent them. And if all Christians  
 in generall be warned to receiue  
 them peaceably that speake to  
 them in the name of GOD, and  
 to shewe reuerence to the do-  
 ctrine for his honours sake that  
 sent them. Let vs see then what  
 Christianitie there is in all them  
 that are readie to saye at euery  
 blowe: ho, what haue you to  
 doe to commaunde mee? My  
 friend, thou couldest not haue  
 spoken better, to say, that thou  
 wilt not haue GOD rule ouer  
 thee, nor haue any thing to doe  
 with thee. For he requireth this  
 obedience of vs, to submit our  
 selues peaceably to his worde,  
 as he hath appointed his sonne  
 shepheard ouer vs, and to  
 shewe our selues willing to bee  
 instructed, and meeke as sheepe  
 towards their ministers which  
 are appointed in his name.

C.iiij. Ther-



Therefore if men be so peruerse, to set them selues against this order which the sonne of God hath appointed, do they not shewe openly and to all the world, that they seeke to be aboue him? And therefore such persons shewe, that they haue no religion in the. Neither may we thinke it strange that they strue thus, when they are tolde of their faultes: for they doe worse, they make triumphes (as it were) in despite of God. Alas, our Lord gaue you occasion rather to weepe and lament, O ye children of *Genena*, and to me also with you, as it behooueth the shepheard, when there falleth out any offence in the Church, to be the first that shall mourne, and to craue pardon at Gods handes, that all the people may followe him. And (as I saide) God giueth vs iust occasion to do so, yea, and constraineth vs to it, whether we wil or no: and yet we are so farre from thinking of it, and shewing some token of repentaunce, that we rather make triumphes in despite of God, And what case are you in? Thus we haue presidents before our eyes, that all they that can not abide to be commaunded in Gods name, and bee tolde of their faultes, but set them selues against all warninges, are diuels incarnate, lawlesse, and vbridled wretches, without al modestie, without all honestie. And yet we see here what God commandeth vs, to wit, that when he speaketh to vs, though it be by y

mouth of creatures like vnto our selues, that haue of them selues no authoritie, yet we should reuerence his word, and tremble at it, and submit ourselues to it both great and small, and knowe, that it is he that is our maister and our king, and therefore that we must bow, and stoupe vnder this soueraigne Empire, which he hath ouer all creatures. Thus must we do, and so shall wee shewe our selues to belong to his flocke, & seeke nothing else, but to submit our selues vnder his hande, that we wander not this way and that way: but bee fully resolved, that though wee must passe through many afflictions, seeing our Lord Iesus hath taken vs into his protection, wee shall bee faithfully kept, and feelee in the end that our saluation can not bee chaanged, when this good God shall haue deliuered vs from all miseries and calamities, wherein we are at this present, and haue given vs full victorie against all combates, wherewith he now humbleth vs.

Now let vs fall downe before the face of our good GOD, acknowledging our faultes, and praying him that it would please him to giue vs such a feeling of them, that they may be more and more killed vp in vs, and the graces of his holy spirite, may in the meane while increase in vs, and we be so strengthened by them, that we may overcome all tentations, which turne vs, &c.

The

## The 34. Sermon, vpon the fourth Chapter.

12 But no man despise thy youth, but bee unto them that beleene an example, in word, in conversation, in love, in spirit, in faith, and in purenesse.

13 Till I come, giue attendance to reading, to exhortation, and to doctrine.



**V**e saue this morning howe they ought to behaue them selues, which haue the office of preaching the worde committed to them: to wit, they must giue authoritie to the maister whome they serue, that their preaching may be receiued with reuerence. And because it is needefull on our parte, to shewe that God employeth vs in his seruice, therefore S. Paul addeth, that Timothie must be a paterne of all vertue, & a looking glasse for men to see howe they walke, to the end that no man finde any occasion by him to mocke at the office, and beware that his life be not a stumbling block, whereby Gods doctrine may come to bee prophaned. And he speaketh in expresse termes of his age, bicause he was a young man: and sheweth that that ought not to hinder men, the lesse to heare him, and receiue what he speaketh: so that in other pointes hee behaue him selfe, as a faithfull seruauant of God ought to do. And this is it in few words wee haue to gather, of the first sentence that is set downe here. But to applie the whole the better to our purpose, let vs marke, that wisdome must not alwayes be measured by yeares. For wee see that Timothie who was so ex-

cellent, as we find record of him, was farre younger then a great number of them whome he lead the way. And therefore we haue to marke also, that if God haue thus placed man, an example of al vertue, we must esteeme & honor that which we know cometh fro God: otherwise our vnthankfulness shall not be taken, to be shewed against a mortall man.

Hereby also we se, what is y true ornament, wherewith the shepherdes of Gods Church must be set forth withall. They haue not to disguise them selues, as we see the Popish Bishops doe, which to make them selues reuerenced, put on a myter with two hornes, & haue a crozier staffe to be short, doe so bemaske them selues, as though they should play the part in a play. But God will not haue his seruauents so set forth to bee honoured. What then? Hee will haue them get such credite by their life and doctrine, that they may haue authoritie, and if a man despise them, it shuld rather proceede of their pride and malice, that make no account of the graces of the holy Ghoste, then of them. And therefore this is a common lesson for vs al, though Saint Paul speake to Timothie: I mean common for vs all, not onely for the Ministers of y word of God, but generally for all the flocke.



As for our parte, what haue we els  
to doe, but to walke in such sort,  
that the doctrine which we beare  
may be proued true by our liues,  
that the world may see before  
their eyes, wee goe to it in good  
sooth, and with a pure affection,  
& that it is God we serue? Ther-  
fore see y our liues beare witnes  
that the doctrine which cometh  
out our mouthes, be no vaine and  
frivolous matter, but a truth that  
God hath committed to vs: and  
therevpon let them that desire to  
serue God, and obey him, & feare  
him, shewe that they profite by  
this witnesse. For when we see a  
mā that hath the office of a shep-  
heard, and teacheth vs, frame his  
life in such sort to the worde of  
God, that wee may easily see hee  
seeketh nothing, but that GOD  
may bee honoured, when we see  
this, I say, if we make no count of  
it, do we not despise God, both in  
the doctrine which is offered to  
vs in his name, and in that we see  
proceede from him? For if a man  
goe on in this sort, it is certaine  
that God worketh in him, & that  
the holy Ghost sheweth him selfe  
there euidently. And therefore we  
do not strue against a mortal mā,  
but against the living God. And  
yet let vs note, that though the  
shepeheads be not such as they  
ought to bee, yet if wee despise  
Gods doctrine, wee shall not bee  
excused for all that. If I liue euill,  
and my conuersation be naught,  
if a man shuld take occasion ther-  
by to mocke at God, and tread y

Gospel vnder his feete, vnder this  
colour and pretence, that if I be-  
haue not my selfe faithfully, will  
God suffer, I pray you, y my life,  
though it be wicked, shall dimi-  
nish ought from his truth? Ther-  
fore let vs marke, that the worde  
of God is not so grounded vpon  
men, that we may despise it, if the  
Pastour be of a naughtie life, and  
giue occasion of stumbling: but  
yet notwithstanding so it is, y in  
as much as in vs lieth, we are the  
cause of such a mischiefe, and we  
shall answere for it. When GOD  
hath called & chose vs to preach  
his word, if wee giue not a good  
example to all y Church, but one  
becommeth an vnchrist, an other  
runneth at fixe & seuen, an other  
mocketh at that he hath receiued,  
and by this meanes faith and reli-  
gion come to confusion & ruine,  
we shal answere for this sacrilege  
before God. And why? We haue  
as much as in vs lieth, set out the  
word of God which is holy, to be  
made a mockingstocke. And he  
committed this inestimable trea-  
sure to vs, to the end we should  
keepe it, (as we sawe before) and  
we go and defile it and pollute it.  
And therefore there is an horrible  
cōdemnation prepared for al thē,  
that do not faithfully frame them  
selues to Gods seruice, when thei  
are called to preach the doctrine  
of the Gospell. But yet we must  
beare away S. Pauls meaning, to  
wit, that the faithful, whē they see  
their shepherds walke vprightly,  
and shew them the right way, as  
much

much as they are, must be so much  
 y more confirmed, & shal be lesse  
 able to excuse them selues, vntles  
 they go on to God courageously,  
 framing themselves by these loo-  
 king glasses & patterns which are  
 set before their eyes: as y Apostle  
 also speaketh in the Epistle to the  
 Hebrewes, y if we had faithful men  
 to build vs vp in the doctrine of y  
 Gospell, we must be stirred vp to  
 much the more to follow it. For it  
 is as much as if God seled y truth  
 of his Gospel, by y that we see in  
 them. This is S. Paules meaning  
 which we must bear away, to wit,  
 y in beholding their vertues whi-  
 che haue charge to teach vs, we  
 must be so much the more stirred  
 vp to goodnesse, and vse this as a  
 strengthening to our faith, and be  
 so much y more armed against al  
 stumbling blocks, y Sathan laieth  
 in our wayes to make vs naught.  
 Now S. Paule requireth of Timo-  
 thie in expresse termes, *That he be  
 a pattern in doctrine, and in conuer-  
 sation of life, to all the faithful.* When-  
 vpon we haue to note, y it is not  
 sufficient for him that is placed a  
 Minister in the Church of God to  
 lead a good life, and without re-  
 prooffe, but he must haue an open  
 mouth also to exercise his office  
 wherevnto he is called. Therefore  
 doctrine is required first of al, but  
 yet there goeth y good life with-  
 al. Doctrine & an honest & godly  
 life, are two yokeselows y cannot  
 be sundred in them whome God  
 hath appointed to gouerne his  
 Church: which is well worth the  
 noting. For we see how stout the

Papistes are in vaunting and boa-  
 sting their Hierarchie, (as thei cal  
 it) they thinke this title of the  
 Church of God may not be take  
 from them, bicause they haue the  
 holy order, as they terme it. And  
 wherupon do they ground them  
 selues, but only vpon their follies  
 which we spake of before? After  
 y their bishops be once masked,  
 & be not apparelled as other me,  
 but are full of their trifling toyes,  
 then we may not dispute whether  
 they be y Church of God or no:  
 and yet they are dumb dogs, they  
 can do nothing but snarle & bite.  
 But as for barking against wool-  
 ues, I warrant you, they are safe  
 ynough: for they are woolues &  
 sheeues them selues, for wee see  
 how they rob & spoile al y flock.  
 And what is their life? not one ior  
 better. And therefore I saide, we  
 must marke this text well: for S.  
 Paule sheweth vs the markes of  
 good shepheards, which deserue  
 & are worthy to be taken for ser-  
 uants of our Lord Iesus Christ, &  
 these are they which giue good  
 example in these two thinges, to  
 wit, in doctrine, and good & ho-  
 nest conuersation. Therefore doc-  
 trine must go before, as I shewed.  
 For though a man walk vpright-  
 ly, & haue great & excellent ver-  
 tues, yet if he teach not, he may be  
 well taken for a Christian, but he  
 is no Minister. And therefore the  
 worde of God must sound out of  
 our mouthes, if we will haue this  
 title, and be answerable vnto it.  
 And therefore it is not in vaine,  
 that



that Saint Paule vnder the person of Timothie exhorteth all them which haue charge in the Church of God, to giue good example in doctrine. And sheweth therewithall in fewe wordes, what the good couersation is he spake of; in that hee setteth downe these wordes, *Charitie, Faith, Spirit, Purity*. True it is, that S. Paul maketh not heere a great beadroll of all the vertues which ought to bee in a good shepheard, for he spake sufficiently of it before, and it had bene in vaine to haue repeated it againe: but sheweth in few wordes what is chiefly required in them, because charitie is the fulfilling of the Lawe, and a perfect bande of God, as hee handleth & sheweth it in other places. Nowe this word, *Charitie*, is generall: for as it behooueth vs to haue a life well framed, and to bestowe all our labour therein, we may haue many vertues commendable in fight of men, but yet if there be no charitie in vs, it is but a vaine painting. And therefore S. Paule commandeth Timothie first of all to giue him selfe to charitie, that he may be a good looking glasse, for other me to behold the selues in. But yet he addeth therewithal, *Faith*, which is verie hidden, and could not bee to giue example with, were it not for the fruites. *Faith*, I say, can not be knowne of men by it selfe: but in that it bringeth forth fruite, men may haue some proofe of it, so that our neighbours may take good ex-

ample by it. And why so? When a man reuerence the worde of God, and seeketh nothing but that all men may be edified, and call vpon God purely, these are fruites of faith, which may giue such witnesse to our neighbours, that they may learne thereby, and be strengthened, seeing that that is in vs. And this is it also that Saint Paule meant, when he commaunded Timothie to haue faith and charitie, to shewe the faithfull the way. And he setteth downe this word, *Spirit*, in expresse termes: for they that are the ensigne bearers, and are to gouerne the rest of the flocke, must haue a speciall liuelinesse in them aboue all o-

ther. Truth it is, that both faith and charitie procede from the spirit of God: as it is shewed in other places. And in deede, we can not haue so much as one drop of goodnesse, but it must come from that fountaine: and if we drawe not from thence what so ever we haue, it is impossible wee should bring forth any goodnesse, or any vertue. Why then doth Saint Paule attribute the spirit to the Ministers of the worde of God? He speaketh of this liuelinesse & quicknesse which must be greater in them, to the end they may leade other in the right way. And thus wee see what S. Pauls meaning is touching this wordes. And to shut vp the matter, he setteth downe the worde *Purity*, as if he had said, y Timothies

life must be so holie, that all men may bee stirred vp to honour the doctrine. This is it, in fewe words we haue to note vpon this place: to wit, that although the authoritie of the word of God stand not vpon the good life of men; yet when wee haue such a prooffe, it ought to inflame vs so much the more, and wee shall be lesse able to excuse our selues before God and men, if we make not account of y<sup>e</sup> doctrine that is preached to vs, seeing it is so confirmed to vs, as if God should set some seale to it, to make it more authentical to vs. Seeing it is so, they that are good shepherdes must straine them selues so much the more, to the end that the doctrine which they beare, may haue greater prooffe, and bee receiued with all reuerence. Nowe when S. Paule hath thus spoken, he addeth, *Till I come, bee diligent in reading, and exhortation, & doctrine.* He exhorteth Timothie in plaine words, to do his dutie. but there is no dout, hee had greater regard to the whole Church, then to one man alone, which had no great neede to be pricked forward, bicause he ranne well ynough of him selfe, as wee haue shewed you before. And therefore the holie Ghost putteth forth a generall doctrine, which concerneth all the shepherds of the Church of Christe: And bicause S. Paul was desirous to come, he speaketh a worde of his journey. But for our partes, let vs marke that for a rule to be ob-

gulation

serued of vs as long as wee liue, which is contained here. S. Paule speaketh of his coming, signifying, that though it be at hand, yet must not Timothie be negligent. Although thou look for me (saith he) and when I come, I wil worke according to the grace that God hath given me, yet beware thou be not idle, but take paines, and imploy thy selfe manfully till I come. Nowe let vs compare Timothie with our selues: for wee haue not such men nowe adayes as S. Paul was, to help vs at need, to redresse things that are amisse. And therefore wee must bee so much the more earnest in that that is taught vs heere, that is to say, we must be carefull to exhort the flocke which is committed vnto vs, and teach it. And to do that, wee must bee diligent in reading the Scriptures. For what can we bring of our owne store? If wee will exercise the office of Doctours, wee must bee God his scholers: for if wee should put forth the dreames of our owne braines, it would be nothing but vanitie. And therefore wee must drawe out of that founteine, if wee will giue other drinke, and profite all men, as Esai. 48. 17. must bee all taught of God, both hee that teacheth, and they that heare. And this is it in fewe words we haue to beare away: to wit, that they that are appointed Ministers of the word of God, must be diligent as well to profit themselves, as to teach other. And first

of



of all he saith. *Be diligent in reading.* And why so? I shewed the reason before in fewe wordes, to wit, because we bring nothing vnlesse wee haue learned it in God his schoole. And howe shall God teach vs, vnles we drawe it out of his Lawe and his Prophetes, that that wee must teach other? For we must remember that which S. Peter saith, let him that speaketh, 1. Pet. 4. 11. speake as he preached the worde of God, wee must be sure of our staffe, we must not inuent or forge the doctrine whereof we are Ministers, but wee must holde it of God: And therefore hee saith in expresse termes, *Be diligent in reading.* And beside this we haue to marke, that Timothie could reade nothing in those dayes but the Law & the Prophetes. And therefore we see, that we must exercise ourselues at this day in y<sup>e</sup> doctrin, if wee will edifie the Church of God well. These are two pointes well worth the marking: the one is, that we can not doe our duetie well, vnlesse wee profite in holie writ, and be God his scholers, and frame our selues wholie to it, so that wee may protest, that our faith is grounded vpon the pure truthe of God. And this is one point. The second is, that the olde Testament is not superfluous nowe adayes, we must not lay it aside as a thing moldred for verie age, but vse it and practise it as much as euer it was.

Truth it is, that the figures of the Lawe are cleane past, but the

end and the truthe remaineth for euer: and the doctrine and substance contained in it, must serue vs as well at this day, as euer it did the Fathers in olde time, before the comming of our Lorde Iesus Christe. And though it were sufficient to haue noted these two pointes in fewe words, yet are they worthie to be handled more at large, that they may be better borne away and vnderstoode. For in deede, the matter lyeth not heere of vs onely, that we shuld know what God commaundeth vs, but Saint Paule sheweth in the person of Timothie, what is profitable for the saluation of all Gods children, and what belongeth indifferently to the whole flocke: which may bee also well iudged by the doctrine, if it be well vnderstood. For doth it not behooue every one of vs, (I meane euerie Christian for his part) to knowe that our faith must not bee wauering, to receiue what so euer is taught vs, without discretion and iudgement, but that we must be taught (as it were) at Gods mouth? And therefore there is no question heere, that men should bee wise and subtile after their owne fantasie, for that were but a simple foundation, but a slender stay: but they that will put forth them selues to speake in the Church of God, must bee already exercised in the Lawe and the Prophetes, and in all the holie Scripture, so that they may bring nothing

nothing, but what God hath giuen them, and protest that they put forth nothing but the word of God (as it were) from hand to hand, because it is common to all. And therefore wee must practise this doctrine, and knowe thereby what care GOD hath of our saluation, because hee forbiddeth them precisely that are in this office, to put forth their owne dreames and fantasies, and keepeth the office of Maisterhip alwayes to him selfe, and will haue authoritie to guide vs, as hee knoweth is necessarie for our saluation. Therefore when we see that God hath such a care of vs, ought wee not to be so much the more courageous to examine the doctrine that is taught vs, that we may bee certaine and sure that wee holde it from God, as from the fountain of all truth, when wee haue his holie Scripture? This must wee marke first of all, that God doth not send men to preach their owne subtilties, and what they thinke good, but hee measureth out our office wholly to vs, to the end wee may holde from him all that wee preach: And then wee must come to the second point, to wit, that the Lawe is not vtruly superfluous, neither the olde Testament, but is a thing that remaineth for ever, and such as must bee in force to the worldes end.

Truth it is, that all that feare GOD, confesse this without any gaine saying: but yet we shall see

certaine swine that would bring al to confusion amongst vs if they could, and such as will belch out these blasphemies. To what purpose doe they beate our eares with the olde Testament or the Prophetes? Are they not past? Are they not fulfilled? Thus these mastiffe cures ball and barke, and shewe hereby what contemptners of GOD they are. And though they name but the olde Testament, yet they could be content, yea and verie glad, that what so euer is spoken or written of God were brought to naught, and there were no more Christianitie amongst vs. And in deede, the matter is plaine ynough: and we see their beastlinesse, yea, though we sawe it not, we might smell it well ynough, so filthie and stinking is it. And because these vilains dare open their mouthes to darken this treasure which our Lord hath giuen vs, and to bring it to naught, if it were possible, therefore wee must so much the more diligently marke the places where the holie Ghost pronounceth that at this day the Lawe and the Prophetes serue to edifie vs, and that wee haue therein the same doctrine which the olde fathers had. For to what purpose else shuld S. Paul haue comanded Timothie to be diligent in reading the Law and the Prophetes, vnlesse it were profitable and fit to teach y whole Church? And therefore we must at this day draw doctrine from thence, & cause y holy wit.



witnesses of God to bee of force and authoritie in our days, in despite of these mastife currees that barke after this sort. Moreouer, let vs marke well, that a Minister of the word of God shall be furnished with what so euer is necessarie for him, and bee in good order (as we say) if he be exercised in holie writ. Truth it is, that we  
 10 can not haue too many helpes, when there is question to serue God: but yet all standeth in this, that wee bee wise, in profiting in God his schole. So that this is the sufficiencie, yea and perfection of the ministers of the word of God, to wit, that they bee of good vnderstanding in holy writ, and be  
 20 faithfull expounders of it: if they haue this, they haue al: but if they wander vp and downe, now here now there, there is nothing but vanitie in them, as we see in them that seeke to bee in great estimation, as subtile and fine witted  
 30 fellowes. Truth it is, that they will vse many braueries, and the worlde will bee in a fooles Paradise with them: but yet there is no pith in them, to edifie them that heare them. And therefore wee must remember this text so much the more: for by reading the Scripture, we shall be sufficiently furnished with that we shal want to edifie y<sup>e</sup> Church of God with, as it behooueth. Moreouer, let vs also remember, that they  
 40 that heare vs, must shoote at this marke, to wit, to bee brought to God by this meanes, and knowe

what is contained in his word, and frame them selues thereto, from day to day. For they must not come to seeke for vaine and vnprofitable curiosities, but y<sup>e</sup> faithfull must content them selues to be brought to God, so that both hee that speaketh and they that  
 heare, (as I saide) remaine as scholars and disciples. And this is it we haue to beare away. But yet they that haue such charge, must take verie good heede to them  
 selues. For if Timothie that was so good a scholer in comparison of other, had neede of such a warning, what shall wee bee? What  
 great oddes are there betweene this man that was chosen by the  
 holie Ghoste (as wee see) and vs  
 which lye groueling on the earth and scrawling like wormes? And yet was it requisite for Timothie to giue him selfe to reading, to  
 haue to communicate with al the people of God. Therefore what must we doe, but studie daily to  
 profite? Hereby then we see, that there are a great sort which neuer  
 30 knewe what this charge meant, neyther yet thinke vpon it at all. For howe many see we that will be called Ministers of the worde of God, and be had in estimation, and yet take no paines to studie  
 one whit, and to be confirmed, y<sup>e</sup> they may execute their charge the better by this meanes? There  
 are a great number that go vp &  
 40 downe from tauerne to tauerne, to taste which wine is best, and where best pastime is to sport the  
 selues

selues withall, if you seeke them, these maye you finde them: no talke of books, nor readings, it is inough for them to gette vp into the pulpet once or twise a weeke, & speake before a sort of beastes whome they nosell vp in beastly brutishnesse, so that both he that speaketh, and they that heare, goe awaye well contente one as the other. For the people careth not to bee edified. And therefore doth God sende such idols. For wee must needes feele the vengeance of God, when they y occupie the place of Sheperdes are dornbe dogges, men of a wicked life, bellie gods, and I know not what, & haue no learning, but if they haue, it is but for fashion sake, they wil speake what commeth first to mouthe, lightly without all discretion. When we see this, there is no doubt, but God is farre from vs, bycause we are not worthie to bee gouerned by him. And yet if a man tell such mates of their faultes, they begin to rage, whē they see they are so despised. And what? Haue they y 30 seke to be esteemed any thing in them? Howe is it saide to Timothie. *Let no man despise thy youth,* is it not to the ende his doctrine shoulde bee receiued, with authoritie and reuerence, notwithstanding his youth? yea surely, but yet must his life be according. And yet wee see a number, so vile & shameles as nothing more, 40 that a man may bee ashamed to looke on them. And what ho-

nour doe they get them? Therefore let vs marke well that if we take not paines to profite al the dayes of our life, to the end wee may edifie them which are committed to our charge, wee shall feele an horrible confusion, and shall bee grieuouly condemned before God, seeing that Timothie who was an Angel in comparison of other, is charged to profite in the reading of the holy scripture. And let vs marke y also which Saint Paule addeth touching the exhortation of doctrine. For it is not inough for a man to studie in his cloister, and bee a greate and subtrill doctoure but hee muste together therewith put soorth and publish that doctrine which God hath committed to him, and bring soorth this treasure, to make others partakers of it. Trueth it is that euerie man hath not the gift to teach, but this is precisely directed to them that are in this office. Doe wee reade then? Let vs not doe it to be greate clearkes, and to be 30 had in estimation, and so keepe the vnderstanding of the holy scriptures fast locked and shut vp within our selues: but when wee haue receiued doctrine & instruction of God, we must edifie other with it as well as our selues.

And therefore Saint Paule ioyned these two together, to wit, that we must profite in gods schole and take paines therein, and then by doing our dutie of pastoures, bring other by this meanes to the

Dd.

par.



same knowledge, to make them partakers of that which we haue receiued vpon this condition and bargain, that wee shoulde not keepe it to our selues as our own, but make the whole Church part-  
ner of it: as Saint Paule also spea-  
keth especially in y<sup>e</sup> twelfth to the  
Romans, & in the thirteenth of the  
first to the Corinthians: Knowe  
wee therefore, when God giueth  
vs this grace to haue more vnder-  
standing in y<sup>e</sup> holy Scripture then  
others haue, that we are so much  
more bounde to him and debtors  
to the whole flocke, and therefore  
as much as in vs lyeth, must be-  
stowe that which we haue as a  
thing common to all, and that  
none of vs take that for his owne  
which he hath receiued of God,  
vnlesse he will be a theefe, not a  
theefe that stealeth golde and sil-  
uer, but that that is farre more  
precious then those things are, to  
wit, the doctrine of saluation. And  
this is not onely to correct idle-  
nesse that might be in them whi-  
che are Ministers of the worde of  
God, but also to beate downe  
pride & ambition in them, where-  
by they goe about to seeke credit  
and to bee esteemed. Our idlenes  
is awaked when it is saide that  
we must not bee in our specula-  
tions, nor be as idle Philosophers,  
but when we haue readed, wee  
must put forth y<sup>e</sup> which we haue  
learned in God his schole. Thus  
are we stirred vppe to take pains  
that all the worlde may be edifi-  
ed by our labour. But yet there is

an other thing which I touched  
to wit, that if a man, when he hath  
the vnderstanding of y<sup>e</sup> holy scrip-  
ture, keep it for himself, and gi-  
ueth it but so nicely y<sup>e</sup> men may  
but lick their fingers with it (as  
the Prouerbe is) and touch and  
goe, to the ende he may be had in  
estimation & men may returne it  
to him, so that no part of the gret  
and hidden secretes may bee vn-  
derstood of many. If a man bee  
such an one. I say, hee doeth not  
distribute the gifte of the grace  
that God gaue him to his brethre,  
but taketh away the bread of life  
from them, and this heavenly  
foode of the word of God. And  
therefore let vs learne that they y<sup>e</sup>  
are higher mounted, shall haue a  
greater fall, vnles they take heede  
to make other men partakers of y<sup>e</sup>  
grace which they haue receiued  
of God, and distribute them in  
common to all the bodie of our  
Lord Iesus Christ, that euerie one  
of vs may receiue his portio. This  
is it wee haue to marke vpon this  
place. Moreouer, let vs note also  
that it is not with our cause y<sup>e</sup> S.  
Paul set downe, *Doctrine and Ex-  
hortation*. True it is that he putteth  
exhortation before, but yet wee  
must not stand much vpon that, for  
we know y<sup>e</sup> this order is not ob-  
serued in the holy scripture, to  
put the first or second degrees al-  
wayes, but it is sufficient that we  
haue the meaning of the spirite of  
God, which is this, that a shepe-  
herde, if he will do his dutie well,  
and execute his charge faithfully,  
must

must not simply propose the doctrine, to say, This is the meaning, but must exhort therewithall, and therefore there are two things requisite, to witte, that we giue good and sounde vnderstanding of that which is requisite for the saluation of the faithful, and then that we adde therewithall a vehemencie, to the end that the doctrine may touch their heartes to the quicke, and not onely knowe what is good, but be moued to follow it & to sticke to it. Therefore y two things that are here ioyned together, may in no wise be sundred. If our eares bee filled with faire coloured wordes, it will not much profite vs. And why so? When a man vseth many wordes, and yet sheweth not that that he proposeth is of God, what authoritie shall it bee of? Truth it is that men will giue care to him. As wee see that a man that vseth rethorike, may well moue mens heartes, and though he be a wicked man, and meaneth nothing but euill, and to bring the people to vtter confusiō, yet may he get himselfe credite, but there is an other matter required in the seruantes of God, faith must goe before: and then there must be a zeale also to accompanie it as an accessario: Faith, I say, must bee as it were the foundation where vpon to build, and zeale must bee the vpper parte. And therefore Sainte Paule said in expresse wordes, *Give attendance to doctrine*, as if hee had saide, that we must heare the worde of GOD

in such sorte, that they that heare vs maye know that it is the pure truth, and holde themselves to it, that the certentie of faith which they haue, may not bee wandering nor carried away with any doubtfull opinion. As wee see there are many that will say, I thinke it is good, it seemeth so to mee. But wee must bee resolued and out of doubt, that that which is taught vs, is y doctrine of God. Therefore this is the first thing that the ministers of the woorde must employ their study in, to se y that which they teach be certainly true, that they haue so good witnesse for it, that the faithful may knowe that they are not led at all aduentures, but that it is a certeine & an vndoubted truth. Haue we that? Then must exhortation followe therewithall. And why so? Wee see what slownesse and grossenesse there is in vs. When we know that y is naught, it followeth not by and by that wee are reformed, euery man is giuen to him selfe, and beeing as it were sealed before hande with worldly affections, is halfe dead, so that y word of God shall haue no force nor power. Wee see then howe needefull it is for vs to knowe, that wee are not duly taught, and that wee are as cold & negligēt as may be, & therefore euerie one of vs hath to thinke y there is no lesting with God, but that we must take in good sooth and receiue from the hart in deed that that is taught vs in his name.

Dd.ij.

To



To this end, I say, do exhortations  
serue. And therefore let not him  
thinke that hath charge to preach  
the worde of God, that hee hath  
done his duetie, and is quit when  
he hath giue forth good doctrine,  
as who would say, we must who-  
ly reſte vpon the grace of God  
onely, we must flye to him, our  
ſaluation muſt be grounde vpon  
the merits of the death and paſſi-  
on of our Lorde Ieſus Chriſt, and  
know that all our merites are no-  
thing worth before God, and  
ſo forth the reſt of the doctrine:  
And ſay to vs, My friendes, this is  
it that God commaundeth, this is  
the plaine and ſimple meaning of  
the lawe.

Therefore let him not thinke y<sup>o</sup>  
goeth vppe into the pulpit, to in-  
ſtructe the flocke of God, that he  
hath done his duetie faithfully by  
doing this. And why ſo? For as  
yet there is nothing but coldnes,  
but exhortations muſt bee added  
therewithall, to quicken the doc-  
trine that it may bee naturall, and  
wee touched as wee ought. And  
as all Miniſters of the word of  
god haue this charge giuen them,  
ſo muſt euery one of vs for himſelf  
learne that this belongeth to him.  
Therefore let vs bee contente to  
bee remembred with the ſpurre,  
when wee once knowe that that  
is good, let vs bee contente to be  
ſtirred vppe, that our fire bee  
kindled, to the ende that we may  
burne with the zeale of God, and  
he may mortifie our luſtes, whe-  
ther wee will or not: and when

wee are fallen from goodneſſe &  
ſpared with the vanities of  
this worlde, let vs haue a de-  
ſire to be drawn out of them.  
If wee ſuffer not this patiently,  
the worde of God will bee as a  
dead thing to vs, wherein there is  
no great life. And hereby we ſee  
howe ſewe there are that haue  
taſted what the worde of God  
is. True it is that men will be con-  
tent for ſaſhion ſake, to haue the  
doctrine layed out before them,  
but if a man vſe any earneſtneſſe,  
if hee crie out, and ſtorme againſt  
them, what a doe is this? Ho this  
is not to be ſuffered. Wel ſaid, As  
though God had made any ſuch  
couenaunt with vs and wee had  
giuen him leaue to ſpeake but  
with halfe the mouth open. Not  
ſo our filchineſſe muſt bee diſco-  
uered, do we what we can to co-  
uer it, and let vs not thinke, that  
we can put him to ſilence. Hee  
is not our vnderling, as who wold  
ſay, wee might ſo yoke him. And  
yet wee ſee a great number that  
woulde with all their heartes the  
worde of God had but halfe the  
courſe it ſhould haue, to ſay, let  
them tell vs what is good, and  
what wee ought to doe, but let  
them not ſtand galling of vs, not  
vſe theſe hot & rough ſpeeches.  
When wee ſee this, wee ſee that  
ſuch a kind of people neuer knew  
what faith meant. And yet they  
y<sup>o</sup> wil be taken for faithfull, ſhuld  
40 ſhew theſelues glad to be taught,  
& know they muſt not only ſtick  
to y<sup>o</sup> pure truth of God, & receiue  
quietly

quietly: whatsoever proceedeth from him, but suffer themselves to bee reproved by him, when neede is, and that the doctrine of God may haue such force to thewarde; that they may bee quickened: as in deede the wordes of God hath that office. Therefore let vs continue constantly therein and starte not a side the least iote that may bee, that with one consent wee may praise God as hee deserueth, to the ende that hee maye bee glorified in vs, vntill haue hee receiued vs into his heavenly glorie, wherevnto hee calleth vs.

Nowe let vs fall downe before the face of our good God, 20

### The 35. Sermon vppon the fourth Chapter.

14 *Despise not the gifts that is in thee, which was giuen thee by prophesie, with the laying on of the handes in the elderstap.*

25 *Exercise these things, be in these things, that it may be seene home thou profitest among all men.*



Here are two reasons that ought to moue vs and egge vs forward to bestowe the graces of God to make them auayleable and to purpose. The one is, because that hee that doeth not enforce him self to put the grace in practise which hee hath receiued, doeth as much as in him lieth to burie the grace of God. For God will bee honoured when hee giueth vs his blessings,

confessing our faultes and praying him that it woulde please him to make vs feeble them more and more, that wee may drawe our selues from them, and bee careful to come to him in such sorte that wee may come daily more neere and neere to him. And if in the meane whyle wee haue thoroough infirmities, yea, and make many faultes and runne astray fro the right way, that hee woulde set vs vppe againe, and beare with vs in all our weakenesses, vntill wee be cleane ridde of them and dispatched for euer. That he woulde be thus gracious not only vnto vs, but to all people and nations of the earth, &c.

30 and if wee so keepe them vnder, and smother them that they bee not knowen, it is as much as if a man shoulde cast a treasure into the water. But God will not that that whiche hee hath appointed to his praise, shall come to nought, or bee put out. The other reason is, accordingly as God hath bestowed his grace vpon vs, he bindeth vs therewithall vnto our neighbours to the end that they may be edified. For no man is rich for himself, but we  
Dd. iij. must



Mat. 25. 24.  
25.

must make an other partaker  
of that which we haue receiued;  
But see that the profite be common  
as S. Paul hath handled this at large  
in the 22. Ro. & 1. Cor. 12. These I  
say are y<sup>e</sup> two regardes we ought  
so haue, to y<sup>e</sup> end y<sup>e</sup> we do not burie  
y<sup>e</sup> gifts of God, but applye the  
to our vse. We know what is said  
in the parable of the negligent  
seruant which buried his maisters  
money. For hee was commaun-  
ded to put it forth to gaine: the  
maister is not without cause an-  
grie that his monie was so vnpro-  
fitable. But the giftes that God  
giueth vs are a great deale better  
and more to bee esteemed then  
golde and siluer. For they are the  
markes of the holy Ghost. And  
therefore seeing they ought to  
be precious vnto vs, let vs learne  
to make them profitable as God  
meaneth wee shoulde and com-  
maundeth it. And so let euerie  
man see to him selfe, and knowe  
and make accompte of that that  
God hath giuen him, knowing y<sup>e</sup>  
it is not Gods meaning it shoulde  
be layed vnder foote. What then?  
Hath one man a good witte? an  
other strength and might? an o-  
ther learning? an other in office  
and dignitie? let euerie one of  
them thinke, that God will bee  
serued and honoured by suche  
meanes, this is it y<sup>e</sup> ought to stirre  
vs vpp: to make the graces of  
God auailable. Whosoever is  
negligent in this case shall be ta-  
ken for a Church robber, because  
he hath prophesied that that God

had appointed to trouble & ex-  
cortian vs; as I sayd before, &  
wee deuide our neighbours also  
when our mindes is not vpon it  
to helpe them as much as we can,  
according to that abilitie that  
God hath giuen vs into our han-  
des. I haile. wherewith to edifie  
my neighbours, I doe it not, I am  
a theefe: for that that God gaue  
mee, was not for my selfe that I  
might burie it, the fruite of it is  
common, my neighbours ought  
to be edified by it. Therefore whe  
I turne that to myne owne selfe,  
which God hath prouided for my  
neighbours, I should be punished  
for withholding that which other  
shuld haue receiued by my mea-  
nes: for I am an vnfaithfull ste-  
warde, as the scripture also shew-  
eth vs, that it is vpon this con-  
dition that our Lorde hath distri-  
buted the giftes of his holy Ghost  
to vs: as if the goods of an house  
were comitted to our charge not  
that we should deuoure it, and to  
doe with it what we list, but vse  
it as the maister hath appointed.  
And therefore S. Paule doth now  
command Timothie. *That he des-*  
*pise not the graces which hee recei-*  
*ued.* S. Paule warneth Timothie y<sup>e</sup>  
he shall not only do verie euill if  
he abuse and hurte the Church  
with that that he receiued, but ad-  
deth also that if he doe not only  
employe it and labour to make it  
serue & to be auailable, he shall  
be guiltie before God. True it is y<sup>e</sup>  
S. Paule speaketh here but only to  
one man, but this doctrine is co-  
mon

mon and caritie: one of vs ought to be stirred vp by this exhortation to doe his dutie. And therefore know we whē God hath pleased vs in this world, and it hath pleased him to bestowe the graces of his holy Ghost vpon vs, that it is to the end he may be honoured of vs. And moreover, because wee haue to liue as men bound together in one with the true band of charitie, we haue to see every one of vs, that we profit our neighbours as much as wee can. If we do this, we shall not despise the grace of God, to wit, if we take paines that it may profite all men in common, and that he may be glorified that is worthy, let no man put forth himselfe ambitiously to shewe himselfe, and to bee in credite: For that is to robbe God of his righte hee deserueth, but let all our intent and purpose and the marke we shoot at be rather, that all the worlde may knowe the goodnes of God in that hee hath shewed him selfe so bountifull towards vs and hath spared vs nothing. Therefore let God be knowne to be the authour of all goodnes & let all praise be giuen to him and thus shal not his graces bee despised. Moreover as the glorie of God is precious to vs, and the saluation of our neighbours deare to vs, let vs see that wee bestowe all the graces of the holy Ghost that way as indeed they drue to y<sup>e</sup> marke. But S. Paule speaketh precisely of the grace that Timothee recei-

ued when hee was made a shepherde: for he speaketh of the laying on of handes, and of the Eldership. True it is that this word *Eldership*, may be referred to this office wherein Timothee was, which was y<sup>e</sup> companie of Elders & Auncients, that is to say, of shepherdes of the Church. But wee know what S. Paule meaneth, for as for this sentence there is no darkenes in it: to wit, that Tim. when hee was a minister, receiued grace frō God. Yea and S. Paule giueth him to vnderstand y<sup>e</sup> seeing it came to passe by prophetic, God marked him to the ende he shoulde be chosen to this office, and therefore this ought the more to inflame him and giue him better courage, seeing that he should otherwise resist God & his election, if he should not behaue himselfe faithfully in his office. Now that we may make our profite of this text we haue to note firste of all that this ceremonie of laying on of handes vpon his head that was made and appointed pastour was vsed amongst the Apostles as they alwayes kept some forme, y<sup>e</sup> had ben vsed of long time in y<sup>e</sup> Church of God. Therefore when they made ministers, they vsed this outward figure, of laying their hands vpon y<sup>e</sup> head: And why so?

To make an holy offering to GOD of it: For it was the fashion of the law to offer the sacrifices so. Yea, and the old fathers vsed it also in their solemne prayers (as wee see euen before the



laye) they layed their handes vpon his heade whom they would commend to God. And thus we see it was no needlesse thing to make ministers after this sorte, with laying on of handes. And why so? For both they them selues and all the people were put in minde, that when a man, is called to this office to preache the woordes of God he is no more his owne man, neither at his owne choyse, but that he must dedicate himselfe wholly to God. Not that all the faithfull bee not as well of that state and condition: for S. Paule speaketh not onely to the ministers of the worde, when hee saith, I exhorte you by y<sup>e</sup> mercie that God hath shewed vs, to offer your selues liuing sacrifices, but hee reacheth it out to all the children of God, and to all the faithfull without distinction. But yet so it is that hee is called to preach the doctrine of the Gospell, and to distribute vnto vs the foode of life and saluation, hath a streighter band a gret dele, hee is his owne man no more, but wholly appointed for the Church of God. This is that warning that was giuen by this signe of laying on of hands. And bycause it is so high & weightie a charge to bear the message of saluation, to sette God and men at one together & assure them of forgiveness of their sinnes therefore must God needs worke here. For it is not without cause that Saint Paule crieth out in the seconde to the Corinthi-

ans, And who can bee sufficient to such a charge? But wee haue this remedie to wit, that seeing it pleased God to vse the seruice of men in this office, he giueth them also furniture meete for it. And therefore must they that are fit to bee ministers dedicate themselves wholly to God, to the end that he may gouerne them by his holy Ghoste, and bee solemnely commended vnto him, to the end he may giue them both the spirit of wiledome and knowledge, the spirite of vertue and zeale, the spirite of constancie, the spirite of charitie, meekenesse, and patience. Therefore when in olde time men layed their handes on them, that were chosen and appointed for past ours, they protested therein, that it was needfull that God shoulde poure out his vertue vpon them, to the ende that they might faithfully execute their office. And therefore Saint Paule speaketh in this place of the laying on of hands vpon Timothie. And sheweth therewithall y<sup>e</sup> that signe was not vaine and nedelesse: for God made it a vaileable by adding his grace thereto. Bycause the election of Timothie was holy, & ruled as it ought to be, God also had a finger in it and sat as cheefe and president in it, and when prayer was made for the man, God made the feele by effect, that nothing is vnprofitable that he appointeth, but that the vertue of his holy spirite is ioyned therewithall.

This

This is it in fewe wordes we haue to note. But though Saint Paule speaketh here to Timothie, yet the doctrine is for vs. And therefore let vs learne, that when we must haue ministers to preach the worde of God, euerie one of vs must then haue care to pray, for it is not a pastime for little children (as we cal it.) The question is, that the church of God should be gouerned as he hath appointed it. He vseth this meanes, & will haue men kepe it without breach euen to the end of y<sup>e</sup> world. Wil we the be gouerned by God? Knowe we that we must haue an especiall care to choose faithfull ministers and such as are meete to execute their office. For (as we haue seene before) it is a matter of no small importance, to gouerne the house of God. Then must we remember that that S. Paule added in those dayes, that there is a mysterie that passeth y<sup>e</sup> very Angels wits, that God was made manifest in the flesh. And therefore seeing the ministers of the word are called to gouerne the house of God, which is his Church, the pillar that vpholdeth the trueth, seeing that such a treasure is committed to them, as this, that God will haue that woonderfull mysterie which he published to the world, to be brought vnto vs by their mouthes, needes must we (as I saide) haue this care to pray to God that he would direct vs in such sorte, that the men whiche shalbe chosen, may be true instru-

mentes which he may vse for our saluation. This is one point. And let vs marke that when we go on in this sort, praying, euerie one of vs that God would gouern them which beare his worde, he will giue vs to vnderstand in deed that our prayers are not in vaine, but that he doeth distribute to them that shal be chosen, such giftes & graces as shalbe requisite and necessarie for them to doe their dutie, & execute their charge with all. Moreouer we see, that it is vpon good occasion, if God giue vs men that do not their dutie well, and gouern the Church vertuously as it ought to be: for who is there amongst vs, that once thinketh vpon it to pray to God to touch them with his holie spirit, which are appointed and sette in this office? There are some that would with all their hearts there were no ministers, nor any forme of religion in the worlde, but a play and a pastime, that the word of God might be vtterly buried. And these men hide not themselves, they are shamelesse dogges whiche barke and bay, as if the sound and noise only of the word of God tormented them: for they will take heede their eares be not too much beaten with it: they play the gluttons, the dronkards, in the sermon time. Truth it is that they will come hither sometimes, but it is for nothing but to be seene: for they are as verie swine still as they were before, & treade all doctrine vnder their feete as



fwinifhly as euor they did. And  
 when we fee that they chafe fo, &  
 be in fuche rage againft the fer-  
 mons, may we not knowe that  
 they are farre from hauing fuch  
 a care, and zeale as Saint Paule  
 fheweth here al Christians ought  
 to haue, to pray to God that his  
 Church may be alwayes furnifh-  
 ed with faithfull shepheardes? 10  
 As for other, they paffe not for it,  
 they thinke it belongeth not to  
 them, & that they neede not care  
 for it, and that it toucheth not  
 them one whitte what minifters  
 they haue? And therefore when  
 there is fuch negligence and con-  
 tempt, can we maruell, if God do  
 not alwayes fend vs fuch sheepe-  
 heardes as were to be defired? And 20  
 furely it is a thing to be woonder-  
 ed at, y<sup>e</sup> our lord fendeth vs men  
 at this day, that indeuour and de-  
 fire to preach the worde well and  
 purely, and feeke for the faluati-  
 on of the Church, and haue fuch  
 affection to it. It cannot be, I fay,  
 but that God herein furmounteth  
 our malice and vnthankfullneffe  
 feeing that no man bendeth his 30  
 heart to pray to him. But yet this  
 doctrine fhould be better obser-  
 ued of vs, to wit, that if a Church  
 want a shepheard, euerie one of  
 vs fhould be carefull, as if it were  
 for his owne bufineffe, and pray  
 earnestly to God that he would  
 choofe fuch an one, as he know-  
 eth to be fitte to execute fuch a  
 charge, when it is committed to 40  
 him. For fo we fee that the Apos-  
 tles, when they would ordeine

minifters, did not only make fuch  
 common prayers, but added fal-  
 ting alfo, that they might proceed  
 therein with greater vehemencie,  
 and that euerie one might be put  
 in minde the better, that it was no  
 final mater they went about. And  
 therefore if we will that God go-  
 uern the Church in our time, and  
 if we defire to haue men that may  
 be ledde and guided by his holie  
 fpirite, to the end they may em-  
 ploy them felues for our faluati-  
 on, let vs learne to be more dili-  
 gent to followe the rule that is  
 fhewed vs here: to wit, that we  
 commend them to God, whiche  
 are in the office, to the end that he  
 may vfe them, and powre out the  
 vertue of his holie Ghoft vpo<sup>n</sup> the 20  
 in fuch fort, y<sup>e</sup> they be not dead &  
 vnprofitable instrumētts. If we do  
 fo, know we (as I faid) y<sup>e</sup> God will  
 neuer fuffer his fignes which he  
 hath appointed to be vain: but we  
 fhall perceiue the fruit of the. And  
 therefore it is faid y<sup>e</sup> Timothie re-  
 ceiued grace, when he was called  
 to his office, whē hands were laid  
 30 vpon his head, it was to fāctifie  
 him to Gods feruice, and to ratifie  
 his election by this holie ceremo-  
 nie, which God had allowed from  
 all times. And therefore this figne  
 was not a vaine thing, & as a vain  
 shadowe and figure. For S. Paule  
 faith in exprefse words, that grace  
 was giuen him. But we muft alfo  
 marke this fobrietie & modestie,  
 to attempt nothing of our owne  
 40 braines: for we fee what came to  
 paffe in the world, & the practife

is at this day too manifest amongst the Papistes. For the Papistes have invented sacramentes for their Priesthood; as they terme them. Now what a diuelish boldnesse is this in men, to inuent ceremonies after this sort, yea and to cal them sacraments, as though the grace of God were bound to them, and the vertue of his holie Ghost: but we see how it is. The Pope maketh his Priestles with great pompe. And it is true, that they haue laying on of handes amongst them; but it is but as a small accessarie, it is nothing. Yet must they grease them & annoint them. For in deepe the Popishe Priests are not called to y<sup>e</sup> seruice of GOD to be pastours of the Church, but are appointed to be bouchers of Iesus Christ, to murder him euerie day: for looke how many Masses are sounge or saide among the Papistes, so oft is Iesus Christe murdered amongst them. For they say, they sacrifice him to God his father: and a sacrifice can not be made without blood: for that doth a Testament require. And therefore seeing they will vsurpe this office, to sacrifice Iesus Christ, it is as much as if they called themselves his bouchers.

This importeth their Popish priesthod, it is an hellish sacrilege. But yet they haue ceremonies also inuented of their owne brains, they grease their fingers, they disguise them like apes. And what is all this, but a charme & witch-

eratic? And therefore hath God also turned it to cursinges. For what doe the Popishe Priestles but become Diuels, though they were Angels before? And therefore GOD maketh them such doltes, that there is nothing to be seene amongst them, but a bottomlesse pit, and an hellish confusion: whatsoever they had of God amongst them, is come to naught.

And therefore let vs learne not to be hastie in forging signes at our own pleasure, but let vs content our selues with the simplicitie that God hath appointed, and then we shal feelee by experience, that there is nothing appointed in vaine and without profite. But if we passe measure, and euerie one of vs take leaue to doe this and that, it is certeine that God wil mocke at our follie and pride, and wil bring vs to shame & confusion. This is it we haue to beare away. And therefore when the holie Scripture speaketh to vs of Baptisme, and of the supper of our Lord Iesus Christe, it sheweth vs that it is not in vaine that water is put vpon our heades. For because God hath appointed that signe & will haue vs to vse it, he wil make it available, it shalbe a good witnessse to vs that we shall be washed and cleansed from our spots and filthinesse by the blood of his sonne, and shall be renued by the vertue of his holie Ghoste, and by that meanes also the naughtinesse of our flesh & nature, shalbe killed



killed in vs. And why so? For he is the authour of it, his promise is ioyned thereto, and it is he onely that can binde himselfe to vs. So standeth the case also in the holie supper. For seeing that our Lorde Iesus Christe his minde is that we should keepe it, to be certified & assured that he is our meate and drinke, when we come to this holie table, it is not barely to eat a morcell of bread, and drinke three droppes of wine, but to be partakers of the life of our Lorde Iesus Christe, to be fostered and fedde with his verie substance, to feele that we are made partakers of his life. Thus doeth our Lorde worke by the vertue of his holie Ghoste in these signes whiche he hath appointed to the end they should be effectual and pithie instrumentes. But see, the Papistes would haue a thousand baptismes. For what is y<sup>e</sup> holie water as they say? A thousand baptismes. Yea wis: as though God had not bene wise inough to appoint that that he knewe to be necessarie for vs. His minde was that the faithfull should content them selues with one Baptisme all their life long: in come men that marre it, & doe cleane contrarie, and say it is not sufficient, vnlesse there be a memoriall to reneue that baptisme that was once done. And so what are all their asperges of holie water that the Papistes vse? Euen as many renouncinges of the faith, and bringing that to naught that God had appointed. And there-

fore we may not maruell, if God haue made them such beasts, that they haue neither wit nor reason, and in steede of cleansing themselves, they pollute themselves, and runne ouer the eares in dirt and filth the vilest and shamefullest that may be. So is it with their masse: for they haue not only per-  
 10 uerted the pure and lawfull vse of the supper of our Lorde Iesus Christ thereby, but haue sette vp an abomination cleane contrarie to the holie supper. We holde the onely and alone, and eueral-  
 20 sting sacrifice whiche was offered by Iesus Christ on the crosse: and these diuels make vs beleue that Iesus Christ is daily offred by the, & vsurp this dignitie which Iesus Christ, (as the Apostle saith) durst not take to him selfe, but waited till God his father appointed him, and that with a solemne othe, as it is said in y<sup>e</sup> Psalme, I haue sworn, <sup>Heb. 5. 6.</sup> and will not repent, thou art an e- <sup>Psal. 110. 4</sup> ueralasting Priest after the order of Melchizedecke. And thus we see that euen as the signes which  
 30 we haue at Gods hand, and by his authoritie, are not vnprofitable & vaine, so on the contrarie side, we are warned to attempt nothing vpon our owne braines, & after our owne fantasie, but simply to follow that which GOD hath appointed, and not presume to adde any thing to it what we shall thinke good. Now S. Paule saith that Timothie was made mi-  
 40 nister by prophesie: not that this was a common thing, but because  
 Ti-

Timothie was chosen amongst others, it was requisite that GOD should giue him some speciall marke. And therefore it is not requisite in all Pastours, that there should be prophesie, that God shewe from heauen that he will haue this man or that: but we must be content with this simplicitie, that hauing made due proof 10 and triall, and hauing called vpon God, we chosse them whome we shall knowe to be fitte to serue him. But yet let vs marke that it was not without cause, that Timothie had this specialtie which Saint Paule giueth him here, because the Church of Christ was not as yet sette vp then, and therefore it was requisite that Timothie should haue a weightier charg 20 then many of his calling had. Beside this, there is an other reason, to wit, his yong age, which might be some let and hinderance to him to haue authoritie ouer elder men. For he was not appointed onely in one Church, (as we see before) he had to rule euen amongst strangers. And this required a great perfection: and because men do willingly submitte themselves and frame themselves to order, therefore it was requisite for Timothie to be allowed as it were by God his voyce. And therefore was this prophesie giuen of him. Moreover, now that Saint Paul hath made this exhortation he addeth. *Exercise these 40 things: be in them.* That is to say, be earnest herein: and occupie

thy selfe wholly therein, so that it may be seene how thou profitest. Now when Saint Paule commendeth Timothie to exercise these things, and to imploy his whole studie therein, and holde himselfe as it were fast bound to it, it is not onely, as we see before, that he should not despise that that was 10 giuen him for the comon profite of the faithfull, but there is more in it, to wit, that he shoulde not giue himselfe to vaine things, but marke what may serue for the saluation of the people, & may best edifie. And therefore this is opposite to all ambition, and to all desire, and to all things that can not edifie much, and are not profitable 20 for the saluation of God his children. And Saint Paule sheweth vs herein, how necessarie a thing it is for them that are called to preache the worde of God, to marke well what may serue the Church for it is a charge (as we saide before) that passeth all mans ableneffe. But yet the diuel goeth about to turne vs aside, and that 30 vnder a colour of well doing. Sometimes they that are ministers of the word of God will giue themselves to this thing or that thing, and yet will take paines to edifie too, but they holde not the right way. Therefore there is a great wiledome requisite in them, that must beare the worde of God, to the end they may follow that that is good, & profitable to all, & not busie them selues I can not tell about what titles wherein they shall



shal travel much and profite little: & againe, it is easie for men to be ledde away so, through desire to please, & seeke rather to pleasure then to edifie. And therefore Saint Paul exhorteth Timothie so straightly to exercise himselfe in these thinges: as if he said, Let not Sheepeheardees that must preach the worde of God, if they wil see 10 to their office well that is committed vnto them, be at leasure to trifle about vaine thinges: for there is matter inough to bestow their whole labour vpon, if they do but propose the infinite grace that God hath bestowed vpon vs in his sonne, and exhorteth the children of God to giue themselves wholly to him that hath so dearely 20 bought the: this is matter inough for them. And therefore if the ministers of God do that that God comandeth them, they shall haue no leasure to loose time, or to be carried and led away this way or that way. This is S. Paules meaning in this place. And he saith precisely, *To the end it may be seene howe thou profitest.* For it is not i- 30 nough for vs to stand still always at one stay: we must goe on; and not we our selues onely, but we must draw the people to followe vs. For this profiting which Saint Paul speaketh of, reacheth to all the Church. How shall he, whom God hath appointed to preach his word, profite? To wit, when his seruice is profitable, and men 40 are thereby confirmed in faith & feare of God, and profite therein

more and more. Againe, a priuate man is saide to profite, when he stealeth within him selfe that he hath a better tast of Gods promises then he had before, & is more carefull and earnest in prayer, and can better resist tēations, is more patient; withdraweth him selfe more frō this world, that he may 10 come to the heavenly life. Thus may euerie one of vs profite for his owne part: but he that hath a publique office, and is set to shew all men the way, must not profite for his own part only: for he must drawe the flocke that God hath committed to his charge. Therefore when S. Paule saith to Timothie, that his profiting must be 20 knowen, he meaneth not onely that Timothie must profit in vertue for his owne person, but employ himself so, that al the faithful may be brought to God, & grow vp and increase, in faith, and all goodnesse, and in all vertues. This is S. Paules meaning in this place. Now let vs apply this sentence to our instruction. For seeing Timo- 30 thie was commaunded to labour and take paines to make the graces of God available, y his profiting might be knowen, God his meaning is the like vnto vs at this day: for his word is preached vnto vs at this day vpon the same condition, that we should be daily instructed, and that not to tarrie alwayes vpon one point, for 40 that were as if it were sufficient for vs to haue once knowen what is in his worde: but he thinketh it

not

not inough for vs that we haue  
 beene once taught, as when we  
 sende litle children to schole, and  
 then take them away, and thinke  
 it is no neede to haue them al-  
 wayes at schoule, they must prac-  
 tise that that they haue learned at  
 sometime. Doth not God thus with  
 Christians? He will not haue vs  
 leaue off, when we haue heard  
 two or three yeres, as though we  
 were great clearkes inough, but  
 wil haue vs to be schollers all the  
 dayes of our life. Seeing it is so,  
 let vs knowe that the vse of this  
 doctrine which is daily preached  
 in the Church is to be perpetuall.  
 And therefore because God sendeth  
 vs the selfe same doctrine, &  
 appointeth it for vs, we must also  
 profite therein and be confirm ed  
 more & more, both in faith and re-  
 pentance, y we may make y grace  
 of God which is offered vnto vs  
 by the preaching of the Gospell,  
 available. For (as we saide) what  
 God hath appointed, he wil make  
 it serue for our saluatiō, and giue  
 the efficacie of his holie Ghoste  
 vnto it, he will increase it by pro-  
 fitting, so that we shal perceiue he  
 hath cōmanded nothing in vaine.  
 For by the preaching of his gos-  
 pell, he maketh vs profit so much  
 in faith and patience, that we are  
 able to beare all afflictions, as Saint  
 Paule sheweth in this text which  
 we haue read and shall be ex-  
 pounded after dinner. And to be  
 short let vs knowe, that we resist  
 God, and put off his grace from  
 vs, as much as lyeth in vs, vnlesse

we increase daily, so that y world  
 may perceiue that we go on, and  
 profite in God, as we know also,  
 that this earthly life is a way, and  
 that God hath not placed vs here  
 beneath to gaze this way and that  
 way, but sheweth vs y we must  
 walke. After what sorte? Oh there  
 is no question of remouing our  
 fetters only, we must go on to God-  
 ward, with all our thoughts and  
 affections, with all our might and  
 strength: seeing we are yet so farre  
 frō him, we must take paines to be  
 ioyned to him, and to stick fast to  
 him: seeing our faith is so weake,  
 we must employ our studie to  
 confirme it more and more: see-  
 ing we are so colde to pray, we  
 must pricke and spur forward  
 our selues euerie one of vs, to the  
 end we may haue another man-  
 ner of earnestnesse and zeale to  
 call vpon Gods name: seeing we  
 are so much the more intangled  
 with the delights and pleasures of  
 this world, that we make y world  
 a god, we must do thus much, that  
 at worldlines may be killed in vs,  
 we must euerie one of vs strue to  
 y, seeing we are so cold to thinke  
 and muse vpon the heavenly life,  
 we must driue to it yea & knowe,  
 that we cā not do it without figh-  
 ting, & that we haue to wage war,  
 not only against the diuel, and a-  
 gainst al tentations that he raiseth  
 against vs, but against our owne  
 nature. For the chiefest warre that  
 the faithfull haue is against them-  
 selues, seeing there is nothing in  
 our reines & sinewes but resisteth  
 God,



God, and all our thoughts and affections, (as Saint Paule sayeth, Romanes 8.) are suche mortall en-  
 nimies against God & his iustice. This is it we haue to thinke vpon. And therefore so oft as the bel ring-  
 geth to the sermon, let vs thinke thus with our selues. Alas, the Lorde hath prouided verie well, for what so euer he knewe to be  
 expedient for our saluation. For we are weake, our faith is yet in  
 the grasse, as it were we are farre from him. But through his good-  
 nesse he calleth vs backe againe, and when so euer it pleaseth him that his word should be preached  
 vnto vs, he eggeth vs to come to him, and will not haue vs so intan-  
 gled with the delights and affec-  
 tions of this worlde, but that we should haue means yet to return  
 to repentance, as louingly he al-  
 lureth vs there vnto. For to what purpose were it, that the word of  
 God should be preached vnto vs daily, al the dayes of our life, were  
 it not to help our infirmities? And therefore God acknowledgeth vs  
 and taketh vs to be of his flocke, seeing he will haue vs to be his  
 schollers all the dayes of our life. But let vs take heede God suffer  
 not suche a benefite to be taken  
 fro vs, y where it pleaseth him to reach out his arme to vs, & be so  
 watchfull for vs, (as he speaketh by his Prophets) to crië carely &  
 betime, as a father that riseth to lead vs children to goodnesse: let  
 vs beware I say, that God suffer not in steed of hauing his worde

preached to vs, and hauing such a care of our saluation: y he cast vs  
 not off, & denie vs to be his, seeing we are so vnkind to cōtemne  
 such grace and goodnesse as he hath shewed vs: but let vs driue  
 and drawe to that profiting and going on that S. Paul speaketh of.  
 And let them especially that haue charge to preache the worde of  
 God, haue this zeale & take heed to themselues, and say thus with-  
 in themselues, why hath God placed me here? To the end y church  
 should increase more and more, and the saluations of men be al-  
 wayes sought for. And therefore let the ministers haue that always  
 before their eyes, to pricke them  
 more forward, and let euerie man for his owne parte thinke vpon it:  
 and because we see that God his purpose is so, let vs bende that  
 way, and endeouour to frame our selues to it, lest our rebellion stirr  
 vp an horrible vengeance against vs, for that in steede of drawing  
 neere to God, we drawe backe, & farre off from him. And therefore  
 let vs come neerer and neerer to him, seeing he vseth all meanes  
 which he knoweth fitte, to drawe vs vnto him, vntill he haue gather-  
 ed vs into his heauenly King-  
 dome.

Now let vs fall downe before the face of our good God con-  
 fessing our faultes, and praying him that it would please him to  
 plucke vs out of them, and in the meane season that he wold beare  
 with vs, &c.

## The 36. Sermon vpon the fourth Chapter.

16 Take heede vnto thy selfe, and vnto learning: continue in these things: for in so doing thou shalt save thy selfe, and them that heare thee.



Although S. Paule had sufficiētly warned Timothie before, to take so good heede to edifie the Church of God with good doctrine, that he should giue good example by his life also, yet he confirmeth this matter againe, not only in respect of the man to whome he spake, but he hath giuen a doctrine that must remaine for euer. And therefore this is a general rule which S. Paul giueth to all shepherds, to wit, that first of al they take heede to theselues, to walke holily as touching their owne persons, and then to take heede also to their flocke which is comitted vnto them, that they giue them foder. So then here are two thinges requisite in vs that haue charge to gouern y Church of GOD, we must beware we walke in such sort, that our life be not offensive, or giue any euill example: and then because honestie sufficeth not in him that must haue his mouth open, doctrine also must go therewithal. Whatsoever he be that will be taken and accounted for a christian, must take heede to him selfe, as Moses also giueth warning to all the people. And therefore it is saide that the law of God must guide vs, to the end we should take heede to our

selues. But that that Saint Paule addeth in the second place, is specially for y ministers which haue a publique charge: for God hath not cholen them in vaine to this office. And they are precisely exhorted to take heed to theselues. For although euerie Christian ought to be wise in gouerning his life, and verie watchful, that Satan take him not at vnwares with his tentations, & must also take heed, and preuent al dangers that compass vs in on euerie side, yet is not this spoken in vain to the Ministers of the worde: for they are as a candlestick set vpon a cupboard or table, they must giue light a farre off. It is truly sayde to all Christians in generall, because they beare the light of life, when God hath lightened them with his word, y they must giue good exāple, & walkewisely, to y the end they may instruct the ignorant. But if this be required in all men without exceptiō, what shal we say of the whome God hath appointed to shew the way to all the rest? So then, there is a great deale lesse excuse in y shepherds, that must preache the worde of God, if they walke disorderously, then in priuate men. Truth it is that all shalbe condemned before God, but the vengeance shalbe double vpon our heads, when we

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haue



haue no regard to the office, y god hath called vs vnto, and y vpo this condition, that our life shold be as it were a witnes of the doctrine to giue it more authoritie. And therefore we ought to muse well vpon this lesson & warning: if we do but only go vp into y pulpit to preach though we had the best grace that a man could wish for, it is nothing, it is no better then the sounde of a brasse pan. Truth it is that it may be heard farre off, it may well beat mens eares: as a bell y hath a good pleasaunt sound. Such shal we be, if we haue good doctrine in our monthes, & our liues be wicked & naught. And therefore we must remember this lesson the better, to wit, that it is not inough for vs to haue preached the worde of God purely, & expounded y holy scripture faithfully, & applied y that we haue handled to the peoples vse: our life must speake as well as our youngs, and we must endeouour to walke vprightly, to the end that o-  
 ther may follow vs. It is said of all beleeuers y they must drawe their neighbours to god in such sorte, y they must go with the: for see how the prophet Esay speaketh. Let vs go vp to the Lords mountaine. But (as I said) we, that are ministers of the word of God are more straitly enioyned. And therefore wee must take so much the more heede that our liues may be so ruled, that we may effectually witnes, y it is not in vaine y God hath chosen vs, & so desire to shew all the world the way to saluation, y we go before them, & labour to drawe as neere

to God as wee can. This is one point: but Saint Paule meaneth not, y onely the ministers shold giue them selues to honesty, he will haue all men to doe so: but he requireth more ouer of them, that they giue heede to doctrine. And therefore, though wee haue liued without reproch, though we haue beene as looking glasses for men to beholde all honestie, and the feare of God in, and all vertue, yet are we not quit nor absolved for all that: for GOD hath appointed vs to preach his worde. Therefore wee bee to vs if we be idle in this behalfe for so also Saint Paule speaketh. And therefore let vs make a difference betweene states and offices.

Truth it is that all Christians are bounde to edifie their neighbours, as God hath giuen them meanes: but yet God hath especially giuen vs the charge to speake in his name. And therefore must our mouthes be alwayes open. Nowe if this marke bee giuen to all them which are appointed to gouerne the Church of God, we must needes conclude that they that giue the people no instruction, can neither call them selues prelates, nor Bishops, nor Elders, nor Pastours, nor Ministers: al they that are domb dogs vsurpe those titles falsely. And therefore wee see what kinde of gouernement the popish church hath. They will bring boldly ynough that their bishops are the Apostles successors, & that they represent the heauenly principa-  
 lities:

lities: but yet what doctrine can we get by them? Hardly may they giue that they haue not: yea they thinke their Bishoplike dignitie is disgraced, if they go vp into a pulpit to preache. And yet with open mouthes, wil they call them selues Prelates of the Church. Yea wis: but see here the holie Ghost denieth them to be any. We neede not to strue much to disgrace them of those titles, which they take falsly to themselves: for they are proued lyers by S. Paule, who pronounceth in the authoritie of God, that they that take not heede to doctrine, must not be taken for Pastours. This is it, we haue first of all to note vpon this place, to wit, that al they whom God hath set to preache his word, must as touchinge their owne person walk holily to giue good example to all the people, and must aboue all other take heed to themselves, because God hath called them in the first place, and in an high step to come to him: and therewithall, that they must giue themselves to doctrine. And to the end that this might be the better obserued. Saint Paule addeth, that Timothie, and all they that are of his calling must continue therein. And therefore, it is not inough for a man to labour to doe well, vnlesse he continue to the end: it is not inough for a man to teache by 40 puffes, but he must frame himself neuer to bee wearie in taking paines to edifie the Church of

God. As we may see some, y some time haue a good sign of a zeale, but it waxeth cold verie quickly: for there is no constancie in the, there is no continuall threde. Therefore S. Paul sheweth that he y is called to gouern the church, must neuer be wearie, whether it be in giuing good exaple by his life, or by preaching the word of God, to giue foode of saluation continually to the flocke. Therefore we must continue in it, for the word y S. Paul vseth, importeth as much as to stay & arrest our selues vpo it. To be short, he meaneth, that God, when he calleth a man to be a minister of his word, doth not take him to hyse 20 for three days, or for a litle time, but will y he giue himselfe wholly to his seruice. Is it so? then we must not be idle, nor negligent, but follow the order y God hath shewed vs: & when we haue take paines one yeare or two, let vs know, y this is nothing if we continue not constantly vnto y end. And this warning is more then 30 necessarie: for we see what finenes there is in vs. And on the other side we trie but too much, y Sathan goth about as much as he can to bring them out of frame, y are courageous, & to break their hearts, to the end they may faile in the mids of their way. Though the charge we haue were not so harde and burdensome, we are on our partes so weake, that the least thing in the world wil make vs leaue off, and turn their pride. And though the difficulties be



great, yet doeth the diuell turmoyle and tosse vp and downe, as much as he can, to put vs beside the way.

How then can we be constant to quit our selues towardes God and the Church, vnlesse this lesson be wel imprinted in our harts and memories, to wit, that God hath bound vs to him in such sort, 10 y we must fully & wholly cleaue to him: and take no occasion to be weary, whatsoeuer come of it, but go on still, vntill we come to our marke. This is it we haue to mark in this place. But though S. Paule direct his words especially to them that haue charge to gouerne y Church of God, yet must we take a generall exhortatio out 20 of it, to stay our selues, and stand to that that our Lord sheweth vs, considering the lightnes & yncōstancie y is in vs al. There is none of vs but feeleth how light we are and then what lacketh daily, but that we be caried away by Satan, so that euerie minute of an houre we forget both God, and our saluation: were it not y we did euerie 30 thus stir vp our selues? For this cause let vs marke y S. Paul speaketh not only to one man alone, or to one state, but his minde was to warne all the faithfull as well, that they shall neuer holde themselves fast to the seruice of God, vnlesse they confirme themselves in coninuance, in despite of Satan his beard, & all the troubles 40 he is able to moue against them. And therefore they must neuer be

wearie: for this is the end of the exhortation that S. Paule setteth downe here. Moreouer he sheweth Timothie the profit that shall come by the zeale and steadines, if he continue to do well, & turne not the bridle, though he must resist many tentations: for, saith he, *In so doing, thou shalt saue thy selfe,* 10 *and them that heare thee.* There is not one of vs all but desireth to be saued, yea the worst that are will say so: & though their hearts be not touched with it, yet are they moued with a certeine affection, to be saued: but to take the way to it, they cannot abide that: for they despise God, as it were of set and purposed malice, 20 and giue them selues ouer to Satan to their destruction: and yet we see that all men haue this affection imprinted in their hearts, that they desire to be saued. But S. Paul sheweth here to Timothie, that it is his saluation to walke as he exhorteth him to doe. And afterward he bringeth him a greater reason. For the saluation of y whole Church, saith he, is put in 30 to thine handes. See God hath committed all his flock to the, to be gouerned: if thou do thy dutie faithfully, thou shalt saue al them that heare thee: but if thou be negligent, & thy life a stumbling blocke, or if thou make no great account to preach the worde of God, all will come to naught, 40 thou shalt see an horrible confusion before thy face. And therefore seeing GOD hath made thee

thee a Minister to saue soules, thou must imploye thy selfe so much the more mightily, & with greater zeale and earnestnesse.

And this is Saint Paules meaning in fewe wordes. But a man might aske a question heere, how a man may saue himselfe: for we knowe y<sup>e</sup> this honor is reserued to God, (as in deede he deserueth it) for 10 him to be called our sauour: and that we hold our saluation of him, to doe him homage, and giue all the praise to him. If euerie one of vs do saue him selfe, what remaineth to God then? For it seemeth that Saint Paule doeth lift men to high here, when he giueth them this charge & office to saue themselves.

But the holie scripture vs<sup>20</sup>eth this kinde of speache, when it exhorteth vs to follow our vocation whereunto God hath called vs: and this diminisheth no parte of that that belongeth to GOD, neither lesseneth his honor at all, the least iote that may be. And so God hath this title proper to himselfe to be a Sauour, as he is well worthie. And why? for euen 30 as he made vs, so he facioneth vs a new to his image, to imprint the marke of his adoption in vs, to the end we may be his children & heires. We are of nature strangers to God, we are vtterly cast away and condemned. But he pitying our miserie, and beeing not willing that we should perishe, draweth vs vnto him: for, because 40 he is the founteine of life, when

hee calleth vs to him, our life standeth therein. And how so? Whē he lightneth vs by his word & by his holie Ghost, & frameth our hearts a newe, to the end that we may serue him in all purenes, and when he giueth vs vertue & strength to continue, & holdeth vs by the hand to fight with vs against Sathan, and against all assaults that are made against vs. We see therefore y<sup>e</sup> al our saluation commeth from God: he be- ginneth it, he cōtinueth it, he bringeth it to perfection: a man may ascribe nothing to himselfe herein, no not so much as one drop. But because God vs<sup>20</sup>eth vs, and maketh vs as it were his instrumentes, that is yelded and giuen to vs in name which is proper to him in deede, as it is said, that the ministers of the worde are Gods helpers. But how are they helpers? To edifie and builde vp the Church. And yet is this left him in holie writ, that as it is he that hath laide the foundation of his Church, so doth it belong to him to mainteine it and keepe it, and bring it to perfection. How is this giuen to a mortall man? Though we be vnprofitable, yet it pleaseth God to set vs on worke in his worke.

As he doeth vs this honour, although wee are vnworthye he should vse vs in so noble and excellent a worke, as the saluation of men is, so also in this so honourable a title, he parteth stake with vs, and calleth vs his fellow



helpers. Euen so standeth the case in euery particular mans saluation. For whē God guideth & gouerneth vs by his holy spirite; & willeth vs to worke our owne saluation, (not that it lieth in our handes, or proceedeth from any vertue or industrie of ours, but because God worketh in vs in such sort that we be not as stones 10 or stockes of woode) he sheweth vs his good wil, he breedeth faith in vs, he giueth vs all the graces of the holy Ghost: and when we haue all this in vs we may call it ours. Euen as we call the bread which we eate, ours, although it be giuen vs of God his meere bountifulnesse and goodnesse: euen so fareth it with the giftes of the holic Ghoste. And therefore 20 S. Paule in the epistle to the Philippians exhorteth the faithfull to worke their owne saluation: but hee addeth that it must be with all feare, knowing that it is God that worketh and giueth vs the good wil, and the doing, yea, and what else soeuer, through his meere mercie. And therefore seeing 30 it is so that God beginneth & bringeth to end in vs that, that we holde of him, and seeing the good will, and the ablenesse to do good commeth wholly of the holy Ghost, and seeing that the whole must be yeilded to his meere grace, there is good reason we should walke in feare, bowing downe our eyes, voide of all 40 presumption that puffeth vs. But because wee are Gods instru-

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mentes, because he powreth out his vertues vpon vs, we must imploy our selues in that wherevnto he hath called vs, and beware we be not idle. And therefore let vs walke in that calling wherevnto God hath called vs, and then shal we worke our saluation. But how shall we do it? 10 God will doe it in such sort that we shalbe his instruments. And therefore we may not thinke it strange that Saint Paul saith here to Timothie, that if he liue holily, and do his duetie, he shall saue himselfe. For Saint Paule doeth not dispute here vpon the cause of our saluatiō, neither to whom the prayse of it is to be yeilded, there is no such thing in question 20 here: but that a man should imploy him selfe, yet knowing this that he can do nothing, neither is any thing of himselfe, and therefore that he suffer God to gouerne him, and know y he deserued not the grace y is don him, and yet that he must walke according to his calling. And herein the Papistes abuse themselves, that beeing sore possessed with this hellishe fantasie, that man hath his free will, & can do some thing of himselfe: as soone as they finde any word or syllable in holy writ, where man is spoken too, to doe, they conclude therevpon, that there is some might & power, and ablenesse in 40 man. Yea wis, but the holy Scripture sheweth vs, what our duty is, and doth not puffe vs vp with pride

pride, as who would say we might haue some false presumption of our vertues: but it teacheth vs onely that we must not flatter our selues in our slouthfulnesse, nor be as dead stocks when God quickeneth vs.

Moreover it sheweth vs, from whence wee must receiue that that we haue not. Now we are void of all goodnes, there is not so much as one drop in vs: therefore we must receiue it frō aboue. And therefore let vs marke wel, S. Paules meaning was not, to giue any occasion of pride, to the end they should esteeme themselves, but only meant to shew them, y God will vse them, and apply vs to that seruice wherevnto hee hath appointed vs: that euerie one of vs must suffer him selfe to be guided and gouerned of God as he shall thinke good, and that we play not the stubburne colts; but learne to submit our selues to him, whatsoeuer become of it. This is one point. As for the second, Saint Paule when he saith to Timothie, *That he shall saue himselfe, and them that heare him,* sheweth what a mater of weight it is to preache the Gospell of GOD. It is to edifie a whole Church to saluation: or to destroy it, and bring it to damnation. And if this were wel known, we for our parts would be more watchfull to walke vprightly, & strue with ourselues to serue the Church well: and all the people also would better consider what

a pleasure God doeth them, whē he sendeth them faithfull pastours, & would make better account of them, then they doe.

And this is it in fewe words that is contained in this place: that if there be a good teacher that doeth his duetie throughly in preaching the word of God, and hath

10 a care to giue good example by his life, that he is as it were a minister of saluation, that G O D hath placed him to call a whole flocke to saluation. And on the contrarie side, if a man be negligent in teaching, and be as the most part are, and haue no zeale, and for his life, is a naughtie and wicked liuer, and as it were a  
20 deadly plague amongst men, whē we heare this, know we first of all, that God curseth vs, that it is a signe of his vengeance, when we haue not good Pastours, but want men that should preache the doctrine of saluation, and haue such as passe not whiche way the world goeth. Therefore if we haue men that corrupt and  
30 falsifie good doctrine, or else be of a wicked and slaunderous life, it is as much, as if God spake from heauen to tell vs, that he withdraweth him selfe from vs, and that we are not worthy to be taught of him, nor to be gouerned by him: and we haue not onely this witnesse, but the  
40 gate of hell is as it were open to make vs all fall into euerlasting destruction. This is it we haue to marke first of all. But

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how many are there that thinke vpon this? Nay on the contrarie side, there are a great number, y<sup>e</sup> would gladly haue nothing but idols, to make a shew in a pulpit, and a florisse, as for the rest, the worde of God should be shut vp in a coffer, as the Papistes keepe their reliques. We see a great number y<sup>e</sup> wold dallie thus with God, 10 and are angry when they see men haue any zeale to preach y<sup>e</sup> word of God purely, & to amend such thinges as are amisse, and to correct faultes. What shall a man say of them, but that they haue conspired with Sathan, to put out the grace of God vtterly, to the end they may goe headlong into destruction? For they sinne not by 20 ignorance: that that Saint Paule saith here is not darke, if they beleue in God, and beleue that the holie Scripture is his worde. Whereof we haue good occasion to dout as touching them, seeing there is so great and horrible wickednesse now a dayes, that they that will call themselues Christians with open mouth, do so villenously mock at God & his word, that they are not worthie to be compared to Turks and Heathen men, but are dogges and swine, that despite God openly before all the world, and shew it plainly by their deeds. But if they beleue that this which S. Paule speaketh here came from the holie Ghost, they shall neede no glose as they 40 may in hard places: for he sheweth, that when there is a teacher

that doeth not his dutie, the gulfe of hell is open, & God displayeth his curse ouer a whole people. On the contrarie side, let vs marke wel, y<sup>e</sup> if y<sup>e</sup> word of God be preached faithfully vnto vs, and they y<sup>e</sup> preache it, labour also to edifie vs with their good life, we haue saluation therein. And we may not thinke this strange, seeing S. Paule calleth the Gospell the almighty power of God to saluation, to all that beleue. But what? there are verie fewe, that haue a desire to apply this vertue to themselves. In deed they will say, they desire to be saued, but yet they tread G O D his doctrine vnder their feete, they could find in their heartes that there were no order of a Church at all, but that it were cleane banished, they shew themselves as open enemies as the Papistes do, or rather more. This is well knowen, and yet would they be taken for great Christians. Yea wis, but then must they builde, & make a newe Iesus Christ: for we see that God would haue vs fasten our saluation of our soules, as 30 it were, to the word y<sup>e</sup> is preached to vs in his Name, & in his authoritie. And I would to God such maner of men had such shepherds as they could wishe, & y<sup>e</sup> it might be to their saluation. I would be farre off of Geneva, & I would to God I might neuer come within two hundred miles, to do them good, so y<sup>e</sup> they had men y<sup>e</sup> sought 40 for their saluation. But what? they would haue diuels. If such maner

people were anerie, that our life were naught, that we were too negligent in preaching, and confirming y good doctrine, by good example and good conuersation, it were well wee had therein to acknowledg our fault & lewdnesse, & confesse with shame that we haue walked amisse. But what?

There is question of nothing, but of spewing out their poyson against vs, bycause we desire, (be our weakenesse neuer so much, & though we are farre off in doing our duetic as we ought) to haue God serued and honoured, and that men render him that honour and authoritie he deserueth and is due to him. But yet men wil say, wee will doe this and that, Yet when all is done, and we haue cast our cards, when they haue prated and pratted of rule, and principallitie, and of what soeuer the wicked lay for them selues, as much as they can, yet we see that the marke they shoot at is, that there may bee no order nor policie amongst vs, that there may be no reuerence shewed to the word of God, y men may mocke & scoffe at it, as they list. This is the controuersie amongst vs at this day, and y hath ben tossed too and fro a great whyle: and beastly filthinesse groweth so fast on, that there is no talke of dissembling and cloaking it, both earely and late mens mouths are full of it: for the villanie is too great. And when it is knowen a far off, & yet there is no talke of it at home in our bou-

ses, or at lest wise, we make a shew as though we saw it not shall we then I pray you bee well worthie to be condemned? Therefore to come to Saine Pauls purpose, or rather to continue it, let vs marke what is saide here: to wit, if wee desire to bee saued by gods hand, we must seeke our saluatio in the doctrine which is preached vnto vs in his name.

If we malice and dispite at men, it will cost vs dere. For they that are melancholy and froward, that will neither eate nor drinke, who hurte they or wrong they? Euen so let vs be spitefull against God his word, for the hatred we beare to men, and wee shall surely perishe. Nowe seeing it pleased God to sende to vs, and seeing he will haue vs to bee instructed at there mouthes, and that they shal be our guydes to shew vs our saluation, let vs beware we prouoke not God to anger by wittingly casting his grace awaye from vs. This is it we haue to beare away. And therefore seeing God offereth vs such an helpe to saluation, as to haue his worde preached to vs, and that wee shoulde be edified by good examples, let vs see y we make our profit of such a treasure: for otherwise our vnthankfulness shall not be excusable. Nowe bycause all that call themselves Christians are not so, Saine Paule saith, that Timothee shall saue them that beare him, giuing vs to vnderstande, that there shall bee no fault but in themselves whome



God calleth by his word, if they be not brought to the way of saluation when they haue a faithfull shepherde to guide the. But wee ar far fro being al such hearers as S. Paule requireth here. Truth it is that some will come to church when they thinke good, yea and that to shewe, that they wil haue liberty to do what they list, & be 10 subiect to no order nor pollicie. So that they come hither (as you wold say) to say thisse, here I am; but yet I wil come whe it pleseth me, for as for me, I am not of the common sorte. So that there are some that remaine thus beastly, that whereas they should profit, they will do nothing but sleepe. There are other that will not bee 10 so beastly, and ye shall see some honestie in them, they wil not be impudent and past shame to dispire God, and tread the order of his Church vnder their feete, but yet their eares are verie long, say to the what you will, it is all one. Some sleep, other some are as ful of poyson, as todes, and can abide no doctrine, vnlesse they knowe before what shall be taught the; 30 other some come to spie what we say, as the prophete precisely casteth in the wickeds teeth, and vpradeth y household enemies of the Church of God, that they lay wayt for the that speake, and seke to trape the in their words: & if they can get one word vantage against the, then make they 40 great noise. Ho, this may not be suffred, wee must take order for

this. And thus a great number of them that call them selues Christians shew plainly that they are not of that sorte of those hearers that Saint Paule meaneth in this place. And why so? For S. Paule speaketh not here of them that heare, as if a man should take vpon his face in a glasse, (for so S. 10 James vseth this similitude) but he speaketh of them that receiue the doctrine quietly, and shewe theselues teachable not for one day, but continue to profit in god his schoole. And therefore when we giue such an eare to God, y wee are content to be taught by him, and shew that desire, not for a small season, but as long as wee liue, then shall we be taken for Gods scholars, and good hearers of his worde and shall be partakers of saluation that is offred vs there: but if in steed of hearing, some stope their eares, other be as drunkardes, other sluggishe and sleepe, other doe but make a ieast at it, we cannot bring such men to saluation. For what can we doe, seeing they resiste God? 30 And therefore the Gospel which of it owne nature should be a fauour of life, is by this meanes turned to death. So that wee see hereby howe wicked men are. God causeth his sunne to shinne vpon vs, and we take occasion to be more blinde. God sendeth vs his word, to make vs walke in his obediēce, & it hardeneth vs more & more. Therefore whe we do in such wise preuent God his pur-

purpose is there not a mischief  
 uous and cursed rebellion in vs?  
 To be shorte we turne light into  
 darkenesse, life into death, bread  
 into poyson, this we doe. But af-  
 ter that Saint Paul hath said that  
 the Gospell through the malice  
 of men, is a sauour of death, he  
 addeth notwithstanding, that it  
 is a sweete sauour of God: and  
 addeth this precisely, to the end  
 we should take good heartes to  
 vs when wee see the vnthanke-  
 fulnes of men, and that wee can  
 not bring them to saluation, as it  
 were to be wished, yet must we  
 not leaue off to employ our sel-  
 ues and take paines therein. Ther-  
 fore if we see men goe about to  
 cast away them selues, and refuse  
 the grace that is offered them, by  
 our meanes, let vs still go on, but  
 it shall be to them condemnati-  
 on that wee preach. And though  
 the doctrine that commeth out  
 of our mouthes is a sauour of  
 death to them, and condemneth  
 them, yet is it a good and sweete  
 sauour to God saith S. Paule. He  
 accepteth our seruice. This is it  
 we haue to note, & make an end  
 of this place, to wit, that the mi-  
 nisters of the word of God, must  
 directe them selues to all, both  
 small and great, they must haue  
 this desire to edifie all the world:  
 but if there are deafe men that  
 can not heare them, if there bee  
 wicked men that refuse to heare  
 them, if there bee scoffers that  
 bring al to confusion, what must  
 they do? Let them go on still, and

call as many to God as they can,  
 as it is said in the Prophet Esay.  
 See I am here, and the children  
 which thou hast given me. Ther-  
 fore we must take pains to draw  
 all the world to saluation, if ther  
 be any wilde coltes and sauge  
 beastes, that withdraw themsel-  
 ues from the flocke, well, so that  
 we haue sought their saluation  
 as much as we could, let vs go on  
 further, knowing that this sauor  
 of death shall notwithstanding,  
 be a sweet sauour to God, & ac-  
 ceptable to him: let vs say with  
 the prophet Esay. Lord beholde  
 here I am, & the children which  
 thou hast giue me: knowing that  
 God must giue his sone the thar  
 are his, & that his son must feede  
 vs, to the end that he may be the  
 cheefe Shepherd. And this is it,  
 we haue to beare away. Moreo-  
 uer, euerie one of vs muste make  
 his profit of this doctrine, & es-  
 pecially we must not be offended,  
 whē we se sauge people, & horni-  
 mad beasts, that will in no wise  
 frame them selues to God, nor  
 haue a quiet and well natured  
 mind, to obey true doctrine. Ther-  
 fore whē we se such wild beasts  
 y do nothing els but wast & sow  
 discord & discentio in y Church  
 let vs not be disquieted & offe-  
 ded, notwithstanding their atrepts  
 & practises, but seing y diuel go-  
 eth about by y meanes, to break  
 our harts, & to discourage vs, let  
 vs not cease for al y, to go on still  
 cōtinually to preach this doctrine  
 which is y mighty power of god  
 for



for our saluation, and seeing wee haue once entred into this race, let vs continue in it, all the dayes of our life, euen to death.

Nowe let vs fall downe before

the face of our good God confessing our faulces, and praying him that it would please him, to bring vs to such a repentaunce, that we may be sorie wee haue offended him, &c.

### The 37. Sermon vpon the fift Chapter.

1 *Rebuke not him that is an elder sharply, but waite him as a father: the younger, as brethren.*

2 *The elder women as mothers, the younger as sisters, with all purenes.*

3 *Honour widowes which are widowes in deede.*



E knowe there are verie fewe that can abide to bee rebuked, though they haue done amisse, and feelee themselves faultie. For first of all we are proude, and that hindreth the most part of vs from submitting our selues to correction: and then, we haue a foolish kind of shamefastnesse, so that we had rather abide still in our sinnes then to bee tolde of them, to the ende wee might beware of them. For this cause it is requisit, for him that must reprove sinners, to haue some moderation & modestie in him, that he may somewhat sweeten his reproofing and rebuking of them, which otherwise might seeme sharpe and bitter. As we see Physicians vse to doe, when they wil giue a sicke man some drinke, they will sweeten it, bycause the medicine of it selfe is vnpleasant, and therefore they mixe some sugar or syrrop with it. So is it profitable, by reason of that gaine stri-

uing which I spake of, if wee will doe good in warning them that haue done amisse, to vse some gentle and meeke kinde of dealing. And this is especially requisite towarde olde men which are more frowarde and harde to rule. For they thinke they haue liued long inough in the worlde to knowe what is good, and would exempt them selues from all rebuke, vnder a pretence or colour of their age, althoughe they haue more need then other, inso much as whe an old man giueth himselfe to do euill, it is lesse to bee suffered a good deale, then in a young man. But yet olde folkes are not verie patient to be corrected. And therefore we must goe wisely to worke with them, to the ende they may take our correction wel in worth, and wee must sweeten it, so that they may abide it, and profite by it. And therefore Saint Paul saith to Timothie in this place, that he must not deale roughly with olde folkes, but exhorthe the as fathers and

and mothers. For we haue scene  
in deede y<sup>e</sup> Timothie was a yong  
man<sup>man</sup> wan, therefore they that shoulde  
be rebuked of him, might perhaps  
replie and say, that he was yet to  
young to handle them so rudely.  
And therefore Saint Paule vseth,  
such meanes as he knoweth to be  
meete. So that we see hereby, that  
he that hath the charge to preach  
the worde of God, must not onely  
expounde the holy Scripture  
generally, and reprove vices, and  
rebuke that haue done amisse, but  
also deale wisely & discretly with  
euerie one: yea, so wisely, that the  
doctrine which he preacheth may  
be wel receiued of them, or if not  
that at the least, it be not through  
his fault. For it may fall out verie  
well, that when a man hath done  
what he can, hee shall finde not-  
withstanding sturdy & stubburne  
mores against such warning as he  
giueth the, though they be sweete  
and gracious; but this commeth  
not of his fault: yet notwithstand-  
ing (as I saide before,) wee that  
haue charge to reach the people,  
must not onely see what is profit-  
able for them al in generally, but  
we must haue this regard, to deale  
with euerie one according to his  
age.

But we must marke also there-  
withall, that it is not inough for a  
a man that is a sheepeherde in the  
Church of God, to preach, and  
cast abroade the worde into the  
ayre: we must haue private admo-  
nitions also. And this is a poynte  
that many deceiue themselves in,

For they thinke that the order of  
the Church was made for no o-  
ther ende and purpose but that  
they should come to Church one  
houre in the weke, or certaine  
dayes, and there heare a man  
speake, and when he is come out  
of the pulpite, hee shoulde holde  
his peace. They that thinke so,  
shew themselves sufficiently, that  
they neuer knewe, either what  
Christianitie, or God his order,  
meant.

For as we see in this place,  
and it hath beene shewed vs al-  
readie before, when he that prea-  
ched the worde hath taught the  
people, hee must haue an eye to  
them, that haue neede to be war-  
ned of their fautes: as we see  
also, that in Ezechiel it is not  
onely said, that God hath set the  
Sheepeherde to leade his flocke  
out to feeding, but his office is to  
helpe the weake, and to heale the  
sicke, and to remedie all infirmi-  
ties that are amogest them. And  
therefore if we will doe our due-  
tie to God wardes, and to them  
that are committed to our charge,  
it is not inough for vs to offer the  
the doctrine generally; but when  
we see any of them goe awry, we  
must labour to bring him to the  
right way, whe we se an other in  
greif & sorow, we must go about  
to comfort him, when we see a-  
ny, that is dul of the spur, we must  
pricke him and spurre him, as his  
nature will beare. This is it wee  
haue to note in this place. But  
yet we must consider also, that S.  
Paule

Ezec 34.4



Paule wil not haue vs beare with olde folkes so farre, as to nourish them in their finnes: for if they haue neede to be tolde of their faultes, we must do it. Truth it is, that they would gladly be spared, and be touched in no wise. But wee see what order God taketh by S. Pauls mouth, to wit, that wee must alwayes reprove faultes both in young and olde, and not foster them by flatterie, that men may not be priuiledged from correction, and discipline, whatsoeuer they can say for themselves, wee muste beware of this only, y they become not to farr. And especially whē we see an old man, we must yet honor age, and vse as much swetnes & gentlenes as we can. Truth it is y this must be vnderstood of the that are not ytterly past correction. For if an olde man be hardened to euill, & wil play the rebel to bad against God, then must we deale vehemently & sharply with him: but yet before we haue tried him, we must vse this modestie that Saint Paule setteth down here, to wit, we must exhort them as fathers, although they haue done amisse. And it is certaine y when he that must tel an old man of his faulte, which he hath committed, if he set y persō of a father before his eyes, he wil vse reuerence & modestie in reproofing him. And therefore, S. Paul saith in expresse termes. That God presented the Elders to vs, as our Fathers, and will haue vs to haue that regard to the. And this is the first point

we haue to note. As for them y are equall in yeares to vs, Sainte Paule will haue vs take them, as Brethren, and Sisters. And this also serueth to cause vs vse gentlenes, that wee be not too rigorous against them: as also brethren and sisters must, bee gracious one towards the other, for so nature it selfe hath appointed. For this cause therefore, when y age is equall S. Paule will haue as it were a brotherlineffe vsed, and therefore that we vse gentle admonitions, that none may bee offended, vnles he will stubbornly be obstinate and fall to rage, as we shewed already before, that there are a number that doe so, vse wee our selues howe we can in reproofing them, so that wee can neuer win them. For they harden them selues against God, and will not abide to be founde faulte withall. Such men therefore will neuer profite, though we vse neuer so gentle & louing dealing. Why so? The diuel possesseth them, they become fat in al bitterness, they haue this sharpnes of spirite, which the scripture speaketh of, to poyson themselves against God, & to refuse all good warnings. We see a number whom the diuel hath so marred, that there is no meanes nor way to bring them to good. But if a man be not yet wholly hardened in his finnes, if a man bring him a well seasoned medicine, it is certaine, it will make him bow and soften his courage.

And thus we see in fewe words what

what Saint Paules meaning is in this place. For though we speake to the which haue the charge of teaching, shewing them what their office is towardes y<sup>e</sup> people, yet notwithstanding, this admonition belongeth to vs all. For if we are gently dealt with all whē we haue done amisse, and feele that wee are brotherly handled: 10 and that they seeke our saluatiō, if we should play the rebels wee should not shew that vnkindnes to a mortal man, but to god whō we dispite, and greeue his holie spirit as much as lieth in vs. And why so? for we see that God hath appointed this meane, to the end we should profite in his doctrine and not be hardened in our sins. 20 He will not haue our sinns couered, and lie smothering so, y<sup>e</sup> they may not be knowen, nor founde fault withall. And therefore God will not haue men to vse suche flattering, for that ingendereth a rottēnes that can neuer be healed: but he will haue sinns reproued, he will haue vs beatē down: yea, though sinnes be louingly, 30 & iently reproued, yet if we can not abide so louing admonitions whē they are made vs, this is not to dispite men, but to make war against God. This it is we must beare away. And if this were wel marked we should see an other obedience then wee doe. For no man now can abide to haue hys fault tolde him, but so sone as a 40 man openeth his mouth to reprove some one, then beginneth

an open war, then shall we haue deadly hatred. And why so? For we consider not, that to refuse the admonitiōs that are made vs in Gods name, and by his commandemēt, is to resist God. And therefore we must mark this place so much the more, where we are told, that God will not haue sin 10 norished by dissembling as though we see the not, but that we must be corrected gently & modestly. And we haue yet an other point to gather out of this place, to wit that as we are al commanded to reprove and repute our neighbours, so we followe the rule y<sup>e</sup> is contained here, that bicause al correctiō is sharp and lothsome, 20 wee moderate it, and sweeten it the best we can, y<sup>e</sup> it may be the better receiued, and profit more. When S. Paul willeth Timothie to doe this, with all purenes as touching the young women, hee meaneth not that Timothie should abstaine from al dissolute maners: for he was a mā of gret holines. But yet his meaning was 30 to preuent suche suspicions as might arise, (as the world is wicked) & so sone as one seeth a man speake with a young woman although it bee for her saluation, streight ways men talke of it, and murmure. And therefore S. Paule seeing y<sup>e</sup> Timothie might be subiecte to false reportes, warneth him to be wise & circumspecte 40 in this behalfe, & if he must needs haue conference with young womē, to warn the of their durie, that



that he doe it in such feare and reuerence, that the mouthes of the wicked may be stopped, & that y<sup>e</sup> weake be not offended, that they may conceiue no euill opinion to trouble them. And this is a place well worth the noting. For wee know that the diuell seeketh nothing, but to bring y<sup>e</sup> word of god into hatred, and vseth such craft, especially to hinder vs, that wee may not doe our duties whiche God hath committed to vs. If it lay in him, we should neuer haue sermon nor doctrine: and seeing he he can not bring that to passe, he would gladly, that when we goe vp into the Pulpit, our sermons shoulde be as the playing vpon organes, that we shoulde preach such doctrine, that no man might be touched, but goe home as they came: as we see these scoffers and prophane vacabondes, would that all were brought to confusi-  
 on. What preaching is it, I beseech you, that they would haue? That the doctrine might hang in suspense, and be like a flint, as Ezechiel maketh the comparisō, that we might heare no others wordes but these, O, he preched very wel, O, that was a good sermon. And howe? without any profite, or edifying the hearers. And yet this is it y<sup>e</sup> a great number seeke nowe a dayes. And this prouerbe, To preach according to the text, importeth nothing else but this, that the worde of God must haue no vse nor vertue amongst vs, but as it were in closetes, and not bee

lightened of God. But it is said on the contrarie side, that y<sup>e</sup> word of God must be a two edged sword, Heb. 4. 12. there be neither marow nor bone nor thoughtes, nor affections, but all must be sought and serched to the bottome. God must make a triall, and as it were a cutting vp of all the partes of our soules: and  
 10 moreouer, as it is saide in an other text, that the office of the word of God, is to seele vs euen to y<sup>e</sup> bottome, & to bring to lichte the thinges that we would haue hid: as also it is saide, that as it is G O D that soundeth the heartes, & that matter belongeth to him, so will he also, that that vertue bee in his word. So then seeing it is the craft  
 20 of Sathan to let and hinder vs frō preaching the word of god freely, when he can doe no worse, he findeth out these false reportes. Yea, And how? vnder colour of admonishing and reprouing, a preacher hath libertie to say this and that: moreouer a preacher hath libertie to goe into houses. And so other things which a man might alledge.  
 30 Therefore Saint Paule willet vs to bee wise and to preuent these murmurings, and all other thinges that might bring the doctrine into hatred which we preach. And therefore, let thē that would profite the Church, take good heede to giue no occasion either to the weake or to the malicious to bee offended, or to speake euill and  
 40 blame them when they doe their dutie. And therefore Saint Paule giueth order to Timothie, y<sup>e</sup> when he

Luk. 8. 16.  
 Act. 1. 24  
 Cor. 2. 15.

he speaketh to young women, he  
 vseth such a grannie with him-  
 selfe, that no man may conceiue  
 any euil suspicion, but be bridled,  
 and that the woorde of God be  
 not subiect to mockerie by  
 that meanes. Nowe if Timothie  
 had neede of such an admoni-  
 tion, what shal we say of vs whi-  
 che which come nothing nigh to  
 be so good schollers as he was, es-  
 specially in such an exercise? And  
 therefore, let vs learn to take heed  
 to our selues, and to abstaine from  
 al talke, and all countenances.  
 And what thinges so euer might  
 engender any murmuring, so that  
 they that would speake euill of  
 vs might be ashamed, and when  
 the matter and truth shalbe exa-  
 mined, it may be found that they  
 are impudent and past shame, in  
 inuenting & forging such slan-  
 derous reports. This is it we haue  
 to marke. But yet euerie one of vs  
 must applie this admonition to  
 his vse: for S. Paule sheweth vs,  
 how we must behaue our selues  
 amongst men, to wit, in such sort,  
 y neither our words, nor our cou-  
 tenances may breed any euil sus-  
 picion. If this were well marked,  
 we should not see such libertie as  
 there is, & so consequently, there  
 would not be so many stubling-  
 blockes amongst vs as there are.  
 But there are verie fewe y thinke  
 vpon this that is said in this text,  
 That euerie one must edifie his  
 neighbour in that that is good.  
 For S. Paul sheweth vs there, that  
 we must not be giue to ourselues,

none of vs ought to please him-  
 selfe in contenting his owne per-  
 son: but seeing God hath made  
 vs bound one to another, that we  
 see we do our dutie to our neigh-  
 bours. In what sort? To edifie the  
 in that that is good, saith S. Paul.  
 But there are verie few that prac-  
 tise this lesson, may rather euerie  
 man giue himselfe the bridle.  
 If we see a man offended by vs,  
 we shal heare straightwayes. Ho,  
 it is al one to me, I did it not for a-  
 ny euill, let them be offended if  
 they list. Yea, but we should ab-  
 steine from al appearance of euil.  
 For it is not inough for vs, y our  
 conscience be pure before God,  
 vnlesse we take away all euill oc-  
 casio before men, as we are debt-  
 ers to them. So then let vs walke  
 in such honest sorte, that no man  
 may suspect any euill of vs. And  
 though S. Paule direct his talke  
 to Timothie, know we that it be-  
 longeth to all the faithfull, and y  
 euerie one of vs ought to make  
 his profite of it, according to the  
 place & charge wherein God hath  
 set him. Moreouer, after y S. Paul  
 hath shewed howe Timothie  
 ought to gouerne himselfe, war-  
 ning them that haue done amisse,  
 he addeth an other lesson touch-  
 ing widowes, saying. *Honor them*  
*that are widowes in dede.* Nowe  
 this word *Honor* importeth thus  
 much, that he should haue care to  
 take them into his charge, and as  
 it were in his protection. And  
 this is saide expressly, because the  
 widowes which were now olde,



(as it shalbee handled at large) were receiued as it were into an hospital, & found there. Truth it is y<sup>e</sup> thei worked notwithstanding, but if they wanted any thing, they had it supplied by the alms, & they also serued to see to y<sup>e</sup> sick: to bee short, they that were widowes, gaue themselues wholly to serue the Church, & were as pub-  
 10 like persons, and had also a name that they were called Deacons. For as men serued to distribute y<sup>e</sup> almes, & to gather them, the widowes were to helpe the sicke, & to play the housewiues amongst the poore, which were also kept vp of almes. And because the widows y<sup>e</sup> were thus receiued, were  
 20 in some honour, ( for they were consecrated to God) S. Paul saith precisely to Tim. that he shoulde honor them that are widowes in deede: by this worde, in deede, he meaneth that he must not receiue all widowes, as it shalbee shewed hereafter, as the text sa-  
 leth out. If a widowe, saith he, hath children, let her keepe her house, and let the children learne  
 30 with the widowes to do their dutie, and to doe the like for them y<sup>e</sup> haue begotten them: for this is good and acceptable before God. And after S. Paule sheweth more clearly, what widowes must bee receiued to this place, to wit, they y<sup>e</sup> are comfortles, & haue no help  
 on m<sup>e</sup>s side, thei must be receiued to be nourished. But yet they also  
 40 must imploy theselues to serue y<sup>e</sup> poore: & yet besid al this, though there be a widow that is comfort

lesse, Saint Paule will haue her to waite vpon god and trust in him: for this is to keepe the widowes vnder, when they are receiued into y<sup>e</sup> church, that if they put their trust in God on this wise, they shall not be caried away with the worlde: and againe, he will haue them continue in prayers both  
 night and day. This is in fewe  
 wordes, S. Pauls meaning in this place. For though we must speak more at large of these things here  
 after, I meane, of the order of widowes, & of the pollicie that was in the olde Church, yet not with-  
 standing we haue to note present-  
 ly, that there was in those dayes, that we haue not now. Truth it  
 20 is that there are some hospitals among the Christians, but it is so slender a thing, that it is pitiful to behold. And yet, if wee shoulde compare our time with that that  
 S. Paule speaketh of, haue we not better occasion, I pray you, to maintein this order which he ap-  
 pointeth and setteth downe here, then they had in those dayes? For  
 30 the poore Christians were persecuted, they had the knife alwayes vpon their throte, they were alwayes set out to the spoile, they were poor vagabonds, as it were, hauing nothing certaine. There-  
 fore if we compare the charitie that was then, with the charitie of these dayes, we may be greatly a-  
 40 shamed. And yet there are a number that would haue the hospitals to bee made poorer, and yet they are at no penny cost: yet notwith-  
 standing they would it were clene  
 downe,

downe, it troubleth them so much, that they thinke men plucke out their guttes out of their bellies, when any thing is given to nourish the poore. Helas, this is farre from offering euery day some thing to y<sup>e</sup> poore, as they did in those days. They had neither rents nor possesiōs, there were no foundatiōs, but they were faine to gather day, 10 by day, almes to nourish their sick, & poore, and widowes: yet God wrought amōgst thē, & y<sup>e</sup> faithful had such compassiō in them that there was to helpe y<sup>e</sup> necessitie of thē y<sup>e</sup> wanted sustināce. But now, when as there are reuenues from auncient times, and foundations erected, (as they terme them, wee seeke for nothing but to cut them 20 off, and to take away all from the poore, and snatch the bread as it were out of their mouths, & prophane that which was dedicat to God, and should be holden as an holy thing, & tourne it to vses, I will not say other then God had appointed, but cleane cōtrarie to those they were. And therefore, as oft soeuer as we here speaking of 30 the old order, (as S. Paul toucheth here) they are so many condemnations & proceffe against vs, to make vs inexcusable. For when y<sup>e</sup> worde of God had his strength, what did men? There was to nourish men that were in necessitie, there was some policy, there were men y<sup>e</sup> would imploy themselues to serue the poore, other spared 40 not their goods: and yet they had not one penie rent, there was not

an house to be had but vpon hire. Thus doeth God set a looking glasse before vs, whereunto wee ought to confirme and frame our selues. But if we looke vpon our selues, we shall finde the cleane contrarie: for it seemeth we haue conspired to doe cleane otherwise then was obserued in the ancient church. Is it not as much then, as if God made our proces to shame & confound vs? But ther are very fewe that are touched with it, yet we shall pay well for it, seing this order is shewed vs, & we make no account of it: and seeing wee are so blockish now a dayes, God will awaken vs. Yea & we see (& that not farre off) that the poore blind wretches, and the enemies of the truth condemne vs: & God doth vs this shame, to make them our iudges. When the papistes haue no salt to finde with vs for our doctrine, what will they say, but that wee haue taken the gospell, to deuour the goodes of the Church with all, and to rob hospitalles, and to spende all, and to bring all to naught? This the papistes alledge to slaunder vs with all. Why so? Because wee are not worthy to be reprovied by Gods mouth, for wee will not heare that, that is conteyned in holye writte, where is shewed vs our office what wee should doe, wee stop our eares, and play the deafe men. And therefore God sendeth vs to the vnbeleeuers, to y<sup>e</sup> end we should be cōdēned to our greater shame. This is it in fewe wordes,



wee haue to marke in this text: and not onely to tarie as wee are, but to sigh and lament, that these faultes may bee remedied, that are not to be borne withall. But yet wee must marke, touching y<sup>e</sup> widowes that they were partly taken to bee nourished, if they had not wherewith, and partly to employ themselues to the seruice of the poore. And bicause in applying themselues to this, they were common seruantes of the Church, this state was holy and honourable. And therefore wee must marke this first of all, that we may vnderstand what S. Paul saith, and also that wee may make our profit of it. And surely it is verie requisite y<sup>e</sup> we should be put in mind of these thinges, because Satan (as he is an ape that alwayes counterfeiteth God his workes) hath made a newe fashion, and y<sup>e</sup> by disguising that that God appointed, but yet hee tooke his cloke from this that S. Paul saith in this place although ther be as greate difference betwixt them, as is betwixt y<sup>e</sup> day & the night. For y<sup>e</sup> Nunnes of hospitals came from this that is said here. But S. Paul taketh order in plain terms that no widowes be receiued before the age of three score yeres, and haue bene but once married, as we shall see. And seing it is so, that S. Paul had this regard, it is cleane against that the ignorant and vnskillfull appointed, & is at this day obserued amongst the Papistes. And therefore, I saide,

that it was requisite for vs to bee armed, seing we knowe S. Pauls meaning, to applie this y<sup>e</sup> is here spoken of to our instruction and learning. Nowe let vs come to that lesion which hee giueth Timothy. Honour, saith he, the widowes that are widowes in deede. wee see his meaning is here, that we examine and trie a man well, when we minde and purpose to put him in an office: and it is a point well worth y<sup>e</sup> marking for states and offices all bee it they conceiue the policie of men, yet ought they be dedicated to God. Why so? For he is the chiefe maister, & therefore ought al to be referred to him. When a prince wil set his houses in order, hee hath a maister to appoint the officers. But God, because he will hearten vs the better to serue him, doeth not onely appoint a greate maister here beneth, but hath a care himselfe of all the offices that are in his Church. And therefore let vs marke, that when wee haue to imploy any man in any office, & choose him to it, wee must examine him, else we prophane the place we set him in. And y<sup>e</sup> iniurie is not don to creaturs, it is don to God himselfe. And what doth S. Paul speake of here? euen of y<sup>e</sup> prouision of widowes, which (as we said before) must serue to se to the sicke, & therefore were kept of almes. Nowe if Timothy bee warned that he shall not take all widows, that might be preseted, yea & such as were not worthie to

to be receiued to this office, if we like vpon this calling according to the outwarde appearance the matter is not great: what shall we thinke then of offices that are farre more excellent? when the case standeth so, that there is a minister to be chosen to preach the word of God, what care and what wisdom I pray you, is to be v-  
 10 sed, that the place of trueth be not prophaned? For (as we sawe before) the rule & gouernment of Gods house is committed to vs, & therewithal, we beare the message of saluation to men, the treasure of this great mystrie is giuen vs to keepe, to wit, that God is manifested among men. Therefore when the question is of choosing  
 20 pastours, must we not I pray you, vse farre greater wisdom, then is heere required touching widowes? And therefore let vs take good heede in this case. For if any of vs would haue a seruant, he will seeke a fitte one as nigh as he can, and such a one as is meete for him, & if there be any great euill fault in him, all the worlde shall  
 30 not perswade him to take him. Is he a drunkard? I will neuer trouble my selfe with him. Is he thought to be a theefe? Is he a loiterer? Is he a teltale? We are wise inough to beware of those faults, y may hurt or endamage vs by any means: as we are sighty inough to our owne profite: and therefore we wold neuer take a naugh-  
 40 tie seruant into our houses. In like sort, if a man would haue an herd

for his beastes, he would gladly haue a diligent fellow, and honest withall. But if a man should chuse a schoolemaister for his children, it fareth so oftentimes y he wold be lesse carefull in that case, then in choosing an herd to see to his beastes. And what is the cause of it? A beastly blindness that men  
 10 are possessed withal. But let vs go further yet. If there be any question of choosing men that must rule the execution of iustice, and gouerne in Gods name, not onely litle children, but the elder and greater sorte, what order is taken therein? we thinke not much vpon it, as we see daily before our eyes, and the case is to be lamented, it is euident that God is dishonoured by prophaning that  
 20 whiche he had sanctified for our saluation. For now a dayes it is made but a iest and a matter of sport, to put men in an office. There is nothing regarded but y ceremonie only and the outward shew, as though they should play a play. And not this onely, but it  
 30 seemeth that men seeke occasion to prouoke Gods anger & vengeance, by putting men in place that are chosen, for the veriest vaines and varlets that are. And thus the matter goeth in our elections. To be shorte, there is no question now a dayes to haue offices honoured and reuerenced, there is nothing but heauing and  
 40 shouing for the. And what maner of men? such as are stark naught, and haue not so much as a shewe



of honestie. For the best and rediest way to promotion and to be preferred, is to be an open enimie and at defiance with God, to be giuen to all kinde of wickednes, to shewe themselues bolsters & maintainers of all naughty quarels, to seeke nothing, but to bring all to naught. These are the men that shall and doe come <sup>10</sup> to credit and authoritie. And therefore it behoueth vs to note this place so much the more: yea and we haue neede of this admonition this day, for the election of them draweth neere, that must bee established in the gouernment of this common welth. But I pray you, howe do ye proceede in this election? (for I must not <sup>20</sup> tarie till Sunday next, to tel you a thing that is verie wel knowne,) when there is question of electing the magistrates, you should bee here to call vpon God, that he woulde bee president in your counsell, and giue you the spirite of wisdom and vprightnesse. But for all that where become <sup>30</sup> you? you are either at the tauerne or at play, and they that haue voices to choose, come lest to sermons of all other. True it is that you shall see them come more vpon other dayes, then vpon this, and yet they will bee first at the generall counsell, and their voices shalbe lowdest of all, although they neuer shewed any token of Christianitie in all <sup>40</sup> their liues. And yet will they then shewe the greatest disorder,

and behaue them selues worst. For vpon such a day, a man shall see them come with most bolde and impudent faces, and wil flock together in companies, as if they woulde make their maisters. And fro whence come they? In steede of being here to call vpon Gods name, & looke into themselues, they come from a tippling house. They shoulde thinke thus with <sup>50</sup> themselues, wee haue this day to choose men to gouern vs in gods name, & we may not chose them after our owne fantasie, because they must sit as rulers here in the authoritie of God. Let vs take heede that we set none but such as haue this affection & zeale to <sup>60</sup> gouerne in such sort, that God may be serued and haue alwayes his soueraigne degree and empire, and that both small and greates may do him homage. And again, euerie man for his part, hath to think thus: well, I must choose a man, that shall haue power ouer my life, he must execute iustice, and if all things be well ordered, <sup>70</sup> euerie man shall haue his owne, especially if it please GOD to keepe vs vnder his protection and shadowe of iustice, and suffer vs not to be as wilde & sauage beastes. Thus I say, men haue to thinke. But doe they so? No no, And therefore they shalbe recompensed accordingly. To bee <sup>80</sup> short, although the matter deserue to bee handeled more at large, let vs remember this, and beare it away, that when there be any

any to bee placed in any office that God hath appointed in the Church for the profite of the whole, we must examine them: and if wee doe not soe, but prophane the thinges that are holy, and dispise God, knowe we that this confusion shall come vpon their heades, that haue by fauour and briberie, or any other regard, put vp such as they thought good and their fantasie led them. And therefore when there is any question of setting order in Gods house. let vs learne to behaue our selues in such sorte that noe office be dishonoured by naughtie and wicked men, and such as are vnworthy of y<sup>e</sup> honour that is sought them. For if this bee to be obserued in the least offices, (as Saint Paule sheweth vs in this text) we must haue greater care and warinesse, when wee come to the greater: and if wee doe so, it is certaine that God will blesse vs, and shewe that hee ruleth amongst vs, & giueth his holy spirit to them that are put in office, to leade them to doe their duetie: and so wee shall feele his vertue to be such in vs, that every one of vs shall haue occasion to reioyce for his owne behalfe, and all in generall to giue thanks to this good God, for prouiding so well for vs. But if wee will goe on to doe as wee haue begoone, to wit, to strue to set confusion in the church of GOD, he will shewe vs, that hee can easelye departe from vs, as it pleased him

for a season to sit and rule amongst vs. For if his glorie departed from the temple of Hierusalem, as the prophet Ezechiel, sheweth vs and the temple which he called his house, and his euerlasting rest, became void of his grace, and so was made a prophane place, let vs marke, y<sup>e</sup> if at this day we cannot abide to haue GOD rule amongst vs, and giue vs men to rule in his feare, but we will haue disordered persons, that care not muche either for God or our saluation, hee can giue vs our desires, but it shalbee to shewe vs, that we are not worthis to be gouerned by him. And when hee hath so forsaken vs, what shall become of vs? And therefore let vs take good heede to our selues, and pray to GOD, that it woulde please him to raise vs vppe men, that haue his holy spirit giuen them, and with wisdom haue loue and affection to gouerne vs in such sort, that al be referred to him, and cause especially that he may bee serued and honoured amongst vs.

Nowe let vs fall downe before the face of our GOD, confessing our faults, and praying him, that it woulde please him to forgiue vs them, and to put out the remembrance of them, and hence forwarde reforme vs in such sort that wee desire nothing, but to frame our selues wholly to his holy commaundements. And thus let vs all say. Almighty god &c.

Et. iij.

The



- 4 But if any widowe haue children or nephewes, let them learne first to shewe godlinesse toward their owne house, and to render the like to their parents: for that is a good thing and agreeable before God.
- 5 She that is a widowe in deede, and left alone, trusteth in God, and continueth in supplications and prayers, night and day, but she that liueth in pleasure is dead, whyle she liueth.



WE knowe that Saint Paules meaning in this place is, that the pollicie whiche is good & holie, shold be mainteined, and obserued alwayes: that is to say, that in receiuing widowes to be kept of the common charges, & also to serue the poore, they should be considered which were fit. And now S. Paule saith first of al, that *If any widow haue children*, She must begin at her owne house, to shewe that she hath the feare of God, & that in so doing, she render the like to them through whose benefite she came into the worlde. For so must mankinde be entertained by this meanes, that as our fathers & mothers haue nourished vs, we should do the like vnto them, whom God hath giuen vs, and committed to our charge. And because we cannot render y<sup>e</sup> like to our ancestors in their own persons, we must render it to the that come of their race. But that wee may the better vnderstand saint Paules doctrine, let vs marke that when he saith here, *To shewe godlinesse*, it is because that vnder a colour of the feare of God, and

10 a certeine deuotion, many widowes might exempt themselves from their charges of their households: as we see Nunnes, when they get themselves into cloisters, wil quickly say, their purpose is to serue God, & to lead a spiritual life: and in the meane while they are priuiledged to do nothing, and are exempt from all goodnesse, as the saying is. Thus the case might stand with widowes. And therefore Saint Paule saith, that they must learne what it is to exercise godlinesse, and to haue a true and right religion towards their familie. Wherefore? It is true that this worde, *Godlinesse*, signifieth properly Gods seruice: for that is the marke that religion shooteth at. And what is religion? (not as the Papistes take it, but in his natural meaning) It is y<sup>e</sup> reuerence that we owe to God, to submitte our selues wholly to his worde, to honour him as he commaundeth vs, to call vpon him, to dedicate our selues to his obedience. But yet because God will prone the seruice and honour that we owe him, he sendeth vs to father and mother: for they represent his person. Therefore it is a kinde of god-

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godlinesse, when children honor their father and mother, and parentes also represent the person of God toward their children, & do their dutie. And therefore S. Paule sayth, that they must not take this cloake of godlinesse and deuotion vpon them, when they will seeke to exempt themselves from those offices which God inioyneth them, and hath set & appointed. For this is rather to turn all religion vpside downe, and to abuse Gods name falsely. This is Saint Pauls plaine meaning, & the marke whereat he shooteth. Whereby wee are put in minde, (as it shall bee shewed hereafter more at large) that we must not serue God after our own fantasie, by neglecting and hauing no care of those thinges, which he will haue vs as it were bound vnto. Behold, God will haue a child subiect to his father, therefore must the father also haue care to nourish his children, and keepe them in feare, and good carefulnesse. If vnder a pretence to serue GOD, the father maketh no count of his children, and the childe also in like sorte neglect the father, it is certeine that they make the religion false. And therefore we may gather a good lesson out of this place of Saint Paule; to wit, that if we will serue God aright, we must see we apply our studie to that that he requireth of vs, although sometime the worlde despise it. For we knowe, that God can receiue nothing at our hands

& what can we bring him? What profite can he haue by vs? Seeing it is so, let vs marke, that we must giue our selues to that, y he sheweth vs: for therein will he trie vs whether we be froward or not, & whether we bee ready to obey him or not. And therefore hee that passeth not whether he doe his dutie towardes his neighbour or not, sheweth that hee hath no feare of God in him. Though he seeme to haue nothing but zeale in him, there is nothing but vanitie & hypocrisie in him. And why so? This is the true touchestone wherby God trieth his seruants, when they giue the selues to good thinges, and studie to do their dutie towards their neighbours. We shall yet more easily vnderstand this by examples, and we shal not neede to go farre further then that, that I haue touched already. Beholde among the Papistes, they that will be taken to bee the holiest of all, vse much mumbling and pattering: these are fooles gaudies for life: for they do nothing but play the fooles, thinking they serue God. But yet put the case, that that which the Papistes call Gods seruice, were not naught and marred, that there were neither superstition nor abuse in it, yet do the Papistes, but beate the water, when they stand & beate their heads only about ceremonies. And why so? For in the meane while, they despise that that God had appointed, & euerie one of them forsaketh his



charge, that God had laide vpon his shoulders. The yoke we shuld haue taken vpon vs, is turned into superstition, and we will in no wise be subiect to God, although we make a shewe as though wee would obey him. And when men and women haue played y<sup>e</sup> calues, and in the meane while, make no count of doing their duetie and calling, doe we thinke that God will take any of this? No no. And therefore let vs marke well, that to vouch our Godlinesse, that is to say, to shewe in deede & without dissembling that wee labour to serue God, wee must giue our selues to that that hee commaundeth vs. If a man would say, ho, if we labour to doe men good, we serue God: Yea, so that that bee our end. For a man may wel take paines to nourish his children, & a woman also on her part, to doe her duetie, and yet will God take none of all this at their hands, vnlesse they haue this regarde: God in giuing vs children, mindeth to proue our obedience, hee hath commaunded vs to bring them vp in his feare, to haue care of them, to beare the trouble that cometh by them. For seeing it is a sacrifice that God liketh well off, we must employ al our forces that way. If the man & wife haue not this before their eyes, it is certaine, that doe what they can, it shall not be a seruice of God nor triall of their Godlinesse: But if they followe this doctrine, whatsoever they shall doe according

to his worde, and as euerie mans calling bindeth him, are so many sacrifices which they offer to god. This is Saint Pauls meaning. Now he addeth for better prooffe of his matter, that that is a good thing, and agreeable to God, as if hee had saide that there is a certaine agreement betweene the law of God, and the order of nature, which is engrafted in all men. Be it that wee giue this triall, that when it is said to vs, that if euery man will doe his duetie, he must render the like to his auncesters, if he wilbe faithfull towards his house, but this is but a small trifle, to keepe that point of honestie, and for vs to labour and to do our duetie towards men, and in the meane while forget God. And therefore Saint Paule doeth not without cause call vs backe to the chiefeft point, and sheweth vs, that like as they that neglect their houlholde, and haue no care of it, are worse then infidels: so on the contrarie side, they that go about to doe their duetie, and be faithfull therein, must not onely be approued of men, but also haue their seruice accepted of God. And thus we see what saint Pauls meaning is, to wit, to shewe, that in following the order of nature, where vnto euery one of vs shuld be bent, although we had neither scripture nor lawe. Yet notwithstanding more ouer and beside that, this honestie is worthy commendation, and deserueth also to be esteemed amongst men, wee ought

ought to be moned so much the more; because GOD accepteth suche a seruice, and liketh of it.

Therefore we haue to gather a good and profitable doctrine out of this text: to wit, that nothing ought to stirre vs vp more, to do our duetic, then when it is said to vs, that God liketh of it. For it were a greate shame for vs to bee negligent, when God doeth vs this honour to receiue that that commeth from our handes, and sheweth, that he liketh of it. For let vs see what we are, & what we can doe. Helas, it is a pitiful thing to see howe vnprofitable creatures we are. Trueth it is, that as for sinne, wee are too too handsome and readie, there is none of vs all but can finde meanes ynough to doe a misse & displease God: but as touching goodnesse, it is impossible to get one dropp out of vs, vnlesse God giue it vs. And yet though he doe gouerne vs with his holy spirite, and giue vs a minde to doe well, yet wee haue so many infirmities in vs that it is lamentable to beholde, and the good affection and zeale wee haue to serue God, shall alwayes be mixed with many lets, insomuch that whatsoeuer proceedeth from vs, shal be foule and filthie. But howe so euer the worlde goe, GOD leaueth not to accept that whiche wee owe him, & that frely & of his meere mercie: not that wee deserue it, or that our workes are worthis

hee shoulde so receiue them.

And therefore when we heare that God of his meere liberalitie and good will, doeth vs this honour, to receiue that that commeth from vs, as a good and holyc seruice, ought wee not to be well affected therevnto? ought not euerie one of vs to labour as much as hee can to doe that that GOD liketh off, and is wel pleased with all? And therefore let vs marke as ofte as the scripture sheweth vs that GOD liketh of our seruices, that it is to make vs ashamed, vnlesse wee haue an earnest desire to doe that that he requireth of vs, and take such paines about it, that wee bestowe all our might and power therein. This is one point. And let vs mark also, that the true rule to knowe what is good, is to runne to GOD his will. Howe doe wee knowe then, that a thing is commendable or not? If GOD like of it. So that the will of God, must serue vs for all reason, and wisdom, and wee must learne that it is not faide with out cause, that obedience is better then sacrifice: for therein also is GOD esteemed and honoured, to witte, that wee knowe, that to submit our selues to him, is the greatest perfection wee can haue: and that men must not inuent either this or that, or looke what may serue best to get them credit and name before the worlde, but onely labour to please

1. Sam. 15.

12.



please God, and submitte themselves to his obedience. This is another point wee haue to gather out of this texte, when S. Paule, to shew what is good, saith that *God accepteth it: and addeth therewith for a further setting out of the matter, that she that is a widowe in deede and left alone, trusteth in God, and continueth in supplications and prayers night and day.* 10

Saint Paul meaneth not here that all widowes should not be faithful and trust in God, but he noteth out them that are of that sort wee spake of this morning: as if he had saide, that all may not be chosen that offer themselves, but such must be chosen with discretion that are meete to serue 20 the Church. But how may a man knowe them? What marke haue they? He addeth, that as touching men, they are left alone, and trust in GOD, and giue themselves to supplications and prayers. Nowe then, seeing we haue Saint Pauls meaning, let vs gather out the doctrine whiche we haue to take out of this place, 30 when hee saith, *that shee that is a widowe in deede, and is left alone, trusteth in God.* He meaneth not that married women should not also trust in God, and married men also as well as they: for if they that haue children, shoulde ground themselves vpon their children, and stay there, what a matter were that? It is sayde, 40 that God blesteth them, whome he giueth children to, and marri-

age also is a meruellous blessing of God. But if we were drawen away by marriage from trusting in God, what a reckoning were y? Therefore Saint Paule meaneth not that they that are married shoulde bee stayed and hindered from hauing a true faith in God, and resting themselves vpon his goodnes. Neither doth he meane also to set such a bar before them, y they shoulde not pray or make supplications to God: but as hee saith in the 7. of the 1. Cor. that a widow shall be more moued to trust in God, when shee hath no stay nor support on mans sid, but is forsaken as it were of all men: y looke which way she wil, there is no man that doth helpe her, no man that doeth come nigh her, Therefore when a woman seeth her selfe thus left alone, S. Paule saith she hath greater occasion to trust in God. Nowe this is not to bee applied to widowes onely, but generally we haue to gather a doctrine out of it, that as we are destitute of mans helpe, we must be stirred vp so much the more to seeke God, and comit our selues wholly to him. Truth it is, that if God giue vs the meanes, & men fauour vs and helpe vs, cursed be we, and cursed bee our vnthankfulnesse, if wee doe not acknowledge it to come wholly frō God, that we may alwayes haue an eye to him: but if wee haue no helpe in this worlde, neither finde aide nor helpe, yet is not our necessitie so extreme, but we may

may flee to G O D with all our heartes. For this cause therefore is it saide, that if our Lord cut vs shorte, and wee haue no hope in the world, it is to draw vs better to him, when hee taketh all meanes from vs, after this sort. Wherefore? Because we neuer come to him but by constraint. But that we may profit the better by this doctrine, let vs marke first of all, that our vnthankfulness is cast in our teeth here. For if wee made our profit as behoueth vs, of the aydes that God giueth into our handes, according as men helpe vs, we should be daily confirmed so much the more in his goodnes. Beholde my God giueth me helpe from thence, from whence I looked for none: for al the good that men doe me commeth from him. And therefore we must be confirmed in the goodnes of god, to trust so much y better in him, and continue to call vppon him: and also be moued so much the more to giue him thanks. And cleane cōtrarie, we haue as it were a vaile before our eyes, so that we looke not vppon God, but seeke to men, & becom as it were drunken that way, & thinke we maye wel put our trust in thē. We see therefore howe God sheweth vs our vnthankfulness, because wee abuse the grace hee giueth vs by the handes and meanes of men. And whē we see this, what haue we to doe, but to shire vp our selues: Seeing this naughtines in vs, and God condemneth it, and can

in no wise abide it, is it not behouable for euerie one of vs to be watchfull? Therefore when wee haue fauour in this worlde, when we are beloued, when wee haue many means, when we haue many frindes, that seeke to employe them selues for vs, let vs be watchfull: leaste Sathan hoodwinke vs, and turne vs away fro God, seeing we are so ready to it, & our vnthankfulness draweth vs to that way: let vs feare to forget God, when hee sheweth himselfe so liberall to vs, as to lend vs men to susteine and fauour vs, & take occasion rather to giue him thāks for his goodnesse, and bee dayly confirmed so much in that trust we ought to haue in him. This is one point. But yet because wee can hardly do otherwise, but be tied by the feete and bee snared with this worlde, when all things come to passe as we would wishe them, let vs knowe that we haue to lament, and that God warneth vs, that we are guiltie before him, because we had no feeling of the goodnesse he did vs. Let vs condēne our selues therfore, y we be not condemned of God: let vs not be drawn away from hym by the meanes which he hath giuen vs in this worlde. Thus may we doe. But also on the contrarie side, let vs marke wel, that if God take away all helpe from vs, so y we become as it were naked, and men caste vs off, yea and all the world seeme to be enimies to vs, let vs know, I say, that God doth drawe



drawe vs to him by this meanes, bycause we are too easie to be lulled on slepe. When we haue any occasion in this worlde to passe the time away, streight ways we are in a slumber, we remember no more to put our trust in God, nor to call vppon him. On the contrarie side God wakeneth vs, whē he doeth not suffer men to bee 10 our friends, but will haue vs to be forsaken of all: & when we finde not that we woulde haue, and thought to find, know we that it is as much as if G O D came and plucked vs by the eare, and saide, go too, thou sleepest, thou hast beene a good while and neuer thought vpon me, therefore thou must now come back. Thus doth 20 God bring the faithfull into the right way, when they rest themselves heere beneth, and become lost and wandering sheepe, as though he said to them, you must learne nowe to retourne to me, and to ground your selues & rest your selues fully and wholly vppon me, for when you ground your hope on the worlde, it is as 30 much as if you woulde build in the Sea, or in the ayre. And herein wee see the goodnesse of our God: for we are not worthy that he shoulde shewe himselfe to be our sauour, when wee haue thus abused his grace, and in steede of going to him, as he calleth vs, we haue taken occasion to tourn our backs to him, that yet he should 40 haue pitie vppon vs, and not suffer vs vtterly to goe astray, but

bring vs into the right way, and procure our saluation by all meanes. Herein therefore wee haue occasion to magnifie his goodnesse. But yet let vs learne also to make our profite of the punishment he sendeth vs, that seeing we haue beene so wicked to forget God, when hee was so gracious to vs to draw vs to him selfe, and to shew, that we ought to put our trust in him onely, let vs learne I say, if we be then destitute of mans helpe, to humble our selues and knowe that God will haue vs come so much the more diligently vnto him: and when hee deprineth vs of all meanes, it is to the end we should haue nothing to hinder vs, there shoulde bee no stop betwixt vs, there shoulde be no vaile to darken our eyes, but that we should thinke on this sort, well, there is no other remedie, but to goe straight to God, and that he take vs into his protection and sauegard, & that we learne when wee are destitute of all mens helpe, to trust fully in God, knowing that it is the seasonable time, as it is also said in the Psalme 32. for that is called there the seasonable time when we are in anguish, and can abide no more, and G O D hath brought vs to the last pinch, then must wee come to him. Let vs I say, vse this occasion. Thus much touching this point to trust in God. But yet it is true that widowes must remember this doctrine and lesson, seeing they haue their

their husbandes no more to shadowe them, when GOD calleth them to him, that they must commit themselves wholly to him. But to the ende they may more boldly doe it, let them consider what honour God doeth them, though they be destitute of all mens aid, yet he offereth himself of his own mind, to be their protector, & to defend them. And therefore let widowes comfort themselves herein & commit themselves wholly to God. As much may be said of that y<sup>e</sup> f. Paul adeth touching supplications & prayers. It is said generally to all the faithful, y<sup>e</sup> they must continue in prayer, and bee neuer weerie, yea & we are willed to be importunate, as it is said Luk 10. Truth it is that God hath no need to be stirred vp by vs: but he will haue vs exercised by calling vpon him, and patient to waite for his helpe. And though he doe not heare vs at the first blow, yet must wee continue to call vpon him, for GOD accepteth such a continuance, as an honourable seruice. And that is said to all the faithfull. Why then doth S. Paul applie it onely to widowes? It is according to that I alleaged before out of the 7. of the 1. Cor. that widowes are lesse hindered then they that haue householdes to gouerne: for they must busie themselves therein. And that wee vnderstand this the better, let vs marke, that the vocations are diuers. And therefore euery man must marke the manour of life,

wherevnto he is called: for other wise we should but play the apes: as S. Luke saith that *Anne* the daughter of *Phannuel* which receiued Christ with *Simson*, was dayly as it were in the temple, exercising her selfe both in prayers to God, and almes. Nowe wee see some doting fooles that woulde folowe this example, but what will come of it? Wee see what the Papistes do, howe a number trot vp & downe from alter to alter, & are not content to haue heard a couple of Masses, but they must yet haue certeine extraordinarie deuotions. Well, haue they thus gadded vp and downe sufficiently? who thinketh on their householdes in the meane season? There is no talke to them, to medle with any thing whatsoever, but they can play the daintie dames, and when they come backe, all that they haue learned at Church, is to reuile folkes, to smite, to beate, and to rage: to bee short, a man woulde say there were a tempest come home to the house: Ho, this is a goodly seruice of God. And yet notwithstanding they thinke they are in perfiter state then the Angels. And why so? Ho, they folowe the example of this holy propheteesse, of whome S. Luke speaketh. And howe? It is cleane contrarie: for that that *Anne* did, was according to that that Saint Paule teacheth vs here, that because shee was nowe verie olde, and could gouerne neither house nor familie any longer, she occupied

Luk. 2. 38



pied her selfe in prayer to God & made account of fasting also.

And therefore euerie one must consider of him selfe, & the state whereunto he is called, for without that, our life will be nothing but a confused matter: euery man will take vpon him to do what God hath not appointed him, yea and oftentimes that that is against his office. And this is a point well woorth the marking: for we see what is come to passe amongst the Papistes, and all vnder a colour of deuotion. Dmorcees were made in mariage, by reason the wife moued her husband, to be a monke, and she a Nonne. Beholde a diuorce, beholde a mariage broken. Howe now? This bonde ought to bee past all breaking, for so God appointed it: yet these doting doltes and beastly creatures make no bones at it to tourne this ordinance of God vpsidowne. Is not this worse then hellish and deuillish, when men presume to breake suche an order? If they shoulde confound heauen and earth together they could not make a more horrible confusion then this is. And therefore we haue to marke this doctrine to wit, that euerie man must consider his state. And so, what must a woman do, when she hath a familie to see vnto, whether she be married or not? she must thinke to occupie her selfe in that charge that God hath committed to her. If shee haue children to norishe them, and bring them vp: if shee

have an husband, to doe that belongeth to his house quietly, knowing that God accepteth it. For if she will stand gasing in the ayre, and occupie herselfe in prattling, and vsing faire countenances and ceremonies, there is nothing but toyes in it, it is a foule and fulsome thing, whiche we must leaue off. Let vs learne therefore, that our Lorde taketh at as a seruice hee liketh well of, when a man or a woman consider their states, and think thus, see God wil haue vs to occupie our selues in such a thing. We must not therefore spare our selues that way, but set our handes to the dore, as the prouerbe is. And therefore when men and women take this way, God liketh wel of it, & putteth al their seruice into his reckoning. But on the contrarie side, it is certaine that it is nothing but meere ambition and folly, when men & women will exempt themselves from their charge, vnder a colour to serue God, or for some deuotion which they imagine. Thus is that to be vnderstoode whiche S. Paul saith, touching the continuance which the widowes vse in prayer to God, to wit, because they are not caried away with other businesse. Nowe this is so to be applied to their vse, that we must alwayes remember this generall rule, which we haue alledged, to wit, that we must call vpon God, and neuer leaue, that we must exercise our selues there in both morning and euening, night

night and day. But there is such  
a meane, that our Lord will not  
withstanding that euery one of  
vs go about his businesse, & con-  
sider what he hath called vs vn-  
to, and what he hath layd vpon  
vs for our kind of life, to the end  
that euery one of vs followe it  
quietly. But yet as euery one  
hath moſte leaſure, ſo let him  
thinke to drawe to God more  
diligently. For (as S. Paule will  
adde hereafter in the text,) they  
that liue deliciouſly, and couet  
nothing but to liue idly, are as  
it were thinges that come not  
rightly to the birth. Truth it  
is that they haue faire ſhewes &  
goodly reſemblances, but there  
is nothing elſe: for they are vn-  
profitable: and when a man ſer-  
ueth to nothing, were it not bet-  
ter he were clean out of y world  
then to be a creature made to the  
image of God? If no man get  
any ſeruice by vs, and our neigh-  
bours be in no wiſe holpē by vs,  
what a thing is this? Thus muſt  
euery one of vs, after that he hath  
ſcene to his office, and as leaſure  
will ſerue him, withdrawe him-  
ſelfe and giue him ſelfe ſo muche  
the more diligently to praye to  
God. As for example. If a man  
and woman haue no charge of  
children, it is certeine, they are  
leſſe to be excuſed, if they haunt  
not the Sermons, yea, and that  
to inſtruct other, and to ſtirre vp  
themſelues more and more, and  
if they giue not them ſelues to al  
other thinges which God requi-

reth of them to whome he hath  
giuen greater libertie. When a  
man hath great charge of chil-  
dren, he muſt inſtruct them, he  
muſt imploy him ſelfe that way.  
But ther is a man that hath great  
richesſe and leaſure ynough, he  
hath no great earneſt buſineſſe to  
trouble him much, if that man  
giue him ſelfe to reſt, & vouch-  
ſafe not to apply him ſelfe to a-  
ny thing, and take not occaſion  
thereby to pray to God more ef-  
fectually, to bee often at the  
Sermons, no doubt hee abuſeth  
this libertie that God hath giuen  
him. So ſtandeth it in all y reſt,  
it is ſufficient to haue brought  
one example. But we muſt think  
in generall, that God exempteth  
vs out of ſuch worldly cares, to y  
end we ſhould gather our ſelues  
to him, and giue him more lea-  
ſure and libertie, to giue our ſe-  
lues wholly to him. If we do not  
ſo, our fault wil be the greater, &  
the condemnation ſhal be more  
griuous vpon our heads. This  
is it wee haue to marke in this  
text, when it is ſaide, that they  
that are widowes in deede, call  
vpon God. And let vs marke al-  
ſo, that this ſerueth for all men.  
Accordingly as euery man is in  
want & neceſſitie in this world,  
ſo muſt he drawe neere to God,  
& call vpon him ſo much y more  
learnedly. And this is it alſo that  
S. Paul meant: for he ioyned not  
ſupplications and prayers with  
hope without cauſe: for in deede  
they are thinges that cannot be

Gg. ſeue-



seuered. How may wee say then that we trust in God: for he that is idle, and lyeth on sleepe, sheweth euidently, that he neuer waited on God, neither hath any eye to him. And therefore in that that S. Paule ioyneth hope and prayers together, hee sheweth that as any of vs shalbe voide of helpe in this worlde, if hee ground him selfe vpon his trust in God, hee must also giue himselfe to prayers and supplications. And I would to God, this were well imprinted in our memories. But what? wee knowe how to complain at euery blow, Helas, no man helpeth me, euery man forsaketh mee: but are wee carefull to praye to God in the meane while? True it is that he for his parte calleth vs and allureth vs to it: but who giueth care to him? Some will saye, ho, I trust in him. But let euery man marke him selfe well and iudge him selfe without flatterie, and we shalbe all dafte that our prayers do but soare in the ayre, that wee neuer thought vpon God earnestly. And therefore wee shall need no other witnesse but that, to reprove our infidelitie. And therefore wee must marke this texte so much the more, when Sainet Paul leadeth vs to pray to God, when we are destitute of all mans helpe. And he speaketh precisely of continuing day and night: for it is not ynough for vs to haue certeine puffs, wee must keepe an

equall course, and we must continue. Teach it is, that he speaketh of widowes to the end that they may bee proued a good while before, and that no widow be taken that hath shewed some good token for a moneth, or for some litle time. And therefore S. Paul considered well the election that he spake of. But howe soeuer it be, he giueth vs here a paterne of that that wee should do; so that to pray aright, wee must not be affectioned to praye when necessitie constrayneth vs, & after retourne to our sleepe: but wee must haue this continuance which he speket of in this place, as also the whole scripture exhorteth vs thereunto. And in deede, if prayers bee the principall parte of Gods seruice, and of that honour and praise y<sup>e</sup> we owe him, must we do homage to God at a pinche onely, & then leaue him there? Must not our whole life shoote at him? Let vs learne therefore to exercise our selues in prayers and supplications in such sort, that when wee haue begone in the morning, we go on, and the night bee like to the day, and that there be a tuneable musicke and agreement in our whole life, so that God bee alwayes honoured of vs. True it is (as I saide before) that we must not make an occupation of prayers, as wee see some of these dotting doltes, that nowe lead a life in contemplation. Ho, we must pray to God. And therefore they had

had good reason in olde time to  
detest them that called them sel-  
ues Priors, because they thought  
that there was no Christianitie  
vnlesse men were alwaies mum-  
bling: and because they did no  
thing else, therefore could they  
not abide them. And why so?  
For they had touned so holy a  
thing as the calling vppon God  
his name is, into a wicked thing.  
And in deede the Popish Mon-  
kes, and Nunnes did also make  
an occupatio of praying to god,  
not onely for them selues, but  
they hyred out their tounges to  
other, thinking to do God good  
seruice, by being a mumbling  
night and day, and howling in  
temples. But S. Paule ment not  
to bring in such a superstition  
among the children of God; but  
to shewe howe y<sup>e</sup> faithfull ought  
alwayes beginne with the calling  
vppon Gods name whatsoever  
they haue to do: as in deede we  
are not able to mooue one finger  
without his helpe. And there-  
fore let vs learne to begin at that  
ende, to the ende he may gouern  
vs. And haue wee once begone  
at that ende wee must continue  
therein both when wee eate and  
drinke: yea, and when wee take  
our rest, wee must alwayes cast  
oure eyes vppon God. But yet  
every one of vs must apply him  
selfe according to his vocation  
and state. And thus as our les-  
sure serueth vs, exercise our  
soules in prayers and supplica-  
tions, and haunt the Sermons,  
and reade the holie Scriptures,  
and knowe this: Beholde, I am  
so much the more bound to com-  
mune to God: for my bond is so much  
the greater, because hee giueth  
me such a libertie. Therefore  
I must needes drawe neere to  
him, I must call vppon him so  
much the more diligently, and  
giue my selfe wholly to it. This  
it in summe wee haue to marke  
vppon this place, touching Saint  
Pauls doctrine.

Nowe let vs fall downe be-  
fore the face of our good GOD,  
acknowledging our fautes, and  
praying him that it would please  
him to cause vs feele them bet-  
ter then we haue done, & because  
wee are vtterly destitute of his  
mercy in vs, and cannot finde it  
in these creatures, that wee may  
learned runne to him; and if it  
please him to proue our weak-  
nesse in this behalf, that he giue  
vs no help nor succour on mens  
behalf, that we may be warned  
thereby not to forget him, but y<sup>e</sup>  
our mindes may be rather lifted  
vp on high: and acknowledge  
him to bee the fountaine of all  
goodnes: and that seeing it hath  
pleased him to berse vs of all  
worldly meane, in to this end  
we should runne more earnestly  
to him, to trust in his goodnesse,  
and to be confirmed therein &c.

The



## The 39. Sermon vpon the 5. Chapter.

- 7 These things therefore command, that they may be blamelesse.  
 8 If there be any that provideth not for his wife, and namely for them of his household, he denyeth the faith, and is worse then an Infidel.  
 9 Let not a widowe be taken into the number, vnder three score yeres olde, that hath bene the wife of one husband.  
 10 And well reported of for good workes, if shee have nourished her children, if shee have lodged the strangers, if shee have washed the Saints feete, if shee have ministred vnto them which were in aduersitie, if shee were continually given vnto every good worke.  
 11 But refuse the younger widower, for when they have begon to waxe wanton against Christ, they will marrie.  
 12 Having damnation, because they have broken their first faith.



Although wee may easily vnderstande every one of vs, what our office is, notwithstanding it is needefull for vs to bee often times put in minde of it: for our memories are short, if the question be of doing our duties, & wee quickly forget our selues. But yet those men that desire newes, would gladly haue their eares clawed with some vaine matter, & haue always some doctrine preached them y<sup>e</sup> liketh them, & thinke that if they bee brought in minde of that which they heard & knewe before, it is but lost labour: for they take it a matter needelesse. But God, who will not please our foolish appetites, and vaine, but will haue vs growe on, in his feare & all holinesse of life, commandeth in plain words, y<sup>e</sup> those things which are profitable for vs, should be often called to our minds. And there-

fore S. Paul willeth Timothie in this place to exhort the faithfull concerning y<sup>e</sup> he touched before, yea, & lay them before them daily. Not y<sup>e</sup> they are so darke for he spake before how widows should gouerne them selues, & every mā also in his calling & trade of life, should serue God and his neighbours: this is not so high nor hidden a matter, but every man may take a bite at it at the first daffe, yea, the most ignorant, & y<sup>e</sup> grofpest y<sup>e</sup> are. But yet if we heare a thing to day, we lose it to morrowe, yea, it passeth away before a man can turne his hand. Therefore S. Paul precisely commandeth Timothie to handle these things often, because they serue for mans instruction. Now we haue to gather out of this text, that it is not ynough for a man that hath the charge to preach Gods word, to shewe what is good: he must haue spurres to prick them y<sup>e</sup> are negligent, as al for the most part are. who

Who can excuse him selfe, that  
he is not slowe in seruing God.  
And therefore we are warned to  
be stirred vp, and to haue that  
brought to our mindes, that wee  
knewe before, to the ende it may  
enter into our heartes, & that we  
may be touched to the quick, and  
that the diuell may not get one  
foot against vs, to hinder & stay  
vs from Gods good woorking  
in vs, to driue vs forward conti-  
nually. And this is it in fewe  
wordes we haue to beare away,  
to wite, that if we barely lay out  
what our Lord commandeth vs,  
the doctrine wilbe verie colde:  
but when we haue laid forth the  
doctrine purely and simply as it  
is, then must wee endeavour to  
thrust them on forward that are  
negligent, and when we see that  
once calling vpon them hath not  
done much good, we must begin  
again, and come to that wee  
taught them before. Moreouer,  
wee must not be giuen to ambi-  
tion, to followe that that plea-  
seth and delighteth mens eares,  
as many do, who seeing men de-  
lighted with them, seeke always  
to haue some intising doctrine  
that may make them merie: but  
on the contrarie side, let vs louke  
to that that is profitable to edi-  
fie the people in the feare of god.  
And let all them also that haue a  
desire to profite in the worde of  
God, tread all curiositie vnder  
their feete, and when they come  
to the Sermon, that it be not to  
haue some doctrine y may please

their fleshe, but to seeke to bee  
taught so that they may profite,  
that is to saye, that they may be  
stirred vp to serue God better, to  
put their trust in him, and not  
be angrie to heare that that they  
heard before, for such a kinde of  
reherfing a matter againe is not  
needefulle, because wee quickly  
forget that that is necessarie for  
our saluation. This is it in fewe  
wordes wee haue to beare away  
in this place of S. Paule. Nowe he  
saith precisely: *That they may be  
blawlesse*, because the doctrine  
which God commandeth to be  
preached in his churche is to re-  
form our liues and to rule them,  
that we may serue him in all ho-  
linesse. Therefore as euery man  
shall shewe by his life, that hee  
vnderstoode the doctrine of sal-  
uation, so shall he shewe himself  
also a good disciple & scholer of  
Iesus Christe: but when his life  
speaketh not one worde, it is a  
token, that we neuer tasted y go-  
spell in deede & hartily. And  
why so? for as Saint Paule shew-  
eth vs in this place, the worde of  
God must get this aduantage of  
vs, to drawe vs away from our  
finnes, and frame vs to his will,  
that wee may shewe, wee are no  
more giuen to our selues: & vn-  
till it haue gotten this much, it is  
certein y we prophane the word  
of God. And therefore it is so of-  
ten repeted in the lawe, that gods  
mind was not to giue vaine spe-  
culations to his people, but a rule  
to walke vprightly. God hath



2 Tim. 3. 16

reuealed vs his secrets. And why  
 so to the end wee should cleane  
 to him with all our harts, & with  
 all our strength. And therefore  
 also S. Paul saith in another place  
*that the Scripture is profitable:* as  
 if he had said, y they that receiue  
 no instruction, prophane it, and  
 falsely abuse it. But to what ende  
 serueth this profit? *That we may* 10  
*be made perfect,* that we may draw  
 neere to our God, & that wee  
 may daily be more & more ioy-  
 ned to him vntil y we haue clean  
 cast off all our affections fleshly  
 & carnall, and what corruptions  
 else fouer we haue, & be wholly  
 his. Now, after that S. Paule hath  
 shewed Timothie, that it is ne-  
 cessarie to put the faithfull often 20  
 in mind of that that is fit to cause  
 the to do their duetie, he addeth,  
*He that provideth not for his owne,*  
*and especially for them of his hous-*  
*hold, hath denied the faith, and is*  
*worse then an infidell.* He addeth  
 this, because he shewed not long  
 before, that the widows that had  
 any charge of familie, should see  
 to that. For (as we haue seen) ther 30  
 were some that vnder a colour of  
 deuotion, & to serue God, would  
 exempt them selues from their  
 proper charges. S. Paul shewed, y  
 if they wil serue God aright they  
 must serue their neighbours: for  
 God can receiue nothing at our  
 hands, what profit can we bring  
 him? But he will proue our obe-  
 dience, when every one of vs im- 40  
 ployeth him selfe to helpe them  
 amongst whom he liueth. Ther-

fore if our charitie be right, & we  
 be not idle, but every one of vs  
 laboreth to pleasure them whom  
 he is bound vnto, this is a seruice  
 that God liketh wel of. Accord-  
 ing to this sentence S. Paul ad-  
 deth for further confirmation, y  
*he that provideth not for his owne,*  
 that is to say, for his children, and  
 them that are committed to his  
 charge, & especially for them of his  
 household, that is to saye, to them y  
 are yet vnder his handes, & in his  
 house, *hath denied the faith, and is*  
*worse then an infidell.* For it may  
 be y a father and a mother haue  
 children married, & haue their  
 households apart. And therefore  
 there are two degrees amongst 20  
 children. There are some as it  
 were set at libertie & out of their  
 fathers power, whē thei are mar-  
 ried: there are other which are  
 called children of y house, which  
 are yet vnder the fathers handes,  
 they are of the house. And Saint  
 Paule saith now, that they that  
 make no count of their children,  
 & of them y are in their charge,  
 and specially of them that are of 30  
 their household, are worse then  
 Infidels. Why so? For wee neede  
 not to haue any written lawes:  
 wee neede no long Sermons to  
 shewe vs y a father ought to go-  
 uerne his children, & guide them  
 to bring the to good passe. God  
 needeth not, I saye, to shewe him  
 selfe from heauen. Why so? wee  
 haue this ingraued in vs of na- 40  
 ture. Let a man goe and aske the  
 Heathen, & every one can tell  
 him

him that lesson: We need not go  
to the schools: yea, that more is;  
the brute beasts can teach it w<sup>th</sup> as  
ter their sort. Truth it is, that a  
beast hath not wit, nor memorie,  
to knowe from whenot he came,  
but yet the beastes, from the birth  
of the syn, such to y<sup>e</sup> wild beastes,  
do the indutty, vntill God retri-  
bute them: We see what care oo-  
beasts haue for their young ones,  
& at what schoole did they learn  
this doctrine? God giueth them  
this inclination of nature. The  
Heathen haue much more, as in-  
deede it is reason, that reasonable  
creatures haue more then y<sup>e</sup> be-  
astes. Seeing then y<sup>e</sup> they y<sup>e</sup> faile  
in their offices, are worse then y<sup>e</sup>.  
Infidels: we neede no words of  
God to condemne them: they  
can alledge no ignorance of reli-  
gion, for nature shuld lead them  
to it. And therefore they are dastard  
and cannot excuse them selues.  
Truth it is that we may finde  
number of Infidels, that wil cast  
off their children, and be cruell  
towards them, or giue them the  
bridle, and passe not to instruct  
them, neither haue care to teach  
them. But Sainct Paule speaketh  
not here what men doe: he shew-  
eth what they knowe they  
should do. This is in few words  
the meaning of this sentence.  
Nowe we haue to note here firste  
of all, that it is a vaine excuse,  
when men allege & say: ho, I am  
not learned in the word of God,  
I am not a clerke. For there are  
things which our Lord hath im-  
printed in his mens hearts, that

they haue ben taught them euen  
from their mothers wombe.

Truth it is, notwithstanding y<sup>e</sup>  
for all that wee cease not to bee  
brute beasts, as blinde as betles,  
& knowe not what it is to serue  
God, and haue neither rule nor  
way, vntill he reache vs out his  
hand, vntill he haue lightened vs:  
all this is verie true. But yet not-  
withstanding, if a man will pre-  
tend a cloke of ignorance, when  
he hath played the whoremon-  
ger, when he hath stolen, and  
when he giueth him self to other  
naughtinesse, doeth not nature it  
selfe teache vs, that that all men  
ought to knowe? Ho, I haue not  
ben instructed in the Gospell.

Rom. 1.26

And wilt thou not sufficiently  
ynough taught by nature? Cou-  
dest thou not discerne betweene  
good and euill, as S. Paule spea-  
keth? Haue we not knowledge  
ynough to dash vs, and stop our  
mouths in the latter daye, and  
shewe vs that wee are worthily  
condemned? And though we do  
nowe burie al y<sup>e</sup> lightnesse, wher-  
with God toucheth vs, yet shall  
we be wakened in the latter day,  
& that y<sup>e</sup> seemeth nowe very wel  
hid & we think no man seeth, it  
shalbe discovered. And therefore  
it is too childish a thing for vs to  
say, y<sup>e</sup> we haue not ben instructed  
in y<sup>e</sup> Gospell, for a matter that we  
should knowe out of nature. And  
if y<sup>e</sup> care that fathers & mothers  
ought to haue of their children,  
is an office so naturall, y<sup>e</sup> God ne-  
deth not to speak of it in his law,  
nor in his gospel, but we are alre-  
die



die condemned sufficiently if we do against it; and the verie infidels shall rise against vs, let vs remember well, y when our Lord giueth vs any prickings within our hearts to feele what our offence and duitie is; it is as much as if he spake to vs without mans help, & without laying any scriptures before our faces. And he y casteth off any such knowledge, he putteth out the spirit of God, as much as lyeth in him, & playeth the rebell against him. Let vs learne therefore, when it pleaseth GOD to make vs feele his will, to be obedient to him, and knowe that it is he that pusheth vs forwardes. This is one point. Moreover let vs marke, that they that vnder a coulour of deuotion (as we saide before) will exempt them selues from doing good to their neighbours, may well take paines ynough, but it shall be lost labour, because God will proue our seruice, in hauing euery one of vs to helpe his neighbour according to the degrees that God hath set in nature. And for this cause is *charitie* also called *the*  
 Col. 3. 14. *bonds of perfection, and fulfilling of the lawe*: and therefore it is said, that whē we liue with our neighbours and do well to them, and keepe our selues from dooing them any hurt, we are without fault, as S. Paule speaketh in the first to the Ephesians. And this is another point that wee haue to marke in this text. But yet let vs waigh well the comparison that

is made here. That we are worser then Infidels, if we followe not the order of nature. Not that a great number of poore ignorant soules be not so brutish as to forget what their duitie is: but yet all men know by nature, that parents are indetted to their children. And seeing it is so, let vs be ashamed if we do not that which we knowe to be good: yea, though we be not taught by gods word. And why so? for wee shall neede no other Iudges, but the poore ignorant wretches. God will make them our Iudges for our greater confusion and shame. If this were wel marked, we would not be so slacke to do our due: 20 be as we are. But what? There is not a man of vs at this day, but flattereth him selfe in this false knowledge which he pretendeth to haue of y Gospel. And we see also y we are guiltie twise tolde. When God calleth vs vnto him, & his worde should lighten vs, we are so farre from being better and more forward in holines of life, y if a man search vs well to the bottom, & examine our life, he shall finde we are worser then they y haue no knowledge. Wee can quickly mock at the papists: & those sillie soules are in horrible darknes: but as for vs, we haue y truth of God, which is not only as a burning lamp to vs, but as y Sunne y shineth at mid day, to shew vs the way of saluation. And howe do we liue? let a man marke & trie what y papists do. Truth

Truth it is y there are many cor-  
 ruptions among them, and wee  
 may wel say, therein they are yet  
 worse then wee. Let vs put the  
 case it is so; but yet notwithstanding  
 they condemne themselves,  
 & when they haue so done they  
 seeke means to bee at one with  
 God. They haue done a misse,  
 they haue their satisfactions, they  
 haue their follies, and seeke to  
 finde remedies, when although  
 that whatsoeuer they do bee but  
 baggage and naught. And what  
 doe wee? Wee take libertie to do  
 euill, to dispite God at our owne  
 fancie, & when we haue so turned  
 all order vpsidowne, and cast off  
 the yoke from our neckes, there  
 is nothing but sporting & play-  
 ing the beare amongst vs. And so  
 what remaineth but that this sen-  
 tence bee executed vppon our  
 heads where it is said that we are  
 worse then infidels? But in what  
 schoole haue wee learned to bee  
 so hardened? This is the cause  
 why we are impatient; that wee  
 can not abide but play the madd  
 men, when our faultes are laide  
 forth before vs, and are rebuked  
 for them. Little children knowe  
 our wickednesse, & yet we passe  
 not on itt. Are we not bewiched?  
 The poore and silly wretches  
 that knowe nothing, and neuer  
 tasted of any one droppe of doc-  
 trine, yet haue they some knaw-  
 inges and bytinges in them: but  
 we are so blockishe and past all  
 sence, that way, that wee cannot  
 tell what is good, or what is euil.

Are we not then worse then infi-  
 dels? More ouer, we must yet go  
 further. For when the poore pa-  
 pistes are become two times  
 worse then naught, a man may  
 alwayes say, Helas, they are not  
 told of their fault, they are led a-  
 misse, by their doting priestes,  
 yea they are lulled on sleepe in  
 their finnes, as wee see examples  
 before our eyes. But as for vs, god  
 stirreth vs vp, he wakeneth vs, he  
 suffereth none of vs, to foster  
 him selfe in his finnes, but layeth  
 before vs our condemnation.  
 And yet wee strue against him,  
 and are stifnecked and stubborn  
 harted that way. Is not this a far  
 greater condemnation? Must we  
 not come to y that our lord Iesus  
 Christ saith, that seing *Jonas* pro-  
 fited among the heathen, whiche  
 neuer had tasted of the lawe of  
 God, if he preach vs y doctrin of  
 his Gospel, and we receiue it not  
 as we ought, that *they of Nininie* Math. 12.  
*shall condemne vs?* And God is not  
 gracious at this day to the Pa-  
 pistes, to sende them prophetes,  
 he leaueth them in their destruc-  
 tion: but yet it is for the want of  
 teaching that they are so bad as  
 they are. But on our partes, when  
 God riseth vp early (as hee saith) Iere. 7. 13.  
*and goeth late to bed,* that is to say,  
 is diligent dayly to giue vs good  
 and profitable instruction, and  
 we remaine still groueling in our  
 filthinesse, is not this fulfilled in  
 vs, which S. Paul speeketh off in  
 this place? Wel then let vs learne  
 to returne to our God, better  
 then

Gg.v.



then wee haue done heretofore, and feare this horrible condemnation, of being worse then infidels, if we put out the order of nature, which God had ingraued in our harts. And why so? For they remember wel ynough what they haue to do in this case, but we forget it. On the other side, the infidels shall haue some excuse in part, although not in whole: but yet there sinne is not so grievous nor horrible before God, because they haue no doctrine. As for our part, if when wee haue our eares beaten with such exhortations as God maketh vs, and when we see that he taketh so greate paines to bring vs to him; we be so rebellious against him; that of a certaine malice, wee play the rough coltes against him euen to y<sup>e</sup> vtermost, is it not to our greate confusion? And yet this is too common. For now a dayes it is to great purpose to preach to a great number, they are so before hand possessed with Sathan, and his deceits, that it is all one whatsoeuer is saide to them: though they be pricked, & haue terrible goadings (as their conscience is their boucher) yet they thrust backe Gods iudgmēt as much as they can: we may wel shewe as much as we will, what euery mans ductie is: wee may tell them both generally and particularly: this is the rule of all christians. We may teach them moreouer, what y<sup>e</sup> office of an housholder is: we may declare also what y<sup>e</sup> ministers dutie of the worde of

God is, and what the Magistrates should doe. Some murre and snarle as soone as their staid backs are rubbed: other are verie stocks & passe not one whit: yea though we speake and dwell still vpon this doctrine, yet a great number know not what it is to be faulty. On the other side, wee shall see these greate dronkerds, which are as doltish as swine, and so dronke with their sinnes, that they are so vilanous and so stinking, that no man can abide them, that little children might be their iudges & yet they themselves cannot perceiue their filthinesse: for in steede of humbling themselves, and being ashamed, they stand as beasts made of nothing but sinne and besides that, they so far passe in their leudnesse & wickednes, that they are neither ashamed nor say any more for their sinns, but are bewitched of sathan, and haue no tast nor feeling: yet shall suche mates feele, that it is not in vaine, that S. Paule the Herald of Iesus Christ hath pronounced this sentence. That such men are worse then infidels: For if there were but half y<sup>e</sup> teaching amongst those fillie soules, that is here amongst vs, there woulde be greater fruite. And therefore we must needs pay wel, for such a treasure; when we prophane it, y<sup>e</sup> is to say, when we so abuse gods worde & and his name. But yet S. Paul ad-  
deth, that no wisdom must be chosen, but such as are threescore yeares old, and hath ben the wife of one husband  
one-

and that is well reported off for  
her good works. And what works?  
That she hath nourished her chil-  
dren, and hath ben good to the poore  
afflicted, and hath holpen them, and  
hath not spared her selfe to ledg them  
that wanted lodging. When the  
widowes are such, they must bee  
receiued else not. Now we shew-  
ed before what state he speaketh  
off. For these widowes had a  
church office, as we see by the last  
Chapter to the Rom. where hee  
commendeth a widow, whom he  
callith minister of the church of  
Cenchires.

Therefore the widowes ser-  
ued for the poore, to see to them,  
and to furnish them with suche  
necessities as are meete for wo-  
men: and this office was honou-  
rable, as al y offices in gods house  
are holy. And though in the  
worlds eyes it bee a base thing to  
serue the poore, yet notwithstan-  
ding they are so many sweete  
smelling sacrifices to God. And  
therefore this state was noble be-  
fore God, and his Angels. More-  
ouer, when Saint Paule will not  
haue widowes chofen, but of thre  
score yeares, it is for this cause,  
that considering they dedicated  
themselves to the seruice of the  
Church, they renounced their fa-  
milies for euer after. He said also,  
that such should not be taken, as  
had children to bring vp: he spea-  
keth not of them that were free,  
notwithstanding he requireth an  
other condition beside, and that  
is their age. For a young widowe,

might haue a desire to be married,  
and so it might be a trouble, that  
shee shoulde withdawe her selfe,  
after shee hath given herselfe to  
the seruice of the Church. And  
therefore Saint Paule speaketh  
flatly here amongst other thinges  
of the age, that they be not recei-  
ued before this time of threescore  
yeares, and moreover that they  
haue good triall of them. Now to  
make our profite well of this text  
let vs marke that that hee hath  
shewed vs, to wit, that widowes  
which haue childre must gouern  
them, and imploy themselves  
therein. For this prouiding for  
that Saint Paule speaketh off,  
is not onely for their nourish-  
ment, but the chiefeest point  
is for the good instruction that  
the elder must giue the youn-  
ger. When God hath given a man  
children, it is not onely that hee  
shoulde haue charge to giue them  
bread to eate, but good instructi-  
on is the chiefeest. And this it is  
we shoulde bestowe most paines  
in: but wee see nowe a days the  
cleane contrarie. True it is that  
fathers haue yet some care to  
bring vp their children, but not  
all. For howe manye bellie Gods  
and dronkerds doe wee see, that  
will goe and spende in one day at  
the tauerne, all that they haue  
gotten in halfe the weeke: which  
wast and deuour all? And their  
poore children must die for hun-  
ger in the meane season. Thus  
wee see that these brute beastes,  
haue forgotten all order and  
honestie



honestie of nature. But yet the most part haue a care to nourishe their children, but where is instruction? Nay there is worse then this, we see a great number, y<sup>e</sup> seeke nothing but to haue their childrē exceede in all wickednes: they are afraid to be shamed, & y<sup>e</sup> their childrē should be better thē themselues. See there is a contemner of God amonst vs, a naughtie & wicked man ful of deceite and traitorous, without conscience & faithfulness, who snatcheth where and howe he can, and woulde haue his children like him. Hee is a whoremonger and a vile carter, he is glad when he seeth his children wicked impes at fixe or seuen yeares of age. We see this commonly, and yet fewe men thinke vpon it to dedicate their children to God, to see that they liue wel, and that God be honoured by them, and that they serue their neighbours. How many are there that see to this? Trueth it is that they will seeke fast ynough to aduaunce their children, to bring them to credit, to make them rich: but alwayes the principall wanteth, and the cart is set before the horse. And therefore wee must note this place of Saint Paule so much the more, to wit, that they that haue a publike charge, whether it be to bring vp children, or be in place to gouern the people, that as we are ioyned and knitte together in one, so we must thinke one vppon another. For there are degrees, a father is

more bounde to his childe, then he is to one that toucheth him not so nigh, although he be a coosen. True it is, that parentage and bloud leadeth vs thereunto. The elder must see they bring vp the younger in goodnesse, for wee knowe that we are made to the ymage of God, that we are one self same fleshe, I say, all man kinde. And therefore we haue to thinke vpon it. But nowe a dayes, there is no talke of providing for the necessitie of our neighbours, but onely when their cause is naught. A father nourissheth his children as touching the belly (as I saide,) but to instruct them in goodnes and in good doctrine, there is no newes of that, nay they will bring them vp rather in all kinde of villanie and naughtinesse: and herein standeth their bloud, and kindred, otherwise then this, there is no help, no succor, in so much as if a poore man be destitute of ayd, he may crie his hart out of his bellie: euery mans care wil be stopped & hand shut, they that are afflicted and haue neede to bee holpen themselues, wil doe more to their power. But as for naughtinesse, and wickednesse, if a man must leaue his conscience, if hee must dispise God, then by and by they are greate coosines, then they wil do what they can. Seeing then, y<sup>e</sup> this is to peruert y<sup>e</sup> order of nature and wee seeme to haue conspired against God, let vs therefore feelee our hart so much the more, to the ende wee may reforme our selues

as Saint Paule warneth vs, to see  
 euerie man to his owne, yea, &  
 to prouide for them in such fort,  
 that we leaue not y principal be-  
 hind. Moreouer whē S. Paul spea-  
 keth here of y electiō of widowes  
 he sheweth vs thereby what care  
 we ought to haue (as we shewed  
 alreadie the last Sunday) but this  
 doctrine is well worth the com- 10  
 ming backe againe to it, seeing  
 that the holy Ghost, who is the  
 rule of all wisdom, hath doub-  
 led herevpon one thing twise.  
 And therefore seeing it is so, it is  
 good to bring this matter to re-  
 membrance again, especially see-  
 ing the time so requireth and the  
 day it selfe. For why doth saint  
 Paule so diligently exhort, that 20  
 no widowes be chosen, but such  
 as may serue the church of God,  
 and do their dutie? Because they  
 are to be set in publike office: yea  
 but if wee compare this office  
 with the seate of iustice and au-  
 thoritie of Magistrates, or with  
 the office of bearing and prea-  
 ching the word of God, it is cer-  
 tain that it is a step lower. For se- 30  
 ing we see that God would haue  
 such wisdom and discretion vs-  
 sed in appointing of widowes  
 whiche were to serue the poore,  
 what must we doe, when Magis-  
 trates must bee chosen, which are  
 his lieutenants in this world, to  
 gouerne in his name, when she-  
 pherdes must be chosen, whiche  
 preach the doctrine of saluation, 40  
 whiche beare the message in his  
 authoritie, to set men & him to-

gether at one? Must we not vse a  
 singuler affection therein, & take  
 good heede we prophane not the  
 states that God hath dedicated to  
 his honour? But what? This is so  
 euill obserued, that it is pitie: for  
 when there are elections to bee  
 made, as to day the gouernours  
 must be chosen, and to morowe,  
 and to morowe, & all the weeke,  
 the states of the citie, and the or-  
 der of iustice must bee provided  
 for, which is a thing so holy, how  
 many are there of vs that thinke  
 yppon God? The most solemne  
 election that we haue shalbee by  
 and by, they that will come thi-  
 ther, where are a great sort of the?  
 I met some of my roisters, whom  
 20 I coulde point out with my  
 finger, if I list, but it needeth  
 not now, for they are known  
 well ynough: some of them went  
 towards the market place, other  
 went down this way. They think  
 they shoulde not haue leasure  
 to breake their fast, vnlesse they  
 choose the sermon time. I sawe  
 this with mine eyes, whē I came  
 to the Church. And is not this an  
 abominable shame? And therefore  
 seeing it is so, y we, which should  
 be great doctours in the worde of  
 God, because we haue it so fami-  
 liarly preached vnto vs euerye  
 day, are such dul heades, yea and  
 haue such beastlynes within ys,  
 is it not a greate shame? Thinke  
 wee therefore that it is not with-  
 40 out cause y it is shewed vs, when  
 men are to be chosen to a publike  
 office, that we must go reuerent-  
 ly



ly to worke, and carefully: otherwise we shal prouoke gods wrath if we pollute the seate of iustice, by setting men in it, y haue neither zeale nor affection, ether to honour him, or serue him. Therefore circumstance of y time sheweth vs that seeing Saint Paul hath thus commended the election of widowes, we must learne (vnlesse 10 we will vtterly cast our selues away) to practise better then wee haue done hetherto, to be feareful and carefull, when elections must be made, that god may sit as chief amongst vs, and gouerne vs all by his holy spirit, that we may haue a zeale and affection to his word. On the other side, let them that must gouerne, think also wel vp- 20 pon that that Saint Paule saith, to wit. that if they doe not their duties faithfully, the Angels shall not neede to come from heauen to condemne them: for it is the order of nature. Did not the heathen knowe what iustice meant, & what it was to be a Magistrate? And therefore let the Magistrats learne that they are appointed to 30 be as fathers to the people, and if they haue not a fatherly care ouer them, to prouide for them that are comitted to their charge, they shal haue no other iudges but y poore heathen & blind creatures, which knew what y office meant. Now the prouision is not only for the bodies but that we may liue as S. Paul saith) in al honestie, & principally in the feare of god. Therefore when S. Paul sheweth what

the Magistrats must prouide for, and what care they must haue of their subiectes, hee flatly setteth downe before vs the feare of god. Therefore when Magistrats suffer good edictes and lawes to be broke, and all good order to be turned vpsidowne, & seeing the stumbling blockes which should be remoued, passe not one white of them, let vs learne, y God shal not neede to get him vp into his seate to condemne them: for their condemnation is readie already, if they be not answerable to their office. And therefore let euerye one of vs for his owne parte be carefull to doe his dutie, and let all of vs in generall shewe our selues good schollers to God that our life may be wel framed according to his wil, and to be by thys meanes without reproofe. And in the meane season that he woulde be so good to vs, as that his word may so direct vs, that being gou- 40 ned by his holy spirit, we desire nothing but to profite more and to obey him.

Nowe let vs fall downe before the face of our GOD, confessing our faults, and praying him, that he woulde touch vs better then we haue beene heretofore, and that hauing opened our eyes, wee may knowe the miserie that is in vs, that wee may displease our selues, and seeke remedie. And that this good God would so reforme vs, that we may desire nothing but to glorifie him, &c.

The

## The 40. Sermon vpon the 5. Chapter.

- 9 Let not a widowe be taken into the number, vnder thre score yerres olde,  
that hath bene the wife of one husband.  
10 And well reported of for good workes, if shee haue nourished her chil-  
dren, if shee haue lodged the strangers, if shee haue washed the Saints  
feete, if shee haue ministered vnto them which were in aduersitie, if shee  
were continually giuen vnto enery good workes.



Hen wee reade the order that is here recited by Sainct Paule, wee may bee foully ashamed that the doctrine of the gospell is preached amongst vs, and wee knowe not what that is that is contained in this text, as touching the practise of it. For where are nowadayes y widowes that should haue this honorable office, whereof we haue mentioned before? wee see therefore y the word of God hath not such a force amongst vs, as were to be wished, because we will haue the doctrine, but as for the practise of it, we may seeke it farre ynough off: Nay the matter is as it were straunge to vs, and a thing we neuer heard off. And yet we haue a witnesse of it set downe here before our faces, & that not without cause. For first of all it is to the end wee shoulde learne to keep such an order in the church, as that wee might knowe and be assured that God sitteth as ruler amongst vs, and that hee gouerneth vs, and that wee shoulde esteeme whatsoeuer pertaineth to

his seruice holy to the end we attempt and vndertake nothing, through our affections, knowing that that onely must be practised which God hath established for y gouernement of the church, & that y want of this policie which S. Paule setteth downe here, may teach vs to cast downe our eyes, considering and weighing with our selues that it is a fault in vs, for which we may bee iustly blamed, and the verie Papistes may cast it in our teeth. Moreouer let vs marke it well, that Sainte Paule setteth downe here. First of all, he will haue no widowes to bee chosen, nor receiued, vnder threescore yeares at the least. And why so? We haue declared before, that they that were taken into suche a place, giue ouer their house keeping, and were as it were publike personnes to serue the poore.

Now if any widowe after y she had thus offered and giuen her selfe to the church, did call backe her doing, it was a shamefull lightnesse, and an offence to the church. And in deede, this so falling, sometimes drew a far worse taile



taile after it, for such women seeing themselves noted of infamie, vtterly renounced their christendome, as it were vpon a spite. And therefore S. Paule will not haue any widowes taken in, vnder the age of three score yeares at the least. Trueth it is that marriage is not to be found fault with all of it selfe, neither hath it any euill blemish in it, so that euerie of the parties consider well the state whereunto he is called. And because the women might be yet subiect to mariage, if they were not past these yeares, therefore S. Paul flatly shouteth out all them that are vnder three score yeares. This is a thing well worth the noting: for we see howe the spirit of God hath provided for all inconueniences, & to the end yf there were any widowe taken in, she should not forsake the church by renouncing y promise, which she had giuen. And how hath he provided for it? By meanes that mariage hath alwayes had his course, & was neuer condemned. Therefore seeing mariage is a state allowed of God, & so holy, S. Paul would not giue occasion to turne them away from it that were yet of age to be married, but would keepe and reserue them y had no occasion to be married euer after: and yet he is not content with the age, but addeth: *That hath bene the wife of one husband*, as if hee had saide a woman that hath had two or three husbands, may yet take the fourth rather

then a widowe that hath gouerned her housholde quietly after the death of her husband, if shee abide a widow, & we see by long continuance of time, y she hath no desire to take a new stat: this causeth vs to be better assured. Thus we see y meanes that S. Paul kept here, to the end that the widowes that had giuen themselves to the church, might continue to doe their durtie, and yet might not mariage be blamed, and libertie also to marie might not be taken from any, but that they might vse it as God had suffred. And it is a point that wee must marke well: for we see, howe vnder a clooke of chastitie there is so much filthinesse and so much stinch ingendered, that all the world hath ben infected, & that since this diuellish imagination hath ben forged, that they y abstained from mariage, led an Angels life, a state of perfection. There vpon, needs must their church men (as they call them) be cut off from this libertie, that they may not marie. Then were monkeries founded more ouer, to vowe virginities. And it is true, that the Priestres, & Monkes, and Nonns, did abstaine from mariage, but what chastitie was there in a number of them, yea almost in al of them? Do wee not see at this day y these priests & al the popes cleargy are a cause that mariages are broken & marred, and that there is not one jot of faith nor honestie?

Do we not see that the priests, which

which haue means to haue who-  
res, will keepe as many brothell  
houses, as they can deceiue wo-  
men and maldes? Yea, and these  
halfpenie knaues (as they cal the)  
these syr Iohns that are hired for  
three halfe pence, or two pence,  
or two pence halfe pennie, do we  
not see howe they gad vppe and  
downe the streetes to crepe into  
houses, and peake vp and downe  
here and there, and if they can  
once set their foote in a house, it  
is as good as if the diuell had set  
in his foote, yea, and worse to.  
And why so? For as God appoin-  
ted holy marriage, so will he also  
that it be honoured and reueren-  
ced, and if it be despised, it cannot  
be but God is soorthwith iniuri-  
ed, and hee can not abide that.  
Therefore let vs marke, that these  
filthie dealings which haue reig-  
ned vnto this day in the world, &  
we see yet euen now adayes, are  
so many vengeance of God, bi-  
cause men haue so prophaned  
marriage, that all is out of order  
and come to naught. Besides this,  
there is an other reason, to witte,  
that GOD would punishe their  
pride, which refused this remedie  
which was good and fit for their  
fragilitie. They that can liue vn-  
married at this day, can they pro-  
mise them selues ought, for the  
rest of their life to come? True it  
is, that they that can containe, may  
&ought to vse this grace of God,  
yea, although they are more sure,  
and more disposed to giue them  
selues wholly to Gods seruice.

For though a man had the gift of  
cōtinencie, and could passe with-  
out a wife, yet if he knowe that  
marriage is more fit for him, and  
that he shal serue God better if he  
be ioyned to a wife, hee is bound  
to doe it. But a man will stande so  
much in his owne conceit, as to  
say, I will neuer marrie, I make a  
vowe to God, that I will liue in  
chastitie, is not this to mocke God  
and to mocke marriage? We are  
not able so much as to remoue  
one finger, without his meere  
grace. And there are giftes that he  
doth not giue to all, but distribu-  
teth them as he thinketh good.  
And amongst all other, continen-  
cie is named, and the way to vse  
it is not easie, *Every man can not*  
*comprehend it*, saith Iesus Christe;  
and S. Paule sheweth, that it is a  
speciall gift, we may not make a  
general rule of it, to say, that eue-  
ry man shall promise that which  
he is not able to performe: this is  
to passe our measure. And then, if  
we will not vse that remedie that  
God hath put into our handes for  
our weaknesse sake, is not this to  
set vp our hornes to butt against  
him? And therefore we may not  
maruell, if God haue so reuenged  
himselue in this behalfe, in that he  
suffered that which we haue seen,  
and see yet to this day, such horri-  
ble stumbling blockes, that may  
make our haire stare vpon our  
heads. For there are not whore-  
doms only, but things a thousand  
times worse: and this is the wa-  
ges of their pride, for that they  
durst

Mat. 19. 22



durst spewe out this blasphemie which they haue drawn out of this pit of hell, that marriage is a filthie thing, and therefore wee must vtterly abstaine from it, if we will lead an Angels life, and a perfect and blessed state. GOD therefore to reuenge such a beastly vngodlinesse, let Satan the bridle loose, so that there came that horrible confusion wee see. And therefore we must note this place of S. Paul so much the more, wher wee see, that though the seruice whiche the widowes did to the Church was good, yet God wold not haue it let y<sup>e</sup> ordinarie course of marriage. And moreouer, hee woulde not haue such widowes receiued, as were put yet in state to be married, not because it might hinder marriage, but to shewe, y<sup>e</sup> that libertie which God hath set in the world, must be referued to every one, and no man be depriued of it, and that marriage bee maintained in that honor it ought to be. Wherby wee see, that he is not against him selfe in his commandements, but all of them agree together very well, so that wee can submit our selues wholly to him. As for that that Saint Paul addeth, that *Widowes must be well reported of for all good workes*. Hee sheweth hereby, that they that are called to a publique charge, must not bee placed in it, vnlesse there bee good hope of them, to say, we know such an one can do it: but the must we haue had some experience of him. As if we take a

man to be a Minister of the word of God, and some would say, It is like he will vse him selfe well, hee was neuer an vnthrif, no man did euer see any hurt in him. If wee should thus lightly cast it on him, God wold punish this rashnesse. And why so? Bicause he must be wel reported of before, he that is to bee chosen to so hard and so honourable an office, must first be proued, and we must know what he can do. So fareth it with all other offices: they must bee known first, that must bee chosen. And, I pray you, if you goe but to the market to buy pearres or apples, yet you will haue a taste of them, and knowe where they grewe.

And when wee should chose men to serue GOD, and that in most excellent offices, shall wee take them, as if wee should make a King of cloutes, the first that commeth, the veriest hare-braine, or foole? should such an one occupy the place? what a reckoning were this? And therefore let vs marke, that when there is any question of choosing men to a publique office, they must be proued before, and bee such as men may boldly trust in, and haue ben well reported of before time, that they will doe their dutie as they ought: and if we goe otherwise to worke, woe bee vnto vs that goe on in such sort. For if wee compare the office that Saint Paule speaketh of here in this place, with offices that are more high, and

and if wee vse no discretion, but go bluntly forwards, it is a greater condemnation for vs. This is it wee haue to marke, when Saint Paule saith, that *Widowes must bee well reported of.* And he saith flatly, *In all good workes.*

True it is, that there are many vertues requisite in a widowe, that must bee taken in: but the chiefeft is, that shee hath bene seene to bee well occupied, and hath shewed by good workes, that shee serueth GOD in deede, and will serue him. And this reacheth a good deale further: for although learning be required in the ministers of the word of God, and an handfomnesse in teaching, and other graces, yet notwithstanding, honestie hath the chiefeft place. If a man haue not liued so, that the world may iudge hee is an vpright and a good man, all the rest is nothing but smoake. It is to great purpose for a man to haue great learning, a faire tong, and what so euer you can else wish for: if there bee no vprightnesse in him, all this is nothing but vanitie, it is all naught. As much may be saide of Magistrates and all officers. And therefore let vs weigh Sainte Pauls wordes, where with the good report, hee sheweth the kynde of allowance which all they must haue, that are set in any publique office.

Moreover, Saint Paule sheweth what good workes hee meaneth, to wit, saith hee, *If shee haue*

*nourished her children, if shee haue lodged the poore strangers, and helped them that were afflicted, and if shee gaue her selfe to doe good to them that had neede of helpe.* Now, wee must marke well that that Saint Paule saith here, for he nameth the vertues. Not that wee must respect outwarde shewes, nor ceremonies, but when wee perceiue a good and right simplicitie: as when a woman hath brought vp her children, and fostered them, and instructed them in the feare of God. And howe so? What if a woman neuer had children, is shee therefore lesse meete for this office? No no: but it is sufficient for men to choose such, as are fit to put their handes to worke, that haue bene none of these daintie dames, whiche will say, I can not nurse my childe, if I heare it crye, it killeth mee for very sorrowe, I can not abide the paines. As soone as it is borne, out with it to the nurse.

Therefore Saint Paule sheweth, that women can not bee fit to serue GOD and the Church, vnlesse they haue bene good huswiues in their houses, and haue taken paines to nourishe their children, and suffered the griefes thereof. Truth it is, that this can not bee done without greate bitterness and griefe of mynde: yet notwithstanding, seeing GOD accepteth this seruice, and hath bound women to it, (as wee haue seene before) and

Hh.ij,

will



will proue their patience herein. S. Paule saith againe in this place, not without cause, that if a womā play the daintie dame, and can do nothing but talke, and hath but a faire shewe only, she must not be chosen with hauing respect to the outward shewe, as though Christianitie were to be esteemed by our painted sheaths, sic, sic, all this is nothing but trash. And therefore we must not stand vpon the, that haue a certaine shewe and hypocrisie, but we must looke for women that haue done their duties in deede with a franke heart, & haue wholly giuen them selues thereto. Is there a womā that God hath bound her to nourish her children? She will not play the fine maistresse, nor daintie dame, but follow her hufwifrie, and not only to serue her husbände, or to haue rare of her household, but to doe good, according to her abilitie, and as GOD hath giuen her means, to her neighbours, to help the poore and needie, and relieue them that haue neede of helpe. And S. Paule speaketh flatly of 30 Straungers, bicause in those days persecutions were great, and many poore people were driuen out from their houses, and of necessity constrained to abide in strange countries to saue them selues. Therefore, bicause the crueltie of the enemies of God was such, and pore people were (as it were) unprouided for, that they knewe not 40 whether to goe, it was requisite that there should be some chari-

tie amongst the Christians, to receiue them. And therefore S. Paul sheweth in plain words, that they that were not thus exercised, and proued long before hand to doe good to straungers, if they should bee appointed for the Church, would neuer be good to execute this publique office of seeing to the poore, for they would disdain it. Thus we see now what S. Paul meant. And therefore let vs marke in fewe words. When we haue to place any in any office, that we must see what the office requirereth. Is there wisdom requisite? wee must therefore seeke a wise man. Is there vprightnesse and honestie, as surely it is in what office so euer? We must especially haue an eye to that, and preferre it aboue all y rest. Againe, is there diligence and such like? We must prouide for all this. And this is it we haue to marke, wee must bee hoodwinked, that we doe not accept persons, vntill we haue compared the state wherein wee are, with the ablenesse that is in vs. For if wee begin by the man, and say, Ho, he is a proper man, he will do wonders: al that is but pomp, it is nothing but vanitie. But if we inquire first of the office, and consider this, This is an hard matter, and cannot easily be done, who is able to compass it? And then we worke wisely, and consider whether the man bee fit for it or no? But when we beginne by the person, we marre all, and bring all to naught. And therefore let vs learn accor-

(according to S. Paul's doctrine) that in choosing them that must be put in any office of the church of GOD, to consider especially what the office requireth. And therewithall take heede, that we place such as shall be knowne to bee sufficient, and haue shewed through their whole life, that there was something in them, and haue bene tried a good while before hand. This is it wee haue to beare away. Nowe S. Paule addeth herewithall, *That we must refuse young widowes.* And why so? *When they haue played the wantons against Iesus Christ, they will marie, and therefore are iustly condemned for renouncing their first faith.* Nowe when S. Paule commaundeth Timothie to refuse younger widowes, it is not to dishonour them, as there are some that will thinke they are despised, if they be not chosen to office. Yea, but what if they bee not meete for it? Therefore wee must marke Saint Paul's meaning, his minde is, not that yonger widowes shal not be put in office, bicause of their age: 30 but to preuent offences y<sup>e</sup> might arise, bicause if a widowe which is so offered to the service of the Church, shal desire to be married, shee should trouble the order which was receiued amongst the faithfull, yea, and shall falsifie her promise. This is it that S. Paule shot at precisely. And therefore also he saith, that *They play the wantons against Iesus Christ,* or kicke against him, and be dissolute, and

set them selues at fixe and seuen, in despite of God. And why? That that is to be suffered in a married woman, is not to be suffered in a widowe, that is spoken of here. If I thought to doe as some young companion that is to be married, and would giue my selfe that libertie that a man that hath no charge doth, what a thing were that? Were it to be suffered? They must bee graue and modest that are in an office, and haue any charge. Therefore let us marke well, that when S. Paule saith, that such widowes haue played the wantons against Iesus Christe, he meaneth, that they haue giuen them selues the bridle to many dissolutions, insomuch as they become vnchaste, and vse iestures and countenaunces that are not meete for their state. And this is to play the wantons against Iesus Christ. And he saith, that such widowes *Haue their condemnation, bicause they haue renounced their first faith.* Before we goe any further, wee must see what S. Paule meant by the *First faith.* The Papists are impudent & past shame, when they alledge this text, to proue the vowes of their Nunnnes: but we see hereby, that God made them vtterly blind, and that of them selues, they make them selues a mocking stocke to al the worlde. And why so? For they could not haue shewed better, that they fight directly againste God, and haue taken this libertie to them selues, and shewed them  
Hh. iij. spite-



spitefull cattifes against that which hee had established for an euerlasting order. First of all, our Lord doth not appoint vowes or promises, as who say, that might abolish mariage, and as though it were a state of perfection, as the Papistes make it: but it is to another end. Beholde, a widowe giueth her self to the seruice of the Church: nowe is she no more at her owne choyse, shee must giue her self to do that, that belongeth to her charge, as if she were married. For herein she hath made (as it were) a promise: but doth this promise cause marriage to be naught of it selfe, and this continencie (as they call it) an Angel-like vertue? No no. God respected none of all this: But on the contrarie side, when the Papistes brought in the Monks and Nuns vowes, wherupon did they ground them selues? That it was a thing holy of it selfe, to abstaine from marriage, that it was a state of perfection. First of all, this was one point of a diuell. Well, let vs goe further, and put the case the end was good wherefore the Papistes inuented these vowes, yet notwithstanding, God sheweth, that a woman may not attempt to abstaine from marriage, vntill shee haue passed the age of three score yeares olde. And why so? For there is daunger. Who seeth it? God. And the remedie is such as he sheweth vs here. But what do the Papistes herevpon? There is no question amongst them

what God forbiddeth, or what he commaundeth, they turne vpside downe rather, and tread vnder their feete, all order that he hath appointed, and goe and stablishe vows at their pleasure. And what manner of vowes? True it is, that in their olde Canons, we see it is not lawful to make one a Nunne, vntill she be 49. yeares olde, and yet this corruption grewe on by litle and litle, and afterward they bring it to 40. yeares, and so we finde Canons made of it. And afterward they aduised them selues. And nowe they come to 30. halfe the terme, and purpose that Saint Paul appointeth here. And in the ende, they came to put in little childre that could not yet speak, nor had any knowlege. And these cursed varlets could not haue she wed better, that they haue turned vpside downe, and marred the worde of God, to establish their owne dreames, and haue made marriage an vncleane thing, and haue refused it, as a thing y God had forbidden, to set them selues out to all vilanie and filthinesse, wherein we see they are ouer head & eares. And thereby we may see & conclude, y they haue openly lift vp them selues against Iesus Christe, and taken his authoritie from him, to say, that he hath no more power to gouerne them, but they may do what commeth in their heads, and what so euer they list. And what sacrilege is this? Therefore, if there were no more but this point, yet we see, that

that the Papistes haue prophaned the worde of God : and yet notwithstanding, they alledge vs this text, to proue, y<sup>t</sup> it is a goodly matter to vow chastitie, and that there are some vowes allowed. Truth it is, that all vowes are not generally to be condemned, but wee must detest all them that are against Gods ordinance. Behold, 10 God hath appointed mariage for all, without exception: if there be any one that can containe, it is well, God hath giuen him a marvellous grace: but yet hee must walk humbly, and commend him selfe to God, & say, O Lord, thou hast gouerned mee hitherto with thy holy Ghoste, I trust thou wilt guide me hereafter also: notwithstanding, if it please thee to call me to mariage, there is no reason I should strue against thine ordinance.

This humblenesse ought to be in all Gods children. But nowe, if a man or woman make a vow to breake mariage, and to establishe a kinde of life, which they knowe not whether God do 30 like and accept of it or no, that vow is cleane against God, and against his worde: and these are the vowes that we cast off. And these are al the vowes of Papists: for the Priestes, and Monkes, and Nunnes vow, that they will neuer marie, openly to despise God, (as we saide) as though they had chastitie in their sleues, as though 40 they thought mariage a filthy thing: for in going aboute to

keepe it, they establishe a new and bastarde kinde of living in this worlde, cleane against God, and such as he neuer knewe. As when the Friers vowe pouertie, it is, because they would be found vpon other mens coffes: when they vowe obedience, it is to be exempt from all lawes, and from all 10 good policie. For the immunitie wherof the Popish Clergie braggeth, what other thing is it, but a libertie to liue as they list? Monks and Friers may not be subiect to Kings or Princes, fathers or mothers: to be short, they turne all order of nature v<sup>r</sup>side downe. Neither will they be subiect to God him selfe: they will vowe obedience only to their Prior, & that to make a mockingstocke of him, as we see plainly. And therefore all these vowes that haue beene establishe against the worde of God, are nothing else, but a diuellishe corruption, and they are those that wee trye out against this day. And therefore, if the Papistes will needes haue vs take 30 their vowes to be good, they must first of all confesse vnto vs, that mariage is good and holie, and when men abstaine from it, that they must doe it for an other end, and respect, as to haue more libertie to serue GOD, and to imploy them selues in the state wherein they are.

Thus must the Papistes doe first of all, and then obserue the rule of S. Paule, which hee setteth downe, y<sup>t</sup> no bodie may presume



to vowe chastitie or continencie, vnlesse they haue the time of marriage. For the Papists besides this, abuse this word, when they say, *to vowe chastitie*, as though an husbande were not chaste with his wife. Now this is too great an iniurie done to God, who would that a man should bee ioyned to his wife: for if it were a dissolute & vnchaste life, what a thing were it? True it is, that a great number abuse marriage, and there are that differ not much from whordome: for they knowe not that they are coupled together in Gods name, to vse them selues soberly and modestly. But yet notwithstanding, marriage letteth not of it self, but man and woman may be chaste. But let vs returne to Saint Pauls rule. Nunnes must needs bee of three score yeare olde to vowe chastitie: and then, they must not vowe to play the puppies in a cloister, and to keepe themselves to play the holy ones, but to serue the pore, and imploy themselves earnestly in y charge that shall be committed to them. As for men, if women haue three score yerres appointed them, they must haue foure score at the lest, and then would not mariages be so denounced as they are: there would not be such a loosenesse as we see. But God must needs display his wrath vpon all them, that so proudly lift vp them selues (as we said) to denie marriage. Moreover, whē S. Paul saith, that these women which he spake of, *Haue*

*their condemnation, because they haue renounced their first faith.* He putteth this worde, because those women hauing become wanton, separated themselves wholly from the Churche, and from Christendome. And in deede we see, that when a man is past all shame, hee giueth him selfe ouer to all kinde of wickednesse, yea, & hath a glorie in it to be naught. If a man be not in an euill name, hee will yet maintaine his credite and estimation, but when hee seeth his wickednesse discovered, and that all the world hateth him, then goeth he on in boldnesse, in so much as he thinketh he hath leaue to doe euil, and to despise God: as we see that there are a sorte of roysters, that scoffe at all religion, and are angrie, if a man doe but make a shewe, as though he would serue God: Ho, thou art of the companie of hypocrites, thou art mortified. These are the blasphemies y we may heare. Where? Amongest the Papistes? No no. Here, in the midst of vs, wee may see these gallants, that make a mocke of GOD and all religion, that are come so farre, to blaspheme God with open throte. And what hath brought them to it? Wee see the looking glasse in S. Paule, because they are suffered to doe euill, because they are flattered in their naughtinesse, when they see that they become ten times worse: but this libertie that is giuen them, maketh them to become worse, it will breake the neckes of them: it

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will also augment their condemnation so much the more. And therefore we haue good occasion to marke the general admonition that S. Paule giueth in this place: to wit, when wee choose men to put them in an office, we must see whether they be meet & fit or no, otherwise, it is but to ty an halter about their neckes, as y<sup>e</sup> prouerb is. If a man tread awry in his little familie, and doe not his dutie, hee shall not escape Gods hand: but yet hee will keepe him selfe vp-right & honest, in some sort, that his naughtines may not bee known to the world: he will always bee counted for an honest man. But if a man be set vp in office, & in the meane season, be a contemner of God, a prophane person, a faithlesse man, a blasphemers, greedy, couetous, on the one side: & one that seeketh nothing but to haue, careth not where he snarch, on the other side: a slaue of Satan, one indangered to the wicked, to say, I must needes passe through their handes. And why so? They are the men that made me, I must needs maintaine my selfe by their meanes. Therefore, if we put a man into an office, that is vtterly destitute of Gods spirite, is not this to cast him away, and to make him breake his neck? Yes out of dout: for God will bring all to naught, because things went so arseward and against his mind, and because we had no regard to his honour, nor to the saluation of the people. And therefore let vs marke well,

that when men set vp men which are not fit to execut their charge, it is as much, as if they put an halter about their neckes. Thus much good doe all the fauours that are shewed, to say, I will set vp this man, I must aduaunce that man: For in the end confusion shall come vpon all their heads, that had to do in it. And therefore wee must mark this doctrine so much the better, that is here set downe, to wit, that if a widow, when she had ben in the seruice of Church, cleane renounced Christendome, for seeing her selfe to bee in an euill name, what shall become of them that are in higher and worthier places? If they see them selues haue an euill name, will they not, I pray you, become worse? We haue examples to plaine before our eyes, their dishonestie is knowne euery where, & yet they passe not for it. Trueth it is, that such kind of men will complaine fast ynough, Ho, what? Shall wee suffer men to speake thus euill of vs still? Alas, must they bee euill spoken of? Let euery man holde his peace, and see what maner of men they bee: would they make men so blinde and ignoraunt, as though they sawe not what they are? Yea, their vilanie is so shameful, that it may be seene a farre off. True it is, that they are so impudent in their sinnes, that they will not seeme to hide: and yet they will needes bee taken for honest men. And how is it possible? And when they see that no man can abide



Ioh. 6. 29.

bide them, Ho, see, men will neuer trust vs, although thei se what we doe: and therevpon they cast themselues at fixe and feuen. And the higher they are in credite, and the more honourable their office is, the more diuelish they becom, as it is not without cause, that Iesus Christe calleth Iudas Diuell, bicause the office was honourable wherein he was, therefore was it requisite, that God should shew his wrath the more in him. And therefore let vs remember this doctrine, and therewithall let euery one of vs learne to walke modestly in his calling. For though S. Paule speake flatly here of widowes, yet are wee all generally warned, to walke soberly & mo-

destly, and that euery of vs for his part, keepe him selfe honest, that our Lorde Iesus may gouerne peaceably amongst vs, as amongst his sheepe and lambes, and that our life may bee a witnesse, that we seeke for nothing but to be led by him, to the end we may followe the way which hee hath shewed vs, and not kicke against him, and fetch gamboldes to despise him, but to submit our selues to him and his woorde, in suche sort, that he may haue all preheminance ouer vs.

Nowe let vs fall downe before the face of our good God, confessing our faultes, and praying him, that it would please him, &c.

### The 41. Sermon vpon the fiste Chapter.

- 21 But refuse the younger widowes: for when they haue begonne to waxe wanton against Christ, they will marrie.  
 22 Hauing their condemnation, bicause they haue broken their first faith.  
 23 And likewise also being idle, they learne to go about from house to house: and are not only idle, but also praters, and curious, speaking things which are not comely.  
 24 I will therefore that the younger women marrie, and haue children, and governe the house, and giue no occasion to the aduersaries to speake euill.  
 25 For certaine are alreadye turned backe after Sathan.



I haue seen before what hurt idlenes bringeth, (as Saint Paule handleth to the Thessalonians) for they that haue nothing to do, trouble them selues more then they that take paines in deede, & therewithall trouble others, in so much, that S. Paul called it a quiet life, when a man giueth himself

to worke for his liuing, and occupieth him selfe in his labour. For they that haue nothing to do, and will not put their handes to their worke, thinke alwayes they must build newe worldes: and so they trouble them selues. Therefore there is no true rest, but for euery man to do his dutie, and do what God commandeth him, and what his state beareth and requireth. And

And herevpon also S. Paule saith now, y widowes, when they are nourished vpon y churches cost, giue them selues to idlenesse, and therevpon (saith hee) followe o-  
ther vices: for wee shall see them go about from house to house, & what newes so euer is in a whole towne, they will bee sure to haue one end of it, and thervpon prattle 10 and chatter of that in one place, which they haue heard in an o-ther: and therefore when we see such inconueniences, we must redresse them as much as wee can. For this cause S. Paule taketh order, that the yong widowes whiche are yet marriageable, should marrie, & if God giue them children, nurse them and bring them 20 vp them selues, and so shall they haue where about to occupie the selues, and not be subiect to idlenesse, they shal haue no more leasure to prattle here and there: for their huswifrie will keepe them at home, they must serue God therein, & the whom God hath bound them vnto, as their husbands and their children. And thus we haue 30 S. Pauls meaning: but let vs also make our profit of this doctrine, considering that it is not without cause that S. Paule hath ioyned these three things together, *Idlenesse, curiousnesse, and prattling*. For thus doth God punish the y are Donothings, and vouchsafe not to occupie the selues in any profitable matter, that they are (as it 40 were) famished and starued, desiring alwayes to haue some winde

to blow. And hath curiositie once maistered them? Then are they as an ouen that is alwaies firehot, they haue no rest, they neuer cease, and therewithall also, they spewe out poyson (as it were) whe they haue dronke water, they must needes out with it. Euen so fareth it with all persons that are giuen to curiosnesse, they wil straightwayes be prattlers. Let vs learne therefore euery one of vs for his part, to imploy our selues in what we can: he that hath any arte, let him labour as God hath appointed him: hee that hath an household to gouerne, let him occupie him selfe therein: let women also thinke on their behalfe, that God hath not made them in this world to be idle, but to bee employed in good and necessarie purposes, as wel as men: let euery one see to this: and let vs be by this meanes bridleed and holden backe, that wee disquiet not our neighbors, that we make no great noise, but lead this peaceable and modest life, which S. Paule spake 30 of heretofore. And nowe let vs come to the remedie which hee addeth: to wit, that hee will that *The yonger widows marrie*. It might seeme at the first blush, that this doctrine of S. Paul were not wor-  
thie an Apostle: for is the Gospel to handle marriages?

It seemeth that Paul meaneth here to pricke women forwards, as though their flesh did not stir them vp sufficiently ynough alreadie to marriage. And therefore



a man would think, that this doctrine were not spirituall. But if all be well considered, it is not without cause, that S. Paule here exhorteth the younger widowes to marrie: for first of all, we see that there was a superstition reigned vppon marriage from all times, that men thought it a prophane and polluted state (as it were) and that they that were married, could not serue God. But S. Paul on the contrarie side sheweth, that *if marriage be made in faith and chastitie, and in the feare of God, that it is holy and honourable*. As it is also saide in the epistle to the Hebrues. And moreouer, he will shewe women also, that they haue no occasion to be angrie, when they are so refused in this publique state whereof hee spake: for it might seeme a kinde of ignominie (as it were) when men would not reuerence the yonger widowes, as though they were not of the number of the Christians: as we can wel alledge that wee are wronged, vnlesse wee are thus in credite. But S. Paule on the contrarie side sheweth, that it is not to put them off, if they bee not taken into this office which he spake of: for they may (saith hee) serue God by being married. Every one can not haue an office provided for him, we must not looke to this mā, nor to y mā, & make like measure betwixt vs: for we know y the foote can not do the office of y eye, nor y arme the office of y head. Therefore as the members are diuided

Hebr. 13. 4.

in a mans bodie, so must the offices be distributed in the Church of God, and every man must consider what is meete for him, and bee content to serue GOD: let vs not desire to lift vp our selues, if we see an other aboue vs, let vs not enuie him, let vs not alledge this, Why, am not I as suche an one? But let vs looke simply to serue God, and that according as we are able, as we said before. This is S. Pauls meaning, when he commaundeth the yonger widowes to marrie. And herewithal wee are warned that marriage is not a foule thing, as many fantastical fellows haue imagined: but that is an holy state, whiche God reserueth to him selfe, and ruleth in it, and sitteth as chiefe. And this may serue vs, not onely to haue this tyrannie in detestation which reigneth in Papistrie, to wit, that the Pope, thought he had an Angellike perfection, when he inuented Monkeries and Frieries, and deprived his Clergie of marriage. For S. Paul spake not here of his head: but it is God that telleth vs, what he will haue vs obserue for a rule, that can neuer deceiue: and yet are mortall men so madd to conceiue in their heads what they thinke good, to go directly against that that God hath appointed. And therefore we must greatly detest these diuelish lions, when wee see the order of God thus broken and destroyed. But this doctrine beareth with it a profite and edifying for vs.

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For they that are married, ought to be stirred vp so much the more to serue God, and take good harts to them, when they see that God alloweth of this state, and will be honoured in it. Is it not a good spurre to stirre vs vp to bend our marriage to serue God, and for vs that are in it, to shoote at that marke, that man and wife may agree together, to say that thei dedicat them selues wholly to God, knowing that he hath ioyned the together, and that hee will blesse this knot, and it shall be holy and acceptable to him? And on the other side also, wee are bridled here, that they that are to be married, may knowe, that it is not to forget them selues, and to giue them selues to a beastly lust, but that God may be always preferred, and marriage bend to a more noble and pretious end, then to content the lust of the flesh. And what then? That the man should liue chastly with his wife, and the woman should helpe and comfort her husband, as she was made to that purpose. Thus we see, that S. Paul hath giuen a very profitable precept, in setting order that the yonger widowes should marrie: as if he had saide, that euerie one must marke wherevnto he is called, and not play the apes, to counterfet, as we shal see any example before our eyes, and conclude, Thus must we do. For euery man must consider what he is able to beare: yea, and God must gouerne vs in this behalfe, that

wee may knowe what we are fit for, and that what he licenceth vs, what his calling is, and that by this meanes we giue eare to him. And in the meane season we see, (as it hath ben said alreadie) that God will not alwayes make account of this goodly shewe that men so much like of, but he will looke higher, yea, and lower also. GOD looketh higher, that is to say, to this humblenesse, which is a singular vertue: and he looketh lower, that is to say, he liketh of that that men make no account of. As for example, it seemeth that a poore handie crafter man, and his wife, when they are together, and haue much adoe to nourish their children, and to get their liuing, that god hath cast them off, and yet wee see what the holie Ghost saith, that God dwelleth rather in those housholdes, then in cloisters. For though there wer nothing but chastitie in a cloister, & there were none of those beastly filths that are, y<sup>e</sup> Idolatrie were vtterly banished, yet God will reigne in a little household, where there are many miseries, & where the husbände and the wife giue them selues to doe their duetie, there shall bee greater holinesse and drawing neerer to the kingdome of heauen in such a poore house, then there shal be in a cloister, I say, nor of these Popishe Monkeries and Frieries, for they are so many brothell houses and pits of hell, but in a cloyster that may be voide of all superstition, and



and hath no vchastnesse in it. Therefore let vs learne to serue God, not after a faire shew, but as he hath apointed: let it be inough for vs, that he like well of our seruice, although the world hate vs and despise vs. When S. Paul saith that the women must bring forth children, he comprehendeth vnder this word, all the paines that women suffer in nourishing of their children: as he shewed before, that his meaning was not, y women should play the nice dames, & so desire pleasure, as to abide no paines. Therefore, when our God appointed, that women should bring forth their children with paine, hee meant also, that they should doe the dutie of mothers.

And S. Paul rehearseth it now again. As if he said, that if a woman should giue her selfe to be at the Church all the day long, and to pray and sing, this kinde of life would not God so well like of, as if beeing married, she were with patience very willing to doe her dutie in nourishing her children, in watching for them, in nurturing them, and taking al paines & care to instruct them. If a woman giue her selfe to this, & make this her end to serue God, knowing that it is he that hath called her to such a charge, S. Paule saith, that this shal be greater, and better liked of, for God requireth obedience.

And besides, wee are carried away with our vain fantasies, per-

suading our selues, that y which is nothing, is maruellous wonderfull. Bicause men thus abuse them selues in their foolish iudgment, and in the meane season, giue no eare to God what he saith, therefore our Lorde abateth and beateeth downe all our enterprises, & ouerturneth them, and sheweth, there is good reason wee should serue and honour him, as he commaundeth.

And nowe Sainte Paule examineth his owne meaning better, saying, *Married women must gouerne the house.* Whereby hee meaneth that, that wee touched before, that women must alwaies thinke vpon that whervnto God hath called them. Now the order of creation is, not to bee broken. It is said, *It is not good for man to be alone: God gaue him an helpe to bee at his elbowe.* Therefore let women marke this sentence wel. Howe? Shall God be deceiued of his purpose, in making mee and setting me in this world? Hath he not set me here, to be an helpe to my husband? And what helpe is it, but that I occupie my selfe about mine huswifrie, and beare halfe the burden with him? Thus we see, what consideration it is, that Saint Paule leadeth women vnto, to wit, in fewe wordes, to Gods calling, which is the true rule, and the right guide both of men and women. For if wee once goe about to doe that that we thinke good, all commeth to naught. Therefore this onely re-  
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maineth, that God gouerne, and that his authoritie be so great ouer vs, that we content our selues to offer ourselues to him, attempting nothing what so euer, either this or that, but giuing our selues wholly to obey him. This simplicitie is a great deale better, then al the seruices in the worlde. And therefore let vs marke well that the diuell blindeth the Papistes eyes, when he made them beleue that men liued worldly and secularly, vnlesse they became Priests, and Monkes, and Nunnes. For this was to deceiue poore soules, to the end that they which were married, should giue them selues leaue to do euill, as though they had the bridle in their neckes, and needed not to thinke on Gods yoake, and that he keepeth residence amongst them. Yet notwithstanding, vnder a cloake of holinesse, there was suche shamefull and horrible filthinesse committed, that it was ynough to marre all the worlde, as it hath bene handeled here before: and the diuell gose this pointe, that both married men and married women, gaue them selues leaue to shake off Gods yoake: as if marriage imported thus much, and had this condition with it, that there was no person that would bee married, but onely to haue leaue and licence, to depart farre from God. But on the contrarie side it is shewed vs, that when man and woman are ioyned together in true faith, and

with a good conscience, it is God that coupleth them together, and keepeth them better in that order, then a man that ploweth the fielde, doeth his oxen. And therefore let vs marke well, that to be kept vnder Gods obedience, we must know, (as it hath bene said) that he doeth vs this honour and grace, to haue a care of vs, although wee thinke it be nothing of no worth, and suche as men make no account of: and that our Lorde vseth this priuilege, that hee will haue both the marriage and the paines that women take, in gouerning their families, and all such like matters, to glorifie him. *And how now do you and*  
 Now when S. Paule hath thus spoken, he addeth, that *They must take good heed they giue no occasion to the aduersarie to speake euill.* Saint Paule meaneth here, that it is not ynough for widowes to abstaine from all sinne, but must beware also, that the wicked, and enemies of the religion, may haue no colour to speake euill, and spewe out their blasphemies, so that Gods name be blasphemed. And therefore Saint Paule will haue widowes to bee thus wise, that all malicious and euill speakers maye haue their mouthea stopped. *And how now do you and*  
 And if this consideration must bee in women, what shall I say in generall of all vs men? Ought not we to haue more wisdome, to the end we may stop al slanderous tongues, and stay the wicked *they*



they speake not euill of vs, to the dishonour and reproch of God and his word? But there are verie fewe that passe for it: nay, we may seem rather to haue made a complot with the enimies of the religion, to giue them occasion to speake euill. For if we did thinke that we are to blame and faultie, whensoever the wicked and enimies of God speake euill of vs, & flaunders vs, and mocke at our profession, for hauing the doctrine of the Gospel, and that they haue occasion to speake euill of vs, it is certaine that we would take better heede to our selues then wee doe. Yet there is none of vs all, but knoweth very well that wee are marked, and that the Papistes seeke nothing elsie but to mocke and scoffe at vs, bicause we make a profession to bee better reformed, for that wee haue the right simplicitie of the doctrine which the Apostles helde. They lye in waite for vs, and if they coulde make any fault in vs, they would make a mocke of it. If wee passe not on it, nay, if we giue them occasion to do so, what excuse shall we haue? But all this is for want of thinking vpon that, that Saint Paule saith here: and wee must not only thinke vpon the Papists, but amongst our selues are there none of these iesters and scoffers, that discouer their wickednesse? And when those men can catch vs vpon a souden in any thing, haue they not occasiō to say, Ho, see howe the world goeth: these

fellowes will be so seuerer and rigorous ouer me, as nothing more and yet what are they better then we? And therefore let vs weigh well this doctrine of S. Paule. For though hee speake here specially of widows, yet notwithstanding, we are al of vs warned generally, that if wee will doe our dutie to God, it is not ynough for vs that our conscience is pure and neate, and that we walke not with any euill affection, but we must haue this wisdom be side, that the enimies mouthes may bee stopped when they would speake euill of vs, that their impudencie may be knowne, and we be alwayes ready to giue an account of that we haue done, and that the worlde may haue no coloure to blaspheme Gods name: and his word, for that there is some appearance of euill in vs. Yea, and if S. Paule, (as we said before) will haue women to be so wise, and so well aduised, what must we men do? And if by their follie and lightnesse they be euill spoken of, what excuse shall they haue? True it is, that wee can not escape, but men will speake euill of vs: but let vs remember that that hath bene saide, that we on our partes giue no occasion, through our vnvariance. Yea, and that the wicked may bee dashed, and haue not a word to say, when they shall open their mouthes, that all the world may knowe, that their euill tongues are nothing but lyes and flaunders, and if men will open their eyes,

eyes if they will enquire of the truth, they shall see that they lie impudently. Therefore it is inough for vs, if (as much as lyeth in vs) wee haue taken heed and cut off all occasion, that the wicked might not haue wherewith to blame vs and to speake euil of vs. And againe, if it bee so that wee must needes suffer euill 10 tongues and scoffes, let vs beare it patiently. This is it in fewe wordes we haue to beare away: And therewith let vs also marke, that when men speake euil of vs, though before God wee are innocent, wee muste cast downe our eyes, because we are not so wise as to take heede of it. And it shall bee to good purpose for vs to haue some good consideration in vs, if God chastise vs, let vs 20 beare it patiently, but yet let vs beware of offence as much as we can, considering that God will haue vs bee of a good conuersation, and be well reported off, as it is said in an other place: and seeing he hath ingraued his own marke in vs, let vs take heed we defile it not with any thing that is against his honour. And therefore 30 S. Paule said flatly, *That the aduersarie may haue no occasion to speake euill.* For he perceiueth wel inoughe that we can not walke so vprightly, but sathan (who is the father of lyes) will always goe about to defame vs. And wee see that the holy Patriarchs 40 which liued in this worlde as looking glasses for vs to behold all

puritie in, could not escape the slanderous tongues of the wicked, but were euill spoken of, yea, wee knowe what befell the sonne of God, and Saint Paul tel- leth vs flatly that we must walke *through slanders, and good reports,* 1. Cor. 6. 9. giuing vs to vnderstand, that we must shutt our eyes: for we can not auoide it, but men will speake euil of vs, & byte & snatch at vs. Wel I shal be often times in that perplexitie, that I shold be mocked at, yet before God I am not faultie: when I muste beare such false slanders, and men pretend a colour and take occasion to speake euill, what muste I doe then? Let vs walke (saith Saint Paule) through reproches and slaunders, as well as throughe good report, let vs not passe for mens euill tonges and fals speaking of vs. But hee saith afterwarde. *That they may haue no occasion to speake euill.* For the wicked barke and baule without a cause and without reason, like mad dogges, they seeke for nothing but to byte, to discredite Gods name.

And therefore let vs marke well, that it is sufficient that the wicked haue no occasion to speake euill, althoughe they can not absteine from it. As when Sainte Paule willeth vs to seeke peace, he addeth, as much as lieth in vs. And why so? When wee are peaceable and quiet, and seeke to liue in good loue and friendshippe with all the 11. world,



world, yet notwithstanding wee must bee enimies, yea and make warre against the wicked. For howe can wee please them, and howe can wee bee their friendes but in offending G O D, and cheertishing all their naughtines? Therefore wee must be enimies to the wicked, and also anger them often times, and take quarrels against them: for wee should be traytours to G O D, if wee shoulde liue in peace with them. Therefore, because the Christians, when they haue done their dutie, can not notwithstanding bee frindes with all the worlde, Sainte Paule putteth this exception, saying, *As much as yee can:* that is to saye, so farre forth as you shal see y<sup>e</sup> you may do it, and serue G O D, not swaruing one iote from your simplicitie. So then it is inoughe on our partes that we haue cutte off all occasion of euill speeches. And moreouer if wee must needes be euill spoken of, let vs beare it patiently: for wee haue a sure keeper and defender in heauen, who will at length make our vprightnesse shine as the dawning of the day, as the scripter speaketh. Truth it is that G O D will suffer his to be humbled for a season, and to be vile spoken of: but wee must beare it patiently and meekely, waiting till our Lorde maintain our vprightnesse. Now in the ende Sainte Paule saythe. *Certaine are alreadye turned backe* *after Sathan.* He alledgeth yet

a greater incouenience, which he touched before: to wit, y<sup>e</sup> some of these widows as we see (saith he) haue forsaken y<sup>e</sup> faith, & are gone away fro god, they are reuolted: these exāples may serue well to cause vs beware & take heed to our selues. We are shewed here first of al to be wise at the last, by this experience. Truth it is that men commonly say, that experience is the maistrisse of fooles, but yet it is better to bee wyse late, then neuer. When we see a mischeef fall out, ought we not to remedie it? And they that do not so, shewe that they are vterly obstinate and hardened, in so muche that they will not amend them selues. Wee see manye offences fall out, and what is the cause of them? The cause will streight wayes bee founde. We must therefore prouide for such matters, And if wee do not prouide for it, it is a signe that wee seeke to foster sinne, yea & that we are verie glad it should encrease and become worse and worse, vntil it be come to a head. Therefore let vs learne that so oft as god doth raise vs vp trouble, it is to put vs in mind to be so much the more diligent & carefull to take order for sin & wickednes, & to prouide for it, if it lie in our power. For we must alwaies consider y<sup>e</sup> mean y<sup>e</sup> god hath given vs. This it treateth verie far, but it shal be sufficient to giue a few exāples. If we se stumbling blocks in a countrie, we must marke fro whence

whence they come, to wit, because the name of God is blasphemed, & when the gospell is spoken of, we see that such as contene God, & they y haue no religion, mock at it: and there are such retchles men and leude amongst vs, that they would gladly, all the world were at full libertie to doe what they would. And thus is the doctrine of the Gospell slandered amongst them, because they make professio of it with open mouth. If they were Iewes & Turkes, & Heathen, it might well passe, but when wee see that the name of God is troden vnder our feete as it were, and men seeke no remedie for it, what may we loke for? Moreouer when the sermons are not haunted, if men become prophaine, and knowe no more either what conscience or hope of euerlasting life meaneth, it is no newes: what must we do the? wee must prouide for it, & if we do not so, it is a token, that sinne hath wone y field of vs, & is become Lord ouer vs, and y we seek to make fast the kingdome to farther than which he hath already gotten. When wee see wordome raigne, should we not thinke vpon the occasion of it, & know that wee haue no cause to meruell if thinges be so out of frame as they are? For when such thinges are suffered, the gate is let open to all vilanie and filthinesse, you shal neuer haue any honesty either among men or womē, we thinke oft times that these thin-

ges are but trifles: but they are preparatiues to marre al honestie and to bring in such a confusion amongst vs, that you shal see a towne become a stewes.

Therefore if we know all these thinges is it not time to prouide for them, vnlesse we will tempte God willingly? And therefore let vs remember by this place of S. Paul, that if there fall out anye stumbling blockes amongst vs, and God speake to vs, and stirr vs vp to doe our dutie, and to preuent mischeefe, we must obserue the remedies he offereth vs and are meete, and as hee shall put in our handes. This is one point. Nowe must euerie one of vs take heede for his owne parte, Let the that are in office knowe, if there fall out any euil amongst vs, God doth waken vs: we haue beene a sleepe, therefore wee must take heed we holde the bridle shorter, and take better heede to this they haue done: otherwise it is certain we shal see a generall flood ouerwhelme vs, & we shall not be able to stoppe y course of sinne, when they haue once gottē y head to much. And let the that are priuate men take heed to their own householdes, & so euerie man loke to him selfe. I am fallen into this sinne: And what is the cause of it? I fell before in like sorte: I muste take better hede therefore here after, This is it we haue to marke. And we see hereby howe stiffnecked and stubburne the Papistes are.



for there is no talke that it can do any good amongst them, to tel them of their faultes. I speake not only of this clergie of theirs, of these Monkes and Friers, and of these cloisters where Sathan beareth all the swaye, and hath marred all: but wee see what corruption is generally amongst them all: and yet can they in no wise abyde to heare, when men speake to them to remedie it: and is not this clene to fight against God? For Saint Paule saith not, that all the widowes reuolted, but he saith, *Some*. And his minde is that wee shoulde preuent this mischeefe, that the course of it might be stopped. What shall wee say then, when wee haue so many experiences that they are able to put out our eyes? And this it is wee haue to marke, that wee must bee wise in this behalfe, to follow alwayes that that God wil haue vs to do. For we must lay fast hold vpon goodnesse, as much as wee can, to separate it from wickednes: as also S. Paule, when he seeth that certaine widowes haue reuolted after Sathan, condemneth not all the state, but willeth vs to staye other, that might do the like. And therefore (as I saide,) let vs alwayes separate the good from y euill, for that is true discretion in deede. Besides that, when wee woulde take order for thinges, let vs alwayes haue this consideration in vs: wel, Doth God commaund such thinges? if all the mis-

chiefe in the world should come to it, we can not remedie it: for men are mischieuous when they will do a thing they may not do, therefore let vs follow that that God hath commaunded and appointed vs. And there are nowe a dayes men y will say, Ho, such a thing might fall out: now take heede: yea wis, you see further, & are quicker sighted then God is. Ho, I wis, but see what followeth such a thing falleth out, yea wis, we must doune with y that God would haue thus these diuels come and butt their horns against God, and yet they think it is nothing they take in hande, and that they should not be punished for it. But let vs marke well that we must not haue such a forecast, to attempt any thing that belongeth to God: for that must remaine safe and sounde to him: but so farre soorth as maye serue for our vse, let vs marke, that wee must notwithstanding, make a difference betwene that that is good and profitable for vs, and that that is necessarie for vs, & we must hold our selues to y. We must not haue this considerations with vs, Ho, this is not vterly euil: No, no, but we must do y that god hath put in our hands, y euil may be hindred as much as we can. And therewithall let vs marke that y S. Paul saith, that y widowes which were gon astray fro y right way, were reuolted after sathan. Trueth it is that he speaketh here of widowes only. but

but wee maye gather a generall doctrine of it. So sone as anye man that was in the right waye becometh leude, he taketh sathan for his captaine, and giueth him selfe to him, and becommeth his slaue. Let vs not thinke that when we haue played the wantons against God, and cast of his yoke, we are at libertie, No, no, 10 God wil not suffer that: but whē we once refuse to be his, we must change our maister in despite of our teche, & Sathan shall come in his place whome wee would not accept. To serue God, is so louing a condition, as nothing more, the yoke of our Lord Iesus Christ is so sweete and gracious, that hee telleth vs hee will 20 beare al our infirmities. And yet wee can not abide to haue God gouerne vs, nor him to whome he hath giuen all authoritie ouer vs, to wit, Iesus Christ our Lord. What may wee looke for then? We are iustly recompenced, whē Sathan commeth, and hath homage of vs, & we become a burden vnder him. This is it, that S. 30 Paule meant to shewe vs in this text.

And therefore let vs take heed to our selues. For seeing the gospel is preached to vs, Iesus christ listeth vp his seate and scepter, he sheweth vs that he wil be our King, and that he holdeth vs for his people. When we haue thus made a profession of the Gospel, 40 if we continue not in it to y end, if wee become leude what way

soeuer, we doe not onely refuse to be in obedience to the Sonne of God, but we giue all maister-ship to sathan ouer vs, and hee will take it, and we must be hys seruantes in despite of our teeth. If this be an horrible thing, and cause the haire to stare vpon our heades, ought we not I pray 10 you to be more warie then wee haue beene, to hide our selues vnder the winges of our God, & lie close there, as little chickins, and suffer him to gouern vs, that he reforme vs in such sort, y we be no more so light and wandering as we haue bene? And to do this, let vs consider that we must haue our Lorde Iesus Christ for 20 our guide: for if we will bee the people of God in deed, that must be fulfilled in vs which the prophete saith. The people shall march & their King Dauid shall goe before. And therefore let vs suffer Iesus Christ to march, and let vs follow him, that wee maye daily draw more neere and nere to our God. And seeing that he 30 lightneth vs at this day with his Gospel, let vs haue his doctrine alwayes before our eyes, and let vs followe him foote for foote, hearing his voyce, as the voyce of our good shepeherde, as hee speaketh in the 10. of Iohn.

Nowe let vs fall downe before the face of our good God, confessing our faultes, and praying him that it would please him to giue vs. &c.



## The 42. Sermon, vpon the fifth Chapter.

26 If any faithfull man, or faithfull woman haue widowes, let them helpe them, and let not the Church be burdened, that it may haue haue sufficient for them that are widowes in deede.

27 The Elders that rule well, are counted worthie of double honour, especially they that labour in the word and doctrine.

28 For the Scripture saith, thou shalt not mouell the mouth of the oxe, that treadeth out the corne: and, The labourer is worthie of his wages.



If we could keepe a meane in all thinges, men shold not take so much pains to cal vs away from sinne, as they doe, but we grow always to some extremitie. And therefore they whose office is to teach must vse themselues wisely, that they may handle the doctrine in such sorte, that they giue men no occasiō to blasphemie & speake euill. For our nature will bend that way, and sathan also hath many subtilties to help forward the matter, and we for our partes. seeke nothing so muche as to goe astray. Nowe I speake this, because S. Paule doth here commaunde them y haue widowes of their kinnsfolks, to giue them wherewith they may bee nourished. And why? Thus will bee as much saued, saith hee, so that the Church may bee able to helpe them that bee widowes in deede. We see that Sainte Paule will haue vs keep as much for y necessities of the Church, as we may, of that y was the appointed for the. But how doth the world vse this doctrine nowe a dayes?

There is no talke but of nigardlines, and holding mens handes fast shut, for we feare contiually that the earth wil faile vs. And therefore we must take good heed to handle the doctrine in suche sorte, that it giue not occasion to the wicked to start away from their dutie, cloking themselues with some pretence, as wee see many doe, and wee are all giuen to it. And S. Paule considered it well, saying that y Church must haue wherewith to helpe the widowes. If we weigh this word wel, though they that are to niguishe, would make this place a buckler for them, yet we may be alwayes able to refute them, by-  
30 cause S: Paule will haue no sparing, but where there is neede and wil haue vs consider the end we ought. Therefore there are two pointes here to bee noted: the one is, when wee will spare, though we haue some consideration, yet there must be no want in vs in that that is necessarie and requisite: y other is, that we must not play y nigards, vnder the colour of some goodlie excuse, but our harts must bee vpright, and

if we keep that y is in our hands we must not doe it couetously, nor to applie it to any euill vse, but to serue God withal as he comādeth. And touching y first, we shal vnderstand better by examples. This is a man y hath goods to helpe himself withall: he hath some vnaccustomed harm befallen him: he semeth he shal want for the yeare folowing: & in the meane season will either let him selfe die for hunger, or will not for helpe when he is seeke, is not this a follishe keeping? for a man to be so greatly affected to want the yeare following, that at this present when G O D toucheth him with his hand, he will helpe himselfe with nothing? So shal it faire with vs when we will seeke clokes a fare off, and in the meane season, behold God toucheth vs suddenly with his finger, and wee runne & say, yea it is truth, were it not for this and that: in y meane season, I haue for a deare yeare: it is as much as if God shewed me what I should do in it. we se the (as I saide before) that we are exhorted her to goe on with our dutie, according as God comādeth vs, and as we haue means and ablenes: as a man must see to himselfe, & to his familie and so in order to the whō God presenteth to him, as his neere neighbour. And generally wee must haue a respect to all the that are in necessitie amongst vs. For if there were no more but nature y is common to all, that ought to

touch vs to helpe the needie: but if there be this spirituall kinned, that God hath called vs to be his children, this bond is fare straighter and holier. And therefore let vs alwayes see wee furnishe the present necessitie as God comādeth vs, & shut vp our eyes for that y is to come, when wee haue not inough to serue our follishe fantasies that may come into our heads. And why so? For God will haue vs to do him this honour, to rest our selues vpo his providence. Trueth it is that this may seme dark, but it cannot vnles we will play y deafe men. For first of al if we were well persuaded, y as occasion of necessitie shall fall out, God wil giue vs also remedies meet for it, we wold not be in such care and perplexitie as we are: & the if we had this imprinted in our minds, that god will haue vs doe presently what he hath apointed, without looking further: there wold be no darkenes in this doctrine. But vnbelefe blindeth vs in such sort that we cannot se what God comādeth vs, and we trouble our selues to enquire and seeke how we shall be able to doe tennē or twentie yers hence. Yet notwithstanding this article ought to be though vpon of all Christians, to witt, that God will not haue vs spare that that he hath put into our handes vnlesse it be in doing our dutie, as we se he stirreth vs vp nowe a days, and sheweth vs, & telleth vs, Do this, do that



But now let vs come to the end, which is when we spare, that we must not pretend (as we vse to doe) some vaine excuse, or play the dissemblers, and bee double harted, but we must walke vp-rightly. If I spare, I must not alledge this, I doe it vpon good reason, as for my parte I am not couetous, wee must not goe on in this sorte, but God muste bee our witnes and iudge, that wee meane nothing else, but to vse that aright which God hath giuen vs, and vse it in such sort that we are able to make a good and faithful count of it before him: & be always of this minde that we had rather al y goods in y world were in a fishepoole, then wee woulde be buried in them. Whē we haue these two points which S. Paule noteth here, wee shall therewithal haue this stay which is requisite in sparing wel, so that we shall neither be too niggish, nor too much carried away with couetousnesse.

And therefore he saith firste of all, *If any man haue widowes, let him help them: and afterward adde, that there maye bee where with to helpe them that are widowes in drede.* First of all S. Paule sheweth that we must do our duties, & take as much paines therein as we can, and then if there be any thing remaining, that it tend to this ende, that there maye bee alwayes to furnishe that whiche God commaundeth vs, and that wee bee not vnfatiable whirle-

pooles. And wee haue to gather out of this a good doctrine, to wit, when we are in an office, we must bestowe the goods that are committed to vs, in such sorte, y we alledge not: How now, Such a thing might fall out. For we must preferre y that is now before our eyes. What a follie were it for a man to play the good husband, and in the meane season vtterly to consume himselfe? This is it that the common prouerb saith. A man will saue an halfpenie in his purse, and in the meane season suffer it raine into his house, and say vnder a colour, What? It would cost me too much money to set the carpenters a worke to recouer mine house, it would cost me too much in Slate. Yea, & in the mean season the raine rotte both the side peces and the transomes, and what soeuer theris: and so shall this wise fellowe bee cast in an hundreth crownes damage for his follie. So fareth it with them that will spare I can not tell what, and in the meane season take no care to furnishe that which God hath giuen the. But the chiefeest point is y we be not thus vnthankful to seek vaine excuses, as we vse to doe, and euerie man alleadge: Ho, I would gladly do, what I am appointed, but I haue children, I am at other charges, and I knowe God alloweth I shoulde haue care of them. Trueth it is, that these are goodly colours, but if wee searche the heart, we shall finde

by

hypocrisie within, and that there reigneth nothing but couetousnesse, and that there are very fewe that play the fathers part, to do their duetie towards them whome God hath bound them to. And therefore we must purge our consciences so muche the more, to the end we may walke in simplicitie, to pretend no indirect cloake, least we be reproued of dissembling before God and his Angels. We see moreover, how euerie one of vs ought rather to take the charge vpon his backe, then cast it vpon the multitude: and it is a lesson, that we must marke well, because it is verie euill practised amongst vs. For who is there that seeketh not to be exempt fro al that he ought to do? and yet we passe not to haue the multitude charged, we can cut a large thong of an other mans lether, as the the prouerbe is. And I would to God it were not so much knowen by experience as it is: but our eyes are almost put out with it. Euerie man hath a buckler straight wayes to put away al charges, Ho, as for me, I am not so wealthe, y I am able to furnish so many thinges: & besides that, I haue to do this way. And whether then do they send men to the multitude. And what saith the holie Ghost? Let euerie man (saith he) labour according to his abilitie, to the end the Church be not charged. But our eares are stopped against this lesson: yet notwithstanding

we must take heede to our selues so much the more, and be not so led with our priuate commoditie, but that we alwayes preferre this that is here set downe, and be bridled therewith, to keepe vnder all our affections and desires, to wit, that euerie one of vs must enter into himselfe, to see what God bindeth him to, yea, & strue to furnish it with our own goodes, that the Church be not troden vnder foote. If we do this, euerie one for his parte, we will not cease to contribute to the common charges, as Saint Paule meaneth, that they which were charged with their widowes, lest not to do almes, which were distributed by them, that were appointed for it. But now a dayes a great number are so farre from doing their duety in both of the, that there is not halfe enough to be found for the one. For we may find Aduocates enough, to make other men giue their good, we may see such zelous men to commend the poore mens case, as nothing more, Ho, almes were well bestowed here: but if the question be to get one halfe penny out of their purses, Ho, they thinke men would plucke their gutts out of their bellies: and yet notwithstanding these are the men, that will be the readiest to persuaade other men to giue: yea and if men do not as they say, by and by they crie out, and they thinke all is naught, vnlesse men obey them. From whence come these



these great murmurings, from whence come these thumbling blockes, but only from these aduocates, y will not bestow one penie to do almes? But what? To comend they are lauish inough, they will play their partes, & yet they must be obeyed, and if it be not done as they would haue it, as soone as they can open their mouthes, be we sure, we shall haue a murmuring, we see this daily. And therefore we must note this doctrine so much the more that is conteined here, to wit, y we must not onely be aduocates to cut a large thong of an other mans leather, but euerie one of vs must imploy himselfe according to his abilitie, yea, & when euerie one hath giuen almes of that, that god gaue him, we must also as we are able giue pub like almes. But let vs remeber that y S. Paule sheweth vs, that he, who the charge toucheth, if he haue any poore of his kinred, which must be holpen, cast not this charge vpon the common, to the end there may be wherewith to furnish them which are vtterly destitute of all aide. When this shalbe, all will go well, and the murmurings we heare, & where from many offences come, will cease. When S. Paule hath thus spoken of widowes he addeth:

Deu. 25. 4 *That the elders that do their duttie*  
 2. Cor. 9. 9. *wel, must be thought worthy of double honour, and especially they that labour in the word and doctrine. For it is written. You must not mounsel*

*the mouth of the Oxe that treadeth out the corn, or labourer the earb:* Mat. 10. 10. Luke. 10. 7

If God had care of beasts, much more must we be courteous towards men, and be not so cruell to draw out their sweat and substance, and suffer them to dye for hunger, but as the common proverbe hath alwayes beene: *The labourer is worthe of his wages*. If this be to be obserued towards all men, much more towards the that minister spirituall foode to vs, whereby our soules are nourished. But before we go further we haue to marke here, that S. Paule setteth downe two kinde of gouernours of the Churche.

He setteth downe them that trauell in the word, & them that are to thinke vpon the maners, and to watch ouer and haue an eye to such dissolutions, & lewd behauiour as may be vsed to the end there may be some pollicie, and the people not dissolute & out of frame. These are the two kinds of Elders that Saint Paule setteth downe here: he calleth

30 them all *Elders*, or *Auncients*. And it is certaine that in those dayes, y worlde knew not, what this Popish Priesthoode meant: for they that are made Priests in Papistrie, are not appointed for any other end, but to be butchers of Iesus Christ, to sacrifice him daily which is an abominable blasphemie: but yet these 40 horned beastes will vse these excellent woordes, when they make their Priests, to wit, that they

they must sacrifice Iesus Christe, to appease the wrath of God, & to set men and him at one. The world knew not what that priesthood meant in Saint Pauls time: but when he speaketh of Elders, he sheweth they are they whom God alloweth of, and without who we cannot be, if we wil haue such a spirituall gouernement as 10 God hath established from the beginning, and will haue kept to the end of the worlde. And now we see that Saint Paule setteth downe the Elders that trauell in the word of God: and then setteth downe other, and saith, that all they of whome he speaketh must rule well. So then it followeth that there were Elders, 20 which were not preachers, which had no office to teache, nor to preach the word of God. And to what end serued they? They had an eye to mens behauiour, to warne them that did amisse, and not to suffer publique offences, to the end they might haue authoritie, as men appointed in the behoof of the whole church. 30

When there was any fault, as strife, debate, spoyling, deceit, railing, euill speeches, whoredome, they had to be watchfull, and to haue an eye to all fautes, as also the Church gaue them an oversight. And seeing it is so, which of vs dareth now to attempt any thing against the order of the holy Ghost? And yet 40 we see the diuelishe boldenesse that reigneth, that men make as

great accompt of that is alledged out of the holie scripture: as if he should alledge a tale out of Esopes fables: this is the Christianitie that we vse. Which is an horrible monster. And when we see such things, surely it were to be wished, that God wold not suffer vs to liue in such a naughty worlde, as that the worde of G O D, in a place where men make a profession of the Gospel, should haue no more authoritie, then if a man tell some pleasant tale of a prophane author.

But if men beleueed that there were a God in heauen, it is certaine we should bee otherwise touched then we are, and there would be some feare amongst vs: but all they that goe against this ordinance, haue no more religion then dogges: if they were Turkes or Iewes, it were not so much to be marvelled at: But they are worse then brute beasts.

Neither may wee thinke it strange, that they discouer their filthinesse, and villenie in suche sorte, y<sup>e</sup> all the world must know it, because they are not one whit ashamed to lift vppe themselves thus against God: yet so it is, that it is a moste sure marke they haue no sure religion in them, when in this sort they despise the doctrine of God, and these villenes dare with suche rage and madnes make warre against their creator, wee must needs behold euen in their verie persons an



an horrible curse & vengeance of God, and though God spare them for a season, they shall pay sweetely for that time. Therefore let vs marke this that is said here of Saint Paule, that there are two sorts of elders: that God to haue his Church wel gouerned, wold haue Ministers to preache his word, and to be shepheards: and besides them, men withal to gouerne, and that such should be chosen, which were of a good and holy life, that had already got some authoritie, & had also wisdom meete for such a charge.

And can we change that that God hath commanded, as a thing that shold neuer be broken? Let men strue as much as they can, yet in the end we shall perceiue, that God can not suffer men to turne his order thus vpsidowne, and fight directly to marre all.

And therefore let vs holde this as a thing that may not be broken in any wise. Truth it is, that long time since the diuell went about to make this hotch poch, in so much that there are already thirtiepe hundreth yeres, since wise men, which could haue wished that God might haue ben purely serued, complained that this order was corrupted. And how? either by negligence, or pride: for that they that in those dayes had charge to preache the word of God, drew that power to themselves, so that there was no more talke of chusing men to haue the ouersight to gouern the Church.

And therefore we must strue so much the more to mainteine & keepe ourselues in this pure vprightnesse which we see proceed from this founteine of life, seeing our Lord Iesus hath declared that he will haue his people so gouerned. Therefore let vs continue herein, and beware we change nothing: yea let vs be ashamed that we are so farre off from this state which Saint Paul speaketh of. For what order, I pray you, do we keepe amongst vs? It is but as a litle shadowe, of that that is declared here. If we would examine our Consistorie that we haue, Helas, how farre are we from this so great perfection as was obserued in the Apostles times? And yet there are some (as we see) that are angrie at it, yea the verie shadowe only of that which they knowe proceedeth from God tormenteth the, as the Diuel shal be tormented, & shal make men more mad when God displaeth his vertue. And so there needeth nothing but this litle shadow to vexe the wicked and household enemies of God with all. I call them household enemies that make profession of the Gospell, and shewe themselves more against it then the Papistes. Yet ought it to be farre from vs to giue backe, that we must strue rather to go forward, knowing that there is yet a great distance betweene vs, and the order that was practised in the Apostles time. And therefore

let

let vs pray to God to confirme vs in such sort, that he may sit as ruler amongst vs, and that he rather bring things to better passe, y we may draw neere the rule of his word, then to giue backe one foote, seeing we are yet not only not in the middest way, but to speake truth haue scarce begon.

This is one point we haue to note in this place. Yet we must marke moreouer, when S. Paule speaketh of Elders, that he meaneth not all them that haue the title, but them *That gouerne well*, and doe their duetie. Now by this worde, *Gouerne*, let vs marke y it is an honorable office to gouern y Church of God, as it hath beene spoken heretofore. Truth 20 it is that we can not be sheepe-herdes, we can not be ministers of the worde, we can not be elders, vnlesse we serue God and his people: to be short, we can not serue god, but we must serue his Church, and his faithful ones, as Saint Paul speaketh. 1. Cor. 4. What is this dignitie then. It is not such a kind of gouernement 03 as Princes and Lordes haue, but it is a seruice as it were. And therefore let vs reioyce, when we serue the flocke that is committed vnto vs. For (as I touched it before) it is impossible for vs to serue GOD, vnlesse we giue our selues to the seruice of his people: yet must we knowe that this seruice is ioyned with ho- 40 nour. And yet we see what contempt there is through out the

whole world, which proceedeth fro this ynthankfulnesse, that few men consider to what end God calleth and chuseth vs. For they thinke that ministers are no better then house keepers, and that they may vse them at their pleasure, & handle them in this sort, to say, stand you here fir, get you yonder. We see this pride in some. Why so? For they neuer tasted of this word, which Saint Paule speaketh of here, to wit, that we cannot preach the word of God, but we must gouerne. It is true (as I said before) that it is an Emperourlike gouernance, it is not a bearing of sway, & chieftie; but it is to the end the word of God may be authorised, and men know, y we must be heard, as fathers of their children. If a childe despise his father when he warneth him, and giueth him good counsel, he desiethe God. Even so standeth the case with a man that maketh profession to be faithfull, and in the meane while refuseth all their doctrine, who he knoweth God hath appointed to this fatherly charge. And therefore S. Paule vsed this worde *Gouerne*, in this place. Now let vs returne to that that I touched before, to wit, y God commaundeth vs not to honour all them that haue this title, but onely that we doe our duetie, to them that doe their duetie. Whereby we see, how impudent the Pope is, and all his Cleargie, that wold be taken for Bishops, Pre-



Prelates, and what so euer a man  
 ca deuise. For they puffe vp their  
 cheekes when there is any ques-  
 tion of intituling the selues, they  
 are maruelous braue, and full  
 of maiestie, they thinke that all  
 the earth should quake at euerie  
 word they giue themselves. Yet  
 notwithstanding, we must come  
 to that that S. Paul saith, to wit,  
 that the faithfull are not bound  
 but onely to them that gouerne  
 wel. Now let vs see what the Bi-  
 shops, and the Cleargie do, that  
 is to say, al that popish vermine.  
 Is there any talk amongst them,  
 to knowe what their charge is?  
 No, no: but this is all they beate  
 their heades about, what such a  
 benefice is worth that is an hun-  
 dredth miles off: and neuer come  
 neere it, vnlesse it be for his plea-  
 sure when he will see it. But as  
 for dedicating himself to God, &  
 his people, no talke of that. Whe-  
 we see thinges thus corrupted,  
 what must we do? We must kepe  
 this rule which is giuen vs from  
 heauen. And not take this cloke,  
 to say, Ho, men may abuse such  
 a thing. Is not God wise inough  
 to foresee that? see what he com-  
 mandeth vs, let vs follow it sim-  
 ply, and take good heede mat-  
 ters fall not to worse passe. And  
 if we see there be any danger y  
 all will come to naught, see here  
 that the holie Ghoste prouideth  
 for that, when it is saide, *The mi-  
 nisters must trauell in the worde &  
 doctrine.* And the other Elders,  
 though they haue not the office

to preach the Gospel must not-  
 withstanding imploy themselves  
 to do that that is their calling &  
 office. And so when we are obe-  
 dient to our Lord Iesus Christ, &  
 follow willingly what he shew-  
 eth vs, let men do what they can  
 to marte that that is good, let the  
 diuell also deuise with all subtil-  
 ties he hath, to turne vs aside out  
 of all the right way, we shal ne-  
 uer fal but vpon our secte, as the  
 prouerbe goeth. But when we  
 will be fine and subtile on our  
 partes, and too quicke sighted,  
 God will suffer vs many wayes  
 to be taken at vnwares: and we  
 are worthy, if we do not content  
 our selues to heare him simply to  
 do what he commandeth. Yet so  
 it is that S. Paule cutteth them al  
 short in one worde, which brag  
 y they are Prelats of the church,  
 and Bishops, which challenge to  
 themselves some office and dig-  
 nitie, and yet are idols & dumbe  
 dogges. S. Paule putteth them  
 backe, and shutteth them out of  
 the doores, when he saith, that  
 if a man wil be taken a Shepherd  
 or Elder in the Church, it is not  
 inough for him to haue a flying  
 title, to haue the place: but we  
 must consider, whether the man  
 doth the office or no, & whether  
 he execute the commission is gi-  
 uen him: thus must they do. And  
 whe we do so, our Lord wil reign  
 amongst vs, & we shall prosper  
 by this meanes: but if we start a-  
 side, it is certeine that we shall  
 draw to destruction. Moreouer,  
 it is

it is saide, *Word, & doctrine*. Which is wel to be marked: for he sheweth we may do many other thinges, & so aledge we haue no leasure, but yet we must mark principally what it is that God hath called vs ynto. Now the Pope, when we say that he is an idle beast, can wel reply that he beareth the burden of the world: his 10 horned Bishops trouble themselves verie much with their paltrie toyes, which they haue inuented of their owne braines: but in the meane while, there is not one iore of that y the Lord comaundeth them. Moreouer they that will be counted shepherds, must apply them selues precisely to this word. And how is it to make 20 a secret studie of it in a cloister? No no: but to teach y whole church. And therefore S. Paul addeth this word, *Doctrine*. It had beene enough to haue said, *Word*, but he sheweth vs y we must not make a priuate speculation of it as we think good, we must do it so that other may profite with vs, & the whole Church receiue instruction. This is the true mark to discern the pastours whome God alloweth off, and wil haue maintained in his Church, from them which challenge this title & honour to themselves: and yet are shut out and refused of him: and the holie Ghost. And when Saint Paule saith, that they that trauell thus in doctrine and the worde, 40 & occupy themselves in teaching, must be found of y comon char-

ges, and be had in such estimation that they want nothing. Saint Paule spake not so, as though he sought his own commoditie: for we see that in those places where there was offence, he abstained fro that he might lawfully haue challenged. Truth it is y he tooke wages of those churches, where he tooke no pains, for he suffered to haue money given him, two hundred myles of for his necessities, but yet he chose rather to labour with his owne handes, then to giue the wicked occasion to speake euill of him, as he sheweth in other places. And in this text S. Paule respected not himselfe, but he spake in the authoritie of God, to the end the Church might not be unprouided of men, that might faithfully teach it: for the diuell ysed this subtiltie at the beginning, he went about to famish the good Sheepherdes, to the end they might leaue off, and there might be verie fewe, which would employ them selues to preach the word of God. True it is that whe 03 their Baals sacrificing Priestes, as we see among the Papistes, it costeth them nothing to nourish them, this vermine shal be verie well entertained, euerie man will take paynes to nourishe these idle bellies: and yet notwithstanding to whome is this offered but to the diuell? But thus 40 madde is the worlde.

Yet, if there be any question to nourish them that preach the word



word of god, they y haue charge  
to mainteine them, thinke their  
guts are pluckt out of their bel-  
lies, and there is no other talke,  
but to cut it off: and Sathan hath  
alwayes his instruments that go  
about nothing but to take away  
the maintenance from the minis-  
ters, to the end that therewithal  
the Church may haue no spiri- 10  
tuall foode. And therefore let vs  
not take this commentation and  
charge that is contained here, as  
frō a mortal man, but let vs heare  
God speake, and know we that  
there is no acception of persons,  
but knowing what was profita-  
ble for his whole Church, and  
seeing that many were slacke &  
colde in this behalfe, he gaue a 20  
rule, y they which must preach  
the Gospell, must be nourished,  
as we see also how S. Paule spea-  
keth in an other places, and han-  
dlieth it at large in the Epistle to  
y Corinthians. Truth it is that he  
speaketh of it to the Galathians,  
but there he maketh a large dis-  
course. Now Gods meaning was  
to bridle the malice of Sathan, 30  
who would there were no inter-  
teinement for them which must  
preach the worde of God, to the  
ende there might be no more  
doctrine, that all might come to  
naught, that corruptions might  
ouer runne al as a general flood,  
that we might haue nothing but  
a generall confusion, and dissi-  
pation. Therefore our Lord pro- 40  
vided for for this mischeefe. And  
therewith all considered the vn-

thankfulnes of the world. For if  
the Church on her behalfe were  
willing to do her duety, it is cer-  
teine that God would not stand  
vpon it. he would haue conten-  
tented himselfe to haue spoken  
a worde: but when he seeth that  
there is so much forgetfulnesse,  
let vs marke that it is not with-  
out cause that he hath shewed  
vs so earnestly what we must do.  
Trueth it is that there are a great  
number that could be content  
wee bestowed as much as wee  
would, so that there were no pul-  
pit to haue free speeche in: but  
because their scabbes are galded  
they cannot abide it, and would  
with all their hearts that all doc-  
trine were troden vnder foote.  
And how? Ho, we need but three  
preachers; are not they inough?  
Yea sir. Now they thinke that a  
sermon costeth no more then a  
quaffe wil them: When those fel-  
lowes haue broke their fast, they  
will not ceasse to make good  
cheere at dinner: and afterward  
cometh the drinking time: then  
must they begin againe: and be-  
sides that, they will suppe verie  
well too: yea, and when they  
haue supped, that they are ready  
to brast, yet must they haue a  
banket after. Thus these dron-  
kards that will make fīue meales  
a day, thinke a man may make as  
many sermons, and count it no  
greater a matter, then to babble  
and prate as they do: euen when  
they spue out their blasphemies,  
it is as good as a sermon, it is no-  
thing

thing to them they think. Moreover, there needeth no watching, no studie, to see to this or that, there is no question of comforting them y<sup>e</sup> have neede, of visiting the sicke, not one iot of all this. And yet such men are not ashamed to grunt thus like swine that come & cast vp their snowts to marre & turn al vp side down. So then, we see by experience y<sup>e</sup> it is not without cause, that God would provide for the nourishment of y<sup>e</sup> Ministers of his word, and therewithall reprove y<sup>e</sup> malice and vnthankfulnesse that is in men. But because the time wil

not suffer to dispatch that nowe that remaineth, we will keepe it till another time.

In the meane season let vs fall downe before the face of our good God, confessing our faults, and praying him that he would giue vs a better feeling of them then we haue had, and that wee may learne hereafter euerie one of vs to do his charge and duetie, and endeour also to helpe our neighbour, and beare one anothers burdens. And in y<sup>e</sup> meane season, that wee exalt this good God amongst vs, &c.

The 43. Sermon vpon the 5. Chapter.

- 17 Let the Elders that rule well be thought worthy of double honour, especially they that labour in the worde.  
18 For the Scripture saith, Thou shalt not moseell the mouth of the Oxe that treadeth out the corne. And, the labourer is worthy of his wages.  
19 Receiue no accusation against an Elder, but vnder two or three witnesses.  
20 Them that sinne rebuke before all, that the rest also may feare.



**V**e began to shewe which are the true elders that God alloweth off: not they that the pope hath made, or his Bishops: for he hath brought them in to be as it were bouchers of Iesus Christ, by sacrificing him, as though it were not ynough that he offered himselfe once for all, for our redemption, as the Scripture speaketh. Again the Popish priests are appointed to play other apish

toyes. But yet notwithstanding God sheweth here by the mouth of Saint Paule, that the true Elders and shepherds of the church are they that traile in the worde and doctrine, as if it were saide, to teach that purely which is contained in the worde of GOD. Therefore these are two things which according to GOD and the order that he hath appointed, can neuer bee fettered the one from the other, the title of a pastour, of a Byshop, of an Elder

Kl.

or



or Auncient, or of a Minister, &c to preache and publishe y word of God. And by this wee may iudge what that noble Hierarchie is which the Papistes bragg of, as they say, they haue an holie chiefe, and that the spiritual gouernement of the Church of God belongeth to them. And yet notwithstanding they that call them selues Prelates, thinke it no meete things for their honour to preache the worde of God. The Curats make a prattling, but it is nothing but mockerie. Therefore, let vs marke well, that GOD hath giuen vs here a certeine and vndeceivable rule, to iudge which are the true Prelates that haue the gouernement of his church, to wit, they that *tranaile in the worde and doctrine*. Nowe this worde *tranaile* betokeneth thus much, that they must take paines in deede, that it is not a pastime or ceremonie, but a thing to imploy our selues in.

Againe, Saint Paule speaketh not only of *doctrine*, but putteth *the worde* before, to signifie and shewe vs, that the doctrine which we bring, must be drawn out of the pure worde of God: that it is not for men to put forth what they imagine in their heads, and what they thinke best: for wee must not be wise after our owne Iust, but God onely must gouerne, and wee bee taught by him. And is this so? S. Paule sheweth, that they that do their

duetie faithfully, *are worthy of double honour*. Wee must haue more respect to their persones, then to the widowes, which hee spake of before. And because the worlde is too unkind in this behalf, he addeth also the prooffe of it. That the verie Oxen that labour for vs must be fedd, and cherished. And humanitie it self requireth it as Salomon saith, A wise man, and one that hath reason in him, will see to his horse, and wil not trouble him beyond measure, nor ouerlode him. If nature teache vs, y wee must vse equitie towards brute beasts, what must we do towards our neighbours? Shall we be cruell in that case? An Oxe that ploweth the ground, or treadeth out y corn, shalbe nourished: and they that minister spirituall foode to vs, they that are appointed of God to nourish our soules, shall they be despised?

There is yet an other reason which is taken out of common equitie and custome, which is to be obserued amongst men: to wite, That *he that laboureth is worthy of his wages*. Seeing then it is so, they that traueile for the saluation of our soules, which is the moste precious thing in the worlde, they must haue where with to be nourished, as Saint Paule also speaketh of it in other places more at large: and did it not for himselfe, but because he sawe the malice of many men, & that some murmured against the

Pro. 12.10.

1. Cor. 9.4

the Minister, because they were  
nourished vppon the common  
charges of the church: and other  
would haue beene glad to haue  
had them furnished, yea, and the  
diuel goeth about it also, who  
would there were not one to go  
vp into the pulpit to teach.  
And therefore S. Paule, (or ra-  
ther Gods holie spirite speaking  
by his mouth) meant to reme-  
die this mischiefe. For this cause  
hee sheweth that wee must haue  
care of them that are appointed  
pastours, and doe their ducie  
faithfully. And in deede wee see what  
he saith in the Epistle to the Ro-  
manes, where hee bindeth the  
Gentiles which were in coun-  
tries farre off, to the Iewes which  
dwelt in Hierusalem, because  
they receiued the Gospel from  
them. You are bound (saith he)  
to the warde. And why so? for  
from whence is the doctrine of  
saluation come to you? And yet  
notwithstanding it was not they  
that had brought it: and yet S.  
Paule willet that the Gentiles  
which dwelt in Greece, and other  
places farre off, should haue  
of Hierusalem, and sendeth them  
parte of their goods. And why  
so? Because the Gospel came  
from thence to them. What  
must wee doe to them then that  
teache in their owne persones,  
and occupie them selues therein.  
Thus wee see, what Saint Pauls  
drift is, when he saith, that wee  
ought to haue care of them

which traile in the worde and  
doctrine. And if wee looke vppon our  
dayes, wee may easily iudge it is  
not without cause, that S. Paule  
spake here of the prouision and  
nourishing of the Ministers: for  
there is no question nowe adays,  
that euerie man should take him  
selfe, and contribute some thing  
for their wages that preach the  
Gospel. For the goods that  
were euill bestowed in former  
times for the abominations of  
Papistris, and was spent moste  
shamefully, ought to bee put to  
their right vse, that the poore  
may be nourished, and the Mi-  
nisters which preach the worde  
of God, and the schollers be en-  
tertained.

And nowe in these our dayes,  
when as no man feeleth him selfe  
burdened peculiarly, yet cease  
not some to rage and chafe, wee  
may heare what murmurings  
there are, some speake of y<sup>e</sup> mi-  
nisters wages, as though their  
guttres were plucked out of their  
bellie. And why is this? They  
shewe that the diuel pusbeth  
them forwardes, and gouerneth  
them; for seeing it costeth them  
nothing, why do they torment  
themselues so much? Knowe we  
therefore y<sup>e</sup> they are the diuels in-  
struments, & that we must shunn  
& detest them as deadly plagues,  
that would with all their heart  
the truch of God were brought  
to nought, and so it should be if  
it lay in them.



To be short, they are knowne to be Gods open enemies: for wee see how God hath spoke, & they go flat against it. And thus wee see that it was not without cause that hee speaketh here in plaine words of the nourishing of them which preach the word of God. It is to this end, that their living should not be taken from them, yea, and that they that are taught should knowe that they are detters vnto them, because they receiue spirituall foode by their hands, and God hath appointed them to that purpose. And more ouer, that Sathans subtiltie shuld be preuented, to wit, that hee do not furnish them which must be occupied in preaching y<sup>e</sup> worde of God, and so by that meanes we might haue none. And surely we see how God suffered the worlde to be blinded, when they shewed themselves so vnthankfull in this behalf. For the sacrificing Priestes of the idols were always nourished, and had their bellies so well filled, that they sucked the verie blood, and denoured the verie marowe of the bones, and robbed the wretched world, and all this was borne withall. But what? Men are worthis to be thus eaten of dogs and wolues, when they consider not what ducie they owe to them whome God sendeth them, to bring them the doctrin of life & saluation. Nowe S. Paul addeth also, that we must not receive an accusation against them, vntesse it

be vnder good witness of two or three. A man might thinke it strange, that S. Paule giueth the Ministers of the word such a priuilege as he doth here. For they should be holden more hard in, and by good reason, because they haue to shewe other the way. And therefore it is so farre that they should bee priuileged, and haue more libertie then the rest of the people, that they shoulde haue a more straight and seuerer rule. But S. Paule meant not here to beare with any of their faults, the lest that might be, as he sheweth sufficiently by that y<sup>e</sup> foloweth, *Rebuke them that haue don amisse before all men, that they may be an example to others, and everyone may learne to feare.* Wee see therefore what meanes y<sup>e</sup> holie Ghost vseth here. And as for the priuilege he giueth, it is not without cause: for wee see the Ministers are more subiecte to slaunders and false reportes, then other are. And who bringeth this but Sathan onely, who forgeth all this in his shop? for it is in deede the best meanes he hath to bring vs and offast with Gods worde, when any fault can bee found with the Ministers, ho, they are such men, and such men. When such brutes are sowed and are receiued, then are wee turned straight way from the worde of God, and we honour it and reuerence it no more as wee ought. And therefore S. Paul had good reason

reason to forbid as it were by pri-  
 uiledge, that wee should receive  
 no accusation hastily against the  
 ministers of the worde of God.  
 And yet we see he meant not to  
 fauour their persons, but respect-  
 ed God and his truth, so y<sup>e</sup> and  
 there might arise no contempt;  
 for men to withdrawe themsel-  
 ues from the Gospell, vnder a  
 colour and cloke, that the men  
 are euill spoken of, and noted &  
 found fault withall. And so it  
 appeareth that this priuiledge is  
 not vnreasonable: for S. Paule  
 leadeth vs simply to common e-  
 quitie, yea; and to Gods Lawes;  
 which was generally established  
 for all. For it is false, that a man  
 shall not bee condemned vnder  
 two or three witnesses, & a iudge  
 must not make too much haste  
 to giue sentence of condemnati-  
 on vpon any coniecture whatso-  
 euer, or for any mannes pleasure,  
 without lawfull prooffe of two  
 witnesses. If they bee generally  
 ordeined for all men, S. Paule  
 will haue it obserued in the mi-  
 nisters of the worde. So then we  
 see he giueth them no vnreaso-  
 nable priuiledge, but because hee  
 knoweth men blame them and  
 accuse them for the most parte  
 without cause, he sheweth they  
 must bee maintained in their  
 right and iust quarrell. This is  
 Gods common lawe, whereby  
 Saint Paule ruleth him selfe.  
 The Pope vsed a farre other fa-  
 shion: for when he speaketh of  
 his Bishops, hee will not haue

them accused vnder threescore  
 & two witnesses, nor his Cardi-  
 nals vnder threescore & twelue.  
 And where might a man find so  
 great store of people? And if it  
 be necessary for a byshops whor-  
 dome, to gather threescore and  
 two witnesses together, y<sup>e</sup> must  
 see him lye with his whore, whe-  
 shall a Byshop be corrected? Do  
 we not see that the diuel hath as  
 he were bewitched them, when  
 they gaue them selves such a li-  
 bertie and priuiledge, to say, that  
 we must finde out threescore &  
 two witnesses, to proue a Priestis  
 whoredome? And yet they haue  
 not bene ashamed to put this  
 downe amongst their Canons.  
 Whereby we see that God tooke  
 all sence and reason from them,  
 in that he made their shame so  
 knowne to all the world, euen to  
 his children. But S. Paule was  
 not so wicked to bring in such an  
 order. What then? He conten-  
 ted him selfe with Gods ordi-  
 nance, accordingly as it is set  
 downe in the lawe. Therefore y<sup>e</sup>  
 greatest priuiledge that the Mini-  
 sters which preach the worde of  
 God may haue, is to be honored.  
 Yet notwithstanding wee may  
 not foster them in their vices, but  
 all that may be giuen to them is  
 this, that we obserue rather Gods  
 equitie towards their persons,  
 which he hath set downe in his  
 lawe, & common right, which  
 nature teacheth vs, & it is this, y<sup>e</sup>  
 no man ought to be condemned  
 vnder y<sup>e</sup> good testimonie of two



witnesses at the least. Hee saith then, let this be obserued toward the Ministers, & they shall haue no iniurie.

Why is this spoken especially of them? I shewed the reason before, because the diuell goeth alwayes about to slander them, to the end he may make a breche in the church, y<sup>e</sup> the word of God may bee euil spoken of, & be scoffed & mocked at, and be no more so reuerently received as it deserueth, and that all good doctrine may haue a black hewe set vpon it. Therefore when we see that the diuell shotteth at this marke, let vs beware for our partes: for because y<sup>e</sup> diuell is a mortal enimie to our saluation, he seeketh nothing but to deprive vs of the food of life, as if a poisoner should take away from vs all taste of meate. And therefore let vs withstand him as much as we can.

Nowe, more ouer and beside that the diuell vseth such practice, we see that euery man is but too light of credit to sup vp that that shalbee spoken, if there be once any euill report of the Ministers of Gods worde, it shalbe taken streightwayes, and it seemeth y<sup>e</sup> our eares itche to heare them euil spoken of. And therefore because wee see such a fault reigne too much amongst vs, we had neede to vse a good & fit remedie, not to excuse y<sup>e</sup> men, but because the question is of y<sup>e</sup> doctrine whereof we are mini-

sters & stewardes. And surely this enuie & malice is rooted in mens nature, that alwayes they labour if they can, to finde some fault and to bise at them, whose office is to correct them. This selfe same was saide by the Hea-then, that they which rule are subiect to many euill reportes, not onely because they are aloft, and are seen farre of, but because the lesser sort haue their reuenge as if w<sup>ere</sup>, when they see any fault, or can imagin any in them that are better then they: & haue authoritie ouer them. Thus the ynderlings, & they that are despised, haue, as it were a kinde of reuenge when they can find any fault in them which are in better place, and higher degree. Nowe the Ministers that preach the worde of GOD, must haue their mouthes open to correcte faultes, to tell men of them, and to lay Gods threatenings before them.

They that are thus rebuked, and haue their scabbes scratt, are pricked, and inuenomed, & neuer leaue, till they can finde some occasion to bee reuenged of them that so rebuked them: and though thei haue no colour, yet cease thei not to deuise what they can. So then wee see on the one side the subtiltie of Sathan, who seeketh nothing else but to charge the Ministers of the worde of GOD with some euill, to the ende the doctrine may be light set by, and wee be brought

brought out of talk with it. We see also whence proceedeth this too great lightnes of credit, that wee giue ear so willingly, to heare them euill spoken of that must teache vs, it is, because they discouer our finnes. When wee see this, we may well iudge that Saint Paule had good reason to prouide here and take order, that the Ministers of Gods worde might not bee wrongfully blamed: for it is a matter that concerneth the whole bodie. What can it auaille vs, when men may be reuenged of them that preach to vs the worde of GOD, and speake euill of them?

This is the marke the diuell shooteth at, to turne vs awaye from Gods worde, by despising them that preache it. And therefore our Lorde Iesus Christ said, when the Scribes and Pharisees are set vpon Moses seate, heare them, to do what they say, although they do it not them selues. But thereby wee must not approue all doctrine (as the Papistes arme them selues with this place) but Iesus Christ sheweth vs, that if the men liue euill, and their life bee dissolute, and cause offence in the Church, yet this may in no wise derogate from the maiestie of Gods lawe, or any whit of his worde, this may not abolish the reuerence that GOD requireth we should beare him.

But yet, if the Ministers bee euill spoken of, Gods doctrine

is marred: not that it is lawfull so to do: but wee are so wicked and peruerse, that so soone as we thinke, wee haue any excuse to exempt our selues from our obedience to GOD, we labour euery one of vs the best wee can.

And thus wee see nowe, that the whole church hath an interest in it, when the Ministers are slandered, and their life euill spoken of. And why so? For thereupon the doctrine of GOD hath no more suche a maiestie as it ought to haue, and deserueth. To be shorte, wee are deprived of the greatest treasure that GOD giueth vs in this worlde: to wite, that our soules may be brought to him. And therefore Saint Paule respected not the men in this place (as I said before) nor yet the office whereto he was called, but his minde was rather to mainteine the saluation of all the faithfull, hee procured the commoditie of the whole Church.

And moreouer, let vs remember that that hath beene touched already: to wite, moreouer and beside that, hee giueth not the Ministers any vnreasonable priuiledge. He meaneth not that the euill should be fostered, or the men borne withall by any meanes in their finnes: for hee addeth: *That they that haue done amisse, must be corrected before all, and be made a spectacle.*

Kk.iii.

Ther-



Therefore S. Pauls minde is not, that for the honour of y<sup>e</sup> office, men should shut their eyes, when there is any fault or crime in y<sup>e</sup> ministers: but rather y<sup>e</sup> they should bee punished double, as we said before, y<sup>e</sup> they ought to be straightlyer looked vnto, which preach the word of God, then al the rest of the people. The Pope hath made many lawes, & they haue a great shewe of seueritie in them, but yet in the meane season all the clergie is exempted from all lawes. And though they haue auncient Canons which commaund them to doe this & that, yet it is nothing, for they beare one with another, & in y<sup>e</sup> meane while, there is no comon policie for them. We see how y<sup>e</sup> Monkes and Friers, with their diuellshe holinesse, if there be any hainous crimes amongst them, will burie all. And why for the honour of the order, say they. But Saint Paul followed not such a confusion, but shewed that y<sup>e</sup> office of the ministers could not be better honoured, but in putting them al out y<sup>e</sup> gouerne euil, y<sup>e</sup> the church of god mai be purged, for it must not be a swynes stye. Shal a priuat man be excommunicate for whordom or any such like? Then must a Minister besides his excommunication, be put out of his office. Shal a man bee rebuked for dronkennesse? Let a Minister bee put out. If we proceede thus, to wite, if they y<sup>e</sup> haue the charge to preach & teach the word of god,

will begin at their own persons to be seuered, & keepe vnder themselves in good & strait disciplin, then can wee not say y<sup>e</sup> they are too much privileged, when they are mainteined in their right & iust quarrel, & y<sup>e</sup> not for fauour of them, but y<sup>e</sup> the worde of God may haue it authoritie, & bee receiued as it ought, as we saide before. Thus we see y<sup>e</sup> S. Paul spake not as a mortal man, nor sought a whit for him self & his companions, but y<sup>e</sup> God hath shewed vs by his mouth, what we must obserue, & what is for y<sup>e</sup> profit and saluation of soules. It remayneth now y<sup>e</sup> we practise this doctrine. And first of all, so oft as we shall heare them euill spoken of that preach the word of God, let vs suspect the diuel, for slanders come alwayes out of his shopp. And therefore let vs enquire diligently. I meane not y<sup>e</sup> we shuld shut our eyes, when men would shewe vs any fault, or y<sup>e</sup> our eares should be stopped to heare nothing: nor yet on the contrarie side, so soone as wee heare y<sup>e</sup> Ministers euill spoken of, y<sup>e</sup> by & by we should enquire whether it be so or no, but yet know we, y<sup>e</sup> we must haue that regarde which I touched before, y<sup>e</sup> the diuel seeketh nothing, but to bring vs out of tast with the Ministers, to turn vs away from the word of God, & to hate it, or any least wayes, not so to accompt of it, & esteem it as we ought to do, & is requisite. Let vs alwayes bee armed with

with this, that we may be wise, & stay our selues from all hastie iudging, and wee shall finde that the ministers are wrongfully blamed, let vs detest them that do so deface them. And why so? for they are sathans hyred slaues, they are the instruments, by whom he commeth to sowe such tares that Gods seede may not growe nor  
 10 bring forth fruite in vs. And now let them haue serued sathan vnto this day, and purpose yet to serue him, consider, in what place and in what estimation we ought to haue them. For it is certein that there is no greater impudencie amongst the Papistes, then is sometimes among them that call themselves Christians: to speake  
 20 euill and to defame them wrongfully, that seeke & procure their saluation as much as they can.

And let vs alwayes haue an eye to this right end, whereunto the holye ghost directeth vs, to wit, that the worde of God may haue it authoritie amongst, and that wee heare it willingly, and take  
 30 tast of it to be satisfied with it, seeing it is the life of our soules, and if it bee not for that, wee quaille. And therefore let vs not suffer our selues to be made dronk with lyes, which the diuell kindeleth by al meanes he can to beguile vs and deceiue vs: if we giue care to him, it is as much as if we suffered  
 40 one to put some bitter herbe into our pottage, and into our meate or drinke, to bring vs out of tast, or to make some mixture, to

starue and famishe vs with our meate before vs. Could we abide him that shoulde come and cast ashes into our pottage? Or coulde we abide him, that should come and cast donge or dirt vpon our meate? Or him that should mixe any villanye with our wines? would we suffer this, and take it  
 10 in good part? Noe surely. Nowe they that come thus and speake euill of the ministers and pastors, seeke nothing else but to marre the meate and foode which God hath set before vs for our saluation: and yet we are so desirous of this as of nothing more. And we shew wel, that we make no great account of the saluation of our  
 20 soules, but dispise it, and make that reckoning of it as of a most vile thing. And therefore let vs commonly be wiser then wee are in this behalfe. But when wee see y ministers vse themselves euill, let euerie one of vs imploy our selues as much as we can, to voide out such filth, that the Church of God may not bee infected with  
 30 strombling blockes. For (as I saide before) it must not bee a swinish stigh, it is a temple dedicated to God and his maiestie, to the end that hee may sit as ruler amongst vs. And let vs not foster offences, but take paines euerie one of vs, to take them away for his behalfe as S. Paule appointeth here, that the Elders, although they were in  
 40 an holye office, in an office that God esteemeth and honoureth, must notwithstanding be repro-



ued before all, as if they shoulde be set vpon a scaffold. Haue they committed any faulte they must bee an example to all, that euerie man may take heede by them, and that they may shewe the way. When there is any question of correcting faultes, they must begin at that end. If we obserue this way, & it be well practised amongst vs, sinnes will not be borne with all vnder a colour of Gods worde, and of the honour of this state and office. And yet must we not haue licke to do euill, for if our noses be held harder to the grinde stone, y people shalbe provided of good pastors. This we must marke, if wee will rightly applie this doctrine to our vse. And more ouer let vs weigh this worde when it is said, *that other may feare*. For when men shall see a minister of the worde so put out of his office, & fall as it were from an high place downe to the ground, this may moue vs a greates deale more: this offence may make vs tremble, & cause the hayres to stare vpon our heades: for the pulpit is gods seate, whence from hee will gouerne our soules. The seat of iustice is verie honorable, but when there is a question of this spiritual gouernment, God leadeth vs euen to the kingdome of heauen: as he that is to speake in his name, is as an Angel, as the prophet Malachie speaketh, he is the messenger of God. And S. Paule vseth this similitude of an imballage. Bee-

holde a mortall man, that is nothing of himselfe, representeth Gods person. Nowe if we see him condemned there, and euill spoken off for any fault hee hath done, and for not executing his office faithfully, is not that a common warning for all? And should we not be touched a greates deale more, when we see such a sight? And therefore let vs marke, that God will not in his Church, wee spare the greates more then the lesse: but on the contrarie side, when a great person hath done amisse, he must be punished double. It were a goodly sight for a iudge to punish faultes, and in the meane while to bee worst of all himselfe: or at lest wise doe the same that other do, & be exempt when he hath done amisse. What reason is there in it? It is against nature.

Therefore let vs marke, that God will haue the greates ones to be made an example to all, if they offende, and not borne with al, but they must begin the dance to be punished, to the end that other may walke in feare, and take better heede to themselves, to knowe that if they doe amisse they shalbe as well punished. Therefore let vs gather out of this place a doctrine common for all, both for the great and little, that we all of vs submit our selues to this discipline, which God hath brought in to bring vs in order to him, & y in such sort, y sinnes remaine not vnpunished, but where there

there is a fault committed in any person whatsoever, what state or condition soever he be off, he bee not borne withall, but punished: and that in such sort, that the worlde may knowe, wee will not foster vp sinnes amongst vs, and that it may turne to edification, where as other wise it might bee an offence.

Now let vs fall downe before y face of our good God, confessing

our faults, and praying him, that it would please him to giue vs such a feeling of them, that wee may all returne to him: and in the meane season that he would reach vs out his hande, to the ende hee may bring vs nearer and nearer to him, and not suffer vs to wander a stray, to bee cast off from his wordes: but that hee would confirme vs therein from day to day, y we neuer slid aside from it, &c.

#### The 44. Sermon, vpon the fifth Chapter.

21 *I charge thee before God, and the lord Iesus Christ, and the clef Angels, that thou obserue these things with out hastie iudgement, doing nothing by affection.*

22 *Lay handes suddenly on no man, neither be partaker of other mens sinnes: keepe thy selfe pure.*



W<sup>E</sup> haue seene before y as it is a noble & precious thing to gouerne y Church of God, so it is verie hard also for a man to do y dutie as he ought to do. And therefore Saint Paule. hauing shewed Timothie what his office was, concludeth y he must take good heede to himselfe, as hauing God to be his iudge, and the Lord Iesus Christ, and all the Angels for witnesses, and consider well what he hath to doe here beneath in Gods flocke. We see then that S. Paule is not content with a bare warning to teach Timothie what hee hath to do, but hee chargeth him, and bringeth him as it were before the iudgment seate of God

that he may be more feareful and careful: not that Timothie for his owne parte had neede to bee so pressed, for we knowe what witness is giuen of him.

But Saint Paule had respect to two things: the one is, that he would haue Timothie armed against all euill speakers. For his authoritie was not so greate, but men might rise vp against him, yea and oftentimes there might be some wicked and euill disposed personnes, that would be ready to speake euil of him. Therefore S. Paul would haue him to do things, as hauing the seruantes of God ioyned with him. And besides that, his minde was also to giue a common & general rule to al them y haue any special office.

For



For this Epistle being written to one man, must serue al the faithful, and where as it was written and dated in one day, it must serue for euer as long as the world lasteth. Nowe let vs come to that which is contained here. Where S. Paule saith, *I charge thee before God, and the Lords Iesus, and his Angels*: He meaneth not to make the Angels equall with Iesus Christ, as though they were iudges of the world: for that was giuen to the sonne onely, as it is said Iohn. 5. and throughout y whole scripture, and as the article of our faith also witnesseth. But yet notwithstanding Saint Paule would make Timothie appeare, and all the ministers of Gods worde in his person, as though there were some solemne act. For the word also betokeneth so much. As when a man is called into iudgement, and hath there an action put in against him, & becometh bounde: Saint Paule offereth it after the same sort, and that similitude is wel worthie to be marked. For he meaneth that they whiche haue the charge to preach the word of God, can do nothing in secret, because god and his Angels behold them, and al their pases are noted & marked. This is the first thing wee haue to marke in this text. And thereupon wee may gather a good and profitable doctrine for all. For by this meanes we are put in minde of Gods loue towards vs, in that it pleaseth him to watch ouer vs, and haue an eye

to whatsoever is requisite in his Church. We are poore creatures, not worthie that God shoulde suffer vs to liue in this world. Although he kept himself aloofe of from vs: yet hee leaueth not to beare such an affection towards vs, that he maketh vs to feele his mercie throughlye: especially when wee are gathered together, to be led and guided by his word, then sitteth hee as ruler in the middes of vs, and maketh his residence there, and resteth there, as also the scripture calleth the church, the rest of God. And this is a verie notable article, to shewe vs that our lord forsaketh vs not, that he neuer turneth his back to vs. And therefore wee haue to comfort our selues all together, when wee see that they whiche beare the doctrine of the Gospel are summoned before God and his Angels. And why so? Because the Gospel is not left to men, for them to handle it after their own lust, but God keepeth the soueraine Empire to himselfe, and wil haue the Angels also with vs here, to be witnesses of the doctrine that is preached vnto vs. But as the ministers are awakened here, so that they must needs (vnlesse they bee too blockish) tremble when they hear that god by his herald Saint Paul, summoneth them here before his iudgement seate, and will haue a solemne assises to be kept for their doing here, to the ende that they may render an account in the latter

ter day, as wee, I say, for our parte must take good heed: to our selues, and be watchfull; so must euery one likewise for his parte, applie this doctrine to his vse. For if they that heare the doctrine of the Gospel dayly, & haue it beaten into their eares, doe not profite as they ought to be edified in the feare of God; and in all holiness of life, we must answer before God, and wee shall neede no long enquire, & to make any other proces, for God is herein the middle of vs. Iesus Christ is present amongst vs; yet and his verie Angels shall giue in witnes of our vnthankfulness, if we receive not the worde of saluation in such reuerence as it deserueth. 20 Thus we see in fewe wordes that the pastors are exhorted to doe their dutie, so as they can not escape Gods handes. And there is here an horrible threatening against them that haue not bene painefull to doe their duetie, and besides that, the whole flocke is taught also, what their duetie is, that wee shoulde see we profite 30 while God is so gracious to vs, to open vs the gate, to the end wee may come to heare him, and keepe a scholl for vs playing the part of a maister and teacher through mens meanes whom hee setteth in this office. And besides that let vs marke also, that so oft as the doctrine of God is preached to vs, we are warned that we haue 40 neede to summon our selues, and euery one of vs must doe this of-

fice, we must not sleepe and waite till God sende sergeantes to vs, but euery one must by vertue of this sentence shewe vp himselfe and thinke vpon himselfe, that though God make a shew to day as though he would not punish our finnes, yet notwithstanding he hath not forgotten them, they are all ingifted before him. Therefore let vs remember this, that we walke as becommeth vs, and giue not our selues the bridle too much. Nowe I S. Paule saith flatly, after that he hath spoken of God, and addeth *In the name of our Lord Iesus Christ*. Because wee must bee iudged in his persone for so this priuiledge was given him. For in him it is that this sentence of Esaië must be fulfilled, as S. Paule saith Rom. 14. That euery knee must bow before Iesus Christ. And God sweareth, that all creatures must answer before his throne: but this is performed in the person of our Lorde Iesus Christ, saith S. Paul. So then ther is no doubt, but the iudgement which is here appointed, is expressed in the name of Iesus Christ, to the ende that our faith haue alwayes an eye to this last comming which is promised vs. And if our Lord Iesus be hidden to vs nowe, so that wee perceiue not his maiestie visible, let vs not leaue off to nourishe this hope in our hearts, that hee will come, and shall then bee established as meete is: and though matters bee out of order nowe a dayes,



Psal. 91. 11.

dayes; they shall come to their  
state and perfection. Thus must  
the faithfull keepe themselves in  
patience, vntill the manifestation  
and open shewing of our Lorde  
Iesus Christ which the Scripture  
speakech off. Moreover, when  
we see that y<sup>e</sup> Angels are appoin-  
ted to beholders and lookers on,  
and that they watch ouer vs to be  
witnesses of whatsoeuer is done  
in the church, we are confirmed  
so much the more in this loue  
that God beareth vs, for he is not  
content to sit as ruler amongst vs,  
but also employeth his Angels,  
to watch ouer our saluation, as it  
is said in other places. And euen  
as God sheweth vs his loue, and  
giueth vs witness of it, so must  
we also be edified in faith & cer-  
teintie, considering we haue all  
the heavenly witness which  
compasseth vs about, and that it is  
as much as if God shoulde pitch  
his camp about vs that we might  
be defended, and haue an inui-  
cible fortresse, to keepe and de-  
fend vs from all our aduersaries.  
Thus we haue occasiō to reioyce,  
because God hath established his  
Angels to serue vs, and to bee mi-  
nisters of our saluation, and to  
procure it in such sort, as they  
may bee witnesses against them  
that haue not gouerned y<sup>e</sup> church  
when it was committed to them.  
S. Paule calleth them flatly *stet*  
*Angeli*: To the end we may stand  
in so much the more awe and re-  
uerence. For they are Gods prin-  
cipalities, they are as it were his

hands, and in them he displayeth  
his maiestie and vertues as the  
sunne beames casteth out his  
brightnes throughout y<sup>e</sup> world,  
so the Angels are the beames of  
Gods glory, because it is knowen  
to vs by their meanes. And there-  
fore Saint Paule did not without  
cause call the Angels for bar let vs  
math also, that he meant to se-  
perate them from them that fell.  
For diuels were not made so per-  
uerse and wicked as they are, eni-  
mies of all goodnesse, of a false  
and cursed nature: they were  
Gods Angels, but they were not  
chosen to abide still, but fell. And  
therefore God kept so many of  
the Angels as hee would. And  
thus we haue already a looking  
glasse for vs to beholde the free  
election & choise of God in hea-  
uen, so that we neede not come  
to the worlde. And if their kinde  
was lost & decayed in Adam, (as  
we knowe) & we are all accused,  
and are borne the children of  
wrath, as the scripture speakech.  
What shall we then doe, vntill  
god choose vs of his meere good-  
nesse, seeing we are corrupt euen  
from our mothers wombe, and  
are fallen away from God? Needs  
must his free election rule, to se-  
perate vs from the reprobate  
which remaine in their destructi-  
on. Therefore we must mark this  
text well, that where Saint Paule  
speakech of the Angels, he shew-  
eth that their dignitie proceedeth  
from hence, that God chose them  
and

and picked them out to himselfe. And therefore, by no more strong reason, we are discerned from all the creatures we see, but only because God separateth vs by his mercie. And now let vs come to this protestation which S. Paule maketh; *Obserue these things* (saith he) *with out hastie iudgement, not declining to any parte.* Certaine it is that Timothy was not subject to bribes, neither was he a rash and light person: yet notwithstanding it is not without cause that Saint Paule warneth him. For (as I haue said) it is not only for his owne person, that he warneth him: thus he giueth a common rule for all ministers of the worde of God. But yet notwithstanding, Timothy tooke this warning in verie good part. To be short, S. Paul speaketh not here to men that haue set al at sixt and seuen, to men that haue no reason in them, & are busie witted; but hee speaketh to all good and faithfull ministers. For if hee directed his talk to them which occupie the place of Gods seruants, and are in no wise fit for such an office, he would vse an other kind of language.

Therefore let vs marke, that in the person of Timothy, hee exhorteth here all the faithfull seruants of God which are fit to execute such a charge, and doe their best to doe their dutie: but yet notwithstanding, they neede to beholden backe, that they be not so hastie of iudgement, as to de-

cline to either partie. And these two points shoote at one marke. For oftentimes wee leane to one parte, because we are fore possessed either with fauour or hatred, when a good rule is so much and beare too getate & away. S. Paule meant not this: for this were no seemely thing: for a seruant of God, to suffer himselfe to be carried away with an euill affection, to condemn the innocent, because he hateth him, and to maintain the wicked, because he loveth him, and so to suffer himself to be bought and sold through bribes. Whie then doeth S. Paul say that a man must not decline to either partie? He meaneth too much gentlenes. Though a man be pure, & haue a good zeale, yet notwithstanding he may sometimes leane. And this is it in fewe words that Saint Paul shot at. Now that we vnderstand what his meaning was, it remaineth that we applie this doctrine to our vse. And first of all let vs marke what hath ben said, that it is not a neede lesse thing to exhort the ministers of the word of God, not to be hasty. And why so? If we were the wisest men in the worlde, and there were nothing but modestie and grauitie in vs, yet notwithstanding men are importunate; one pricketh, an other kindleth the fire, an other pussheth on: to be short, it is a great, yea and a singular vertue, for a man to stay himselfe, to heare what men can say, and yet not to be too hastie.

And



And thus we see how necessarie a thing it was for the holy ghost to giue vs this rule. More, as this charge is giuen to the ministers of the word of god, so must al they are in any publike office take it to them selues, and make it serue for their instruction: for its an order to bee obserued in iustice it selfe, not to be too hastie.

10  
15  
20  
25  
30  
35  
40  
Fourthly it is this: they that would vse ripe deliberation, will take an excusentuer to doe any thing: as wee see them that are colde and slacke, they wil vse such a cloke as this, they will not bee too hastie. But we must not make a vice of a vertue: for this hastines that saint Paule speaketh off, is not diligence. A man may bee hastie in his office, he may be hot, and when he executeth any thing hee may bee quicke about it; and yet not too hastie. And why for Such hastinesse letteth in this, when a man leaneth to one partie, that is to say, leaueth suche things as he should do, and in the meane season beateth his braines about that that is not so expedient. Yet notwithstanding wee must beware we be so stayed, that the importunitie of men, or cruelty of our nature doe not carrie vs headlong as we see the experience, that this mischiefe hath reigned too much in the worlde at all times, and yet at this day euerie man feeleth it: and yet there are fewe that seeke to remedie it. And if we are commanded to beware we vse not ouer greate gen-

deresse; though our male be good, what condemnation and vengeance, I pray you, is prepared for them, that doe not onely vse hastie iudgement; but certaine malice. As wee see men nowe a dayes, that haue double measure, and double chies. When there shalbe a question of on selfe same cause in all points a like, and two men come, the one shalbee condemned for the selfe same decde that the other shalbee let goe for. And howe commeth it to passe, that there is so diuerse a iudgment in one selfe same cause? Is it because the iudge was farr possessed with ignorance, and thought to doe well? No no, but with a certaine malice, when some are corrupted with giftes, other haue sold themselves ouer to Sathan, to maintaine all naughtie quarels that shall come, and will strue therein as much as they can. And then, when they are thus enuieimed against all good men, they wilbe profters for all vices, and in the ende giue themselves to all kind of vilanie. And this is it we see nowe a dayes, and the matter is too well knowne, for if they that thinke to doe well and haue a good zeale are condemned for their want of staydnesse, because they are too light of credit, what shall become of them that go on so in matters vpon malice? Therefore let vs marke well the rule that is giuen here to al them, that haue a publike office, that we may take heede to our selues, and

and seeing our selues to be vn-  
circumspect in this behalfe, let  
vs pray to God, that he would  
giue vs the spirite of wisdom,  
and discretion, that wee be not  
as shaking reedes, to be tossed  
too and fro, with all windes, that  
wee bend not this way, and that  
way, to be ledde at happe ha-  
zarde, but that we be bridled  
and stayed, and iudge of no-  
thing vnlesse we knowe before  
how the matter standeth. Now,  
after that Saint Paule hath spo-  
ken thus generally, he addeth  
a speciall cause aunswerable to  
the same matter, and sayeth,  
*Lay not handes hastily vppon any,  
and be not partaker of other mens  
sinnes. Keepe thy selfe pure.*

Here he confirmeth that which  
we touched right nowe, to wit,  
that his minde was to arme Ti-  
mothie against many murmu-  
rings and tales that might rise  
of him.

And so in his person he war-  
ned all them that haue charge to  
gouerne the Church, not to be  
greeced, when men speake euill  
of them, nor to leaue for any  
mannes pleasure; what so euer  
come of it, but cast their eyes  
vppon GOD, as he exhorted  
them before, to lift vppe their  
eyes on high, and let all brutes  
go, and all these foolish deuises  
that men can imagine, tread the  
vnder foote. As how? We haue  
sufficient prooffe inough in this  
kinde that Saint Paule toucheth  
here. If a man come newly to

the towne, we are readie straight  
wayes to bring him to the pul-  
pit: for there are a great number  
so full of curiosities, and haue  
such itching eares, that euerie  
day they desire newes, & would  
alwayes chaunge their Doctors  
ten times in one weeke. And  
then, if he that hath a charge to  
10 appoint ministers, yeelde not to  
such appetites, straight wayes  
they will say, Ho, howe nowe?  
Why is he so hard? He thinketh  
there are none but himselfe. He  
is afraide that other come not  
on too fast, hee would alwayes  
haue the name, he thinketh, if an  
other haue a better grace then  
he hath, the other should beare  
20 away the bell.

Or if they can not accuse him  
of pride, they will accuse him of  
sowrenesse, they will alwayes  
finde some faulte with them that  
will not fulfil their foolish appe-  
tites. Trueth it is, that this must  
not trouble them too muche  
that haue this charge: but yet  
when it falleth out so, we see  
30 that euerie man will speake his  
fantasie, so that it is impossible,  
but some will say of him that  
would serue GOD faithfully,  
hauing commission to preache  
his worde, This man is too cru-  
ell, his eare is open straight way,  
to receiue what so euer men say  
to him, there is no man welcome  
to him, but they that can bring  
40 him some tale.

Other will say, he will not  
easily bee acquainted withall,  
Ll. he



he will haue no man of his opinion, but himselfe. And other they wil say: we see well inough hee will agree to nothing but what he listeth, neither shall any man persuaide him to the contrarie.

To be shorte, it is verie hard for vs not to be greued, when we heare ourselues so euil spokē 10 off, and men goade vs, it is ynough to make vs leane to the one side or other. For this cause Saint Paule sayeth to Timothe, Consent not (saith he) easily, to the receiuing of any, consider them wel that must be put in office, see that they haue bene prooued, and that a good while before, that they bee knownen 20 men, and well reported of by long experience. And in the meane while, if y see that other are ouer easie, and seeke nothing but to go on rashly, haue thou nothing to doe with them (saith he) *Be not partaker of other mens finnes*. True it is that some expound it thus, that all the faultes whiche shall be committed by 30 them, whiche haue bene made rashely, and at hap hazarde, shal fall vpon them that brought them in. This is true. But Saint Pauls minde was here to arme the ministers against all brutes, murmurings, and slaunders that might be raysed against them, and are raised in deede as we see.

If other (sayth he) will doe euill, be not thou partaker of

their finnes: be not thou iurangled amongst them, but desie them that would be discontent with thee for it: for thou must render account to GOD. Now seeing we knowe for what purpose Saint Paule thus exhorted Timothe, let vs see that wee make our profite of this doctrine, and marke that a man can neuer preache the word of God purely, and doe his duetie, vnlesse he close vpp his eyes, against all the reputation that men may haue of him, and stop his eares against all slaunderous reportes, for we must suppe vp a great sorte. If we would content all the worlde, what a matter were that? There were no better way to doe so, then to renounce GOD, as also Saint Paule sayth. He that can not forsake the worlde, can not be seruaunt to Iesus Christe. These are thinges that can not be sun-  
dered.

Will wee then serue GOD and his Church? We must be armed against a greatesorte of mutteringes and false reporter, we must let the worlde iudge of vs whiche way it will: if some say, we are to cruell, and other, that there is no dealing with vs, that is the way we must passe. And moreouer let vs marke well when it is said, *Be not partaker of other mens finnes*. It is to the end we should not thinke our selues exempt, when we make 40 this our buckler, that we had many

ny voyces, to say, I was not alone; all men were of the same minde, And what should I doe? Could I gaine say it? Let vs not thinke then, that this excuse will serue vs before GOD. And therefore let vs marke this exhortation well, when wee see how harde a charge our office is. For if all the worlde should say Amen to vs, and though we coulede protest that this euill came not from vs, if we haue beene partakers of it, we shall not leaue to be condemned before GOD. And why so? It is written, *Thou shalt not be partaker of other mens sinnes*. When we see the euill, we must shewe that we like not of it. Truth it is that one man alone can not resist alwayes: but yet notwithstanding, we must hinder that that is naught, and if we can not correct it, we must be content: but how so euer the worlde go, we must condemne the euill, & stand against it if it be possible. And though Saint Paule speake speake here to the ministers of the worde of God, yet must euerie man applie this instruction to his vse.

As they that are in place of iustice, and gouerne the common wealth, it shall be to great purpose for them to say, I would matters went better, they are not in faulte, the greater parte beareth away the matter, and the greater parte is not alwayes the best. They must shewe first

of all that they haue resisted, that they haue gone about to haue matters better ordered, to be short, that they haue not dissembled, when they sawe the greatest parte go out of the way, nor consented to an other mans sinnes, nor haue beene partakers of them. For so it is, whosoever standeth not against an euil counsell, corruptio, or other wickednes, y man consenteth & agreeth vnto it. And therefore all they that haue gotten them a false visage to disguise themselues, and haue not frankly and freely mainteyned the doctrine of trueth, and religion, are companions to the wicked & haue comploted with them. And why so? We heare what is said by Saint Paule. And hee saith generally in an other place, we are partakers of other mens sinnes, though we be priuate men, if we doe not reprove them. What meaneth this admonition. Be not partaker of the vnfruitfull workes of darknesse, but rather reprove them? To whom doeth Saint Paule speake?

Is it onely to the ministers that preach the doctrine of the Gospel? Is it onely to the Magistrates, and to them that haue the sworde, and the gouernment of the common wealth? Nay, to al Christians, both great and small. It is saide there, that we must not be partakers of other mens sinnes.

And in what sorte? In reprobuing them. And therefore hee



that maketh a shewe to flatter his neighbour, and hideth his eyes, when he seeth that men offend GOD, he that consenteth thereto, is in greater fault.

Therefore let vs marke well that we haue an harde reckoning to make to God: if we haue walked thorough the corruptions of this worlde, in such sorte, that it may appeare we haue consented vnto them. And therefore we must muse vpon this doctrine so much the more, when we see on the one side, that there is at these dayes such libertie to doe euill, that custome seemeth to be a Lawe.

For when suche an vse hath the maisterie, sinne hath so gotten the vpper hand, and groweth to be so euill, that men persuade them selues it is lawfull. And why so? For euerie man vseth it. Let it be proued to a mans face, that he hath done euill, so that he can not denie it, if he haue a number of companions, he thinketh he is excused. And the common vse is so, wee must houle with the Wolues, will some say: But we see that other mens sinns shall not bee to excuse vs before God, & though all the world do amisse with vs, we shall be condemned with the selfe same condemnation that they are: therefore let vs thinke vpon it. But though we haue neither picked nor stollen, though wee haue not played the whoremongers, nor dronkards, though we haue

not giuen our selues dissolutely to euill, to be fellowe mates with them that be at open defiance with God, yet for all that we are not pure, neither can we escape Gods hande, vnlesse we haue had our hands cleare from the corruptions that appeare, by reprobuing them as we were able.

As howe? We shall see the name of God blasphemed, we shall see other vile thinges: if we make a shewe to holde downe our neckes, we shall be condemned for beeing partakers of all these dissolutions of the worlde: as it is saide, that he that hath no heart in him to shewe that he misliketh of the wickednes, and reprobeth it not, that man is partaker of an other mans sinnes. But how many are there in these dayes, that thinke vpon this doctrine? Our eares are beaten with nothing but blasphemies against GOD, wee see a number of vile and shamefull dissolutions, who setteth himselfe against them? There is no libertie to doe this, neither da-reth any man open his mouth. So then we see, though men flatter themselves, yet will GOD condemne them, who will iudge vs according to his worde, not according to our foolish excuses, whiche we shall bring, going about to couer our selues with a wette sacke, as the proverbe is.

And if they which haue been bolde

holde to reprove sinnes, though they withdrew them selues from them, if they, I say, bee not on cleare boorde, and pure, and innocent, what are they that support them and mainteine the? Behold there is a man y<sup>e</sup> knoweth wel, that Gods name is blasphemed, he hath bene witnesse of perurie, or some deceit, or some iniurie and outrage, yet is he so farre fro hauing his mouth open to withstand euill, that he becommeth a partie to be an Aduocate of all naughty causes.

And are such manner of men worthie to be of the company of the faithfull? And to haue place in Gods Church? They are worthie rather to be cast out amongst dogges and swyne. And yet they haue great harme done the, if they be not taken for maintainers of the religion. And why so?

And therefore we must marke these places so much the more, wherein mention is made of not being partakers of other mens sinnes. To be short, though we might be carried away as it were with a violent tempest, because sinne ruleth throughout y<sup>e</sup> world, let euerie one of vs holde himselfe backe with this bridle, that God calleth vs to him selfe, to the end we should not bowe to mens appetites, and remember this word also, which Saint Paul addeth to shut vppe the matter withall, *Keep thy selfe pure.* Let not other mens filthinesse make thee foule. When a man is be-

rayed, if I come and rubbe my selfe against his filth, I drawe a piece of the infection to my selfe, if he remaine foule and filthie, as he was before, that amendeth my fault no whit at all. And therefore let vs consider the great ouerflowing of sinne, whiche at this day couereth the face of the earth, in so much as we are ouer head and eares in it, let vs take heede to our selues, & know that we must not walke in the foule and filthy myre, not onely of the vnbeleeuers, but not of them that vaunt them selues to be the people of God, and of his Church.

Therefore let euerie man kepe himselfe from being defiled: for when Saint Paul saith to Timothee, *Keep thy selfe pure:* he speaketh not onely of the infections whiche were among the Heathen, among them that shewed the selues open enemies to God, but he speaketh of inward sinns, which were in the Church, yea euen in the Ministers & Shepherds, that if they were vncleane, yet must not Timothee mixe him selfe amongst them. And seeing their sinnes whiche should shewe vs the way of saluation as looking glasses, to beholde all holinesse in, if their sinnes, I say, are not to excuse vs before GOD, let vs beware we alledge not to excuse our selues, suche a man doeth so, I am not the first, I am not alone. No, let vs treade all this vnder foote:



and when sinne is so ouerflo-  
wen, let vs take so much the bet-  
ter heede; let vs be so much the  
more carefull to pray to God,  
that he would keepe vs, that we  
perishe not in the deluge, and  
cause vs to walk so through the  
thornes, that we be not scratcht,  
that we may passe through cor-  
ruptions in such sorte, that they  
touch vs not one whit. Thus  
must we do, we must stand vpon  
our gard, and watche diligently  
when we see we shall drawe a  
great sort of corruptions, if we  
will belecue Sathan, if we doe  
suffer our selues to bee carried  
this way, and that way, by them  
amongst whom we liue. There-  
fore let this moue vs to stande  
vpon our garde, & pray to God,  
that he will be so gracious to vs,  
as that wee may committe our  
selues wholly to his handes, to  
the end that he may guide vs in  
such sorte, as to keepe vs in-  
nocent & pure from those finnes

wherewith we might be marred,  
were we not safeguarded.

Nowe let vs fall downe be-  
fore the face of our good God,  
confessing our fautes, and pray-  
ing him that it would please him  
to touche vs yet more to the  
quick, that we may displease our  
selues in them: & by repentance  
runne to him, praying him to  
haue pitie vpon vs, to take away  
all our imperfections and vices  
from vs. And in the meane while  
that he would holde vs backe in  
such sorte, that we be neuer cast  
off from him, but that he would  
draw vs to him daily more and  
more, driuing to the marke, he  
calleth vs vnto, although we be  
not yet to come thither, yea, and  
though wee halte in the midde  
way. That he be thus gracious  
not onely to vs, but also to all  
people and nations of the earth  
&c.

### The 45. Sermon vpon the fifth Chapter.

- 23 *Drinke no longer water, but vse a little wine for thy stomaches sake, and  
thine often infirmities.*  
24 *Some mens finnes are open before hand, and go before to iudgement: and  
other men follow after.*  
25 *Likewise also the good workes are manifest of themselves: and they that  
are otherwise, cannot be hidde.*

**A** Man might thinke it strange  
how it could come to passe,

that Saint Paule hauing the of-  
fice, to exhorre all the worlde

to sobernesse, putteth Timotbie in minde in this place, that it is good for him too drinke wine. For this seemeth at the first blushe to be against the duetie of an Apostle of Iesus Christe: and wee knowe also, that he ought as muche as lay in him, to withdrawe men from the earth, to make them looke vpp to heauen, and to the spirituall life, which this thing is nothing like to. But first of all we haue to marke, that men neuer keepe measure, vnlesse the spirite of God gouerne them and bridle them, I say, though they would doe well, and their minde bee to come to godlinesse.

And this sheweth vs what neede wee haue to call vppon GOD, to the ende hee may giue vs wisdom, and shewe vs what is good to be done, in all respectes what so euer. And moreouer we must marke also, that GOD loueth vs, so well, that he hath a care to nourishe vs, to the end, that in this world, and in this corruptible life, we may learne already to taste of his fatherly loue, to confirme vs in the hope of the heauenly life, that he hath care of our bodies, to the end we should not doubt but that our soules are verie precious to him. And againe, we must not thinke it straunge, that Saint Paule shewed Timotbie, what was good and profi-

table for him, to dispose him better to GODS seruice, and the seruice of his Church. And therefore to haue the meaning of this place, let vs marke that it is not all to leade an austere life, for a man may passe measure therein. Therefore we must come to a meane, and mediocritie, as they tearne it: for therein standeth true godlinesse. Well then, if a man would aske, How now? Was it seemely for an Apostle of Iesus Christe to exhort a man to drinke wine? The aunswere will be easie: to wit, that in euerie respect whatsoever, both in eating and drinking, GOD will haue our life to be ruled, to the end that by vsing his creatures, we may be able to serue him, we may be in plight to do well.

And hereby (as I saide before) wee see the passing loue that GOD beareth vs, in that he hath care of our frayle nourishment. And surely, if we were not perswaded, that God ruleth our drinking and eating, how should we craue at his handes, our daily bread, as we doe? We could not doe it in faith, neither vppon any certaintie. And againe, wee knowe what Saint Paule saith in an other place. What so euer the faithfull doe, they must doe all in the name of GOD. Yea when that they take their rest and nourishment.

Lliij.

There-



Deu. 8. 3.

Therefore when we vnderstand that God hath a care of our drinking and eating, we see thereby that he sheweth himselfe in deede a father in all respects, and will that we haue a prooffe and assurance of it euē in our bodies, which are at this present but poore carcases. And therefore let vs marke that God will haue vs vse his creatures which he hath made for our vse, in such sort, as we may serue him and knowe, that the bread, and the wine, and other meates are as it were dedicated to this purpose, that we may be sustained by them, that we be not vnprofitable in this worlde. God were able well enough to feede vs without drinking or eating, as in deed it is written, man liueth not by bread. And how could bread quicken vs, seeing it is a dead creature? We can not sucke out of the bread, that that the bread hath not. Now there is no life in it. Therefore we haue to consider, that it is God that nourisheth vs by his secrete power. But seeing y<sup>e</sup> it hath pleased him to ordeine meates for this purpose, knowe we that hee will haue vs nourished as long as we are in this worlde.

Why so? for they are so many helpes to keepe vs and maintein vs here. Therefore a man must haue care of his health, as much as he can, and not so much for his owne regard, as to giue him selfe

to do well: accordingly as God shall haue called him to any office, he must haue a care not to be vnprofitable. So now, if we referre the eating and drinking to this end, we shal do very well, and in deede this is Saint Pauls meaning. Now must we come to that matter that was touched before, to wit, that sometimes when men thinke to do well, & to serue God, they play the vnwise men, and offend. As Timothie by liuing an austere life, in so much as he would not taste a little wine, had a good and an holy purpose. For he was not so superstitiously led as to thinke that he did a meritorious worke, or make a seruice of God of drinking no wine: he was not so farre gone.

But yet so it is, that he vsed too great a rigour in his liuing, in that he would not taste a little wine. Thus doth Timothie shoot at a good mark, and seeketh nothing but to withdrawe himselfe from all these worldly dainties, to the end he might giue him self better to his charge, and thinke vpon the heauenly life with a more ready minde, and leade o-ther to it, & be as a looking glasse for them to beholde sobernesse & abstinencie in: all this is good and commendable in Timothie. But yet notwithstanding, seeing Gods spirite reprobued him, let vs knowe that there was a fault in him, and let vs take it for an example, that when we haue y<sup>e</sup> best desire,

desire that may be, yet we maye  
 slippe a side and become faultie,  
 bicause wee keepe not a meane.  
 For if this be found in Timothie,  
 who was so excellent a man as  
 we haue seene, what wil become  
 of vs? Therefore let vs learne to  
 humble our selues before God,  
 and when our zeale is good and  
 that that wee doe is commendable  
 of it selfe, yet for all that let  
 vs not cease to pray to God to  
 guide vs and keepe vs in suche a  
 mean, that we passe not our bon-  
 des, that we goe not beyond our  
 cōpasse either this way or that  
 way. This is it in fewe wordes,  
 we haue to marke, in this place.  
 And moreouer let vs always re-  
 member that we vse the blessing  
 which GOD hath giuen vs, to  
 serue him with all. For we must  
 not eat and drinke onely to liue,  
 and much lesse liue to eate and  
 drinke, but we must in eating &  
 drinking, see and consider wher-  
 fore it is that God hath placed  
 vs in this worlde, and why hee  
 keepeth vs here: to wit, to this  
 ende that euerie one of vs shold  
 honour him as much as wee can,  
 and also doe our dutie to helpe  
 our neighbours, as euerie man  
 is bounde, for there is mutuall  
 baunde of charitie that bindeth  
 vs to it. This is it wee  
 haue to marke in our life: to the  
 ende, that seing God hath made  
 vs to his image, and is so good  
 to vs to nourishe vs vpon his  
 costes, that wee shoulde in the  
 mean while take paines to serue

him as much as we can.

Moreouer, we may be asha-  
 med when men crie out daily a-  
 gainste our intemperancie, and  
 can neuer amende it, seeing that  
 Timothie had need to be warned  
 of his too excessiue austerenesse.

Where shall a man finde anye  
 at this day, to whome hee maye  
 say, drink no more water? for we  
 shall see the most parte can keep  
 no measure in wine, & they are  
 not content to desire it, but they  
 runne it in, like whirle pooles,  
 that are neuer satisfied. Wee see  
 gluttonie as common a vice, as  
 none can bee more. And in deed  
 though there were not a worde  
 spoken of it, the matter of it self  
 is so shamefull and beastly, that  
 men might bee ashamed, & yet  
 notwithstanding, wee see how  
 men are hardened in this vice of  
 intemperancie, & can in no wise  
 bee drawen from it. Therefore  
 when wee see that it was requi-  
 site to warne the seruantes of  
 GOD in the beginning of the  
 Gospell, not to vse such rigour  
 ouer them selues, but take more  
 libertie, seeing it was needfull to  
 put them in minde of it, and yet  
 we can keepe no sobrietie nor  
 modestie in our nourishing, but  
 the moste parte of vs eate and  
 drinke them selues a sleepe, what  
 condemnation will it bee to vs?  
 Wee see how beastly these glut-  
 tons bee wee, can gette no ser-  
 uice at their handes: throughe  
 their drounkenesse they become  
 doltes, and though they cram



in more then they neede, yet we see in y<sup>e</sup> morning that they haue not digested y<sup>e</sup> wine they dronk ouer night, we see they are alwayes full, to bee shorte, both their bodies and soules are choked vp and marred. When we see this, it is not inoughe to make vs ashamed, if we compare our selues with them that were warned not to vse such a strait and austere kinde of life? Now must wee make a shorte gathering together of this place, to wit, that wee muste first of all consider Gods fatherly goodnesse towards vs, in that it pleased him to haue a care of our meate and drinke.

And besids that, he sheweth vs, that in refreshing our selues we may vse the good creatours which are dedicate to our vse, so y<sup>e</sup> he will sit as ruler in our meat and drinke, and that wee maye reioyce in his presence (as he speaketh in the lawe,) yea and may in the nourishment of our bodies bee confirmed, howe in all respectes God taketh vs for his children, and gouerneth vs in this world, that wee may not doubt when wee shall become to that heauenly inheritance, but we shall find him perfectly euen as hee is, and suche an one as at this present we tast him to bee. This is one pointe. Secondly, that wee must learne such a modestie in our manner of life, that we vse not too great austerenes, for God will not haue men to

kill themselues. And therefore let vs not torment our bodies, by abstaining fro<sup>m</sup> these blessings which God hath giuen vs, & put into our handes. And yet also let vs beware we bee not gluttons to burste our selues, and oppresse our strength and vertues.

10 Why so? Meate and drinke must serue to feede men withall: and if wee take in so much that wee oppress our selues, is not that to peruert the order of god? And besides that, let vs marke that we must not liue in our selues, but that God hath bounde vs to our neighbours: euerie one of vs therefore must imploy himselfe to doe good, and for this cause we eat and drinke. And if wee bee thus debtors to our neighbours, much more are we bound to God to call vpon him. Therefore when we are so laden with meate and drinke that our spirites are killed, and wee cannot pray to God with a right affection, we haue marred the blessings he gaue vs, and vtterly prophaned them as wicked robbers of holie thinges. And therefore let vs alwayes driue to that marke that is set before vs. And moreover let vs practise that that is sayde in an other place, let vs knowe howe to vse aboundance and to beare want patiently. If G O D giue vs wherewith to nourishe vs at our ease, let vs thanke him for it: and in the mean season vse it with all sobriety

etic, and keepe a moderation as nigh as wee can. When God is so gracious to vs to giue vs leaue to be merie, let vs not turne the abundance that God hath put in our hands, into dainties & pleasures: and remember also what is saide to vs. Rom. 12. that we must not giue our flesh y<sup>e</sup> bridle, and let it doe what it lusteth: for then there would be no end. What are our lustes? They are wilde beastes, and whirle pools that can neuer be satisfied. Therefore we must come to that necessity which Saint Paule speaketh of in that place.

And moreouer, when wee haue not wherewith to be nourished and fed, let vs take it patiently, knowing that god can turne it all to nourishment whatsoeuer he giueth vs. He y<sup>e</sup> eateth rotes shal be as well fed throughe Gods blessing, as he that eateth the finest meat, and would rule himself in most ordred sort. Only let vs not tempt God: when hee giueth vs choise, let vs vse it: but consider alwayes what is fit and profitable for our health, & vse it soberly.

And moreouer, let vs see aboue all things that we eschew superstitions: as when we se men think to serue God, by not drinking wine, and not eating flesh, & therevpon become so stiff in their opinions, that they will not yeld to any reason or counsell. As we se one of the Charter Friers, if he should be warented to saue hys

life, by eating one morcell of flesh, he will make a great doubt of it, and will thinke he doeth a meat sacrifice to God, if he keep himselfe to fishe, and meaneth to get Paradise by it. But these are diuelishe martyres, which caste away the meanes that God hath giuen them, and playnly kill themselves and bee at defiance with all order of nature. Let vs learne therefore to vse the meanes that God hath giuen vs in such sorte, that wee referre all to the right ende.

If the question be of necessarie things, which wee cannot exempt our selues from, but we must faile in our duty, though diseases come vpon vs, though we see many inconueniences, we must goe on: If a man thinke thus with himselfe, thus God commaunded mee, but if I doe so, I trouble my selfe, it is painefull for mee, and if I see it passeth my strength: if vpon that he play the daintie & nice one, and wauerteth his calling, and casteth off the yoke, it is certain that this is no vsing a meane. And therefore wee maye not spare our liues, much lesse our health, when God commaundeth vs anye thing, but wherein there is a meane, and GOD hath lefte it to our choise, and where there are remedies offred vs, yea & suche as hee will haue vs vse, it is a diuelishe pride for vs to seeke to abstaine from them. And let the example be in meate and drinke,



drinke and such other thinges as  
are suffered vs, and are at our  
choyse, so that wee sayle not in  
our office, but these things serue  
vs to make vs more fit to serue  
God and our neighbours. To  
this end is Saint Pauls counsell  
referred. And thereby wee may  
iudge that it is not a doctrine to  
be despised: for it is good our lif  
should be ruled euen in the least  
things that are, as in our meate  
and drinke, and seeing it is so, we  
haue neede, that God put vs in  
minde: and herein let vs confi-  
der, that if we heare him, and be  
readie to obey him in al respects,  
there is not so small nor base a  
thing, where he doth not gouern  
vs, and whereof hee sheweth vs  
not the way. We must not al-  
edg that God hath left vs at fixe  
and seuen, and that wee are in per-  
plexitie and doubt: Trueth it is,  
that to humble vs, he leaueth vs  
often in doubt, that beeing tor-  
mented in our mindes we know  
not which way to goe: but yet  
notwithstanding if wee call vpon  
him, if wee endeouour to  
shewe our selues readie to be-  
come his schollers, he will shew  
vs in the end what we must do,  
we shall neuer bowe nor bende,  
when we haue a step to treade,  
a finger of our hande to turne,  
we shall bee assured of the good  
will of our God.

But yet notwithstanding let  
vs also marke dilligently what  
Saint Paule saith. Rom. 14. That  
we muste bee well grounded in

such certentie, that wee vnder-  
stande that God liketh of our  
life.

Meate and drinke seemeth to  
bee but a small matter, but wee  
sinne in eating, if we be not sure  
of the good will of G O D,  
as Sainte Paule sheweth theret  
For vnder this worde *Faith*, hee  
vnderstandeth that certaintie y  
ought to bee in all the faithfull,  
that God alloweth them when  
they eate and drinke, if they doe  
it according to his will. This is y  
modestie and humblenesse wee  
ought to haue, to wit, to attempt  
nothing rashely, but that wee  
compasse and frame our liues to  
the obedience of Gods worde,  
as wee see he applieth himselfe  
to vs, and commeth downe so  
farre to our weakenesse, that he  
will not bee wanting to vs in a-  
nye thing what so euer. Nowe  
when Saint Paule hath spoken  
that, hee addeth an other doc-  
trine more high, to wit, *that some*  
*mens finnes appeare quickly* (saith  
hee) *and speedily*, and it seemeth  
that they runne to their iudge-  
ment.

But there are other (saith  
he) *that followe*. For they lie gro-  
ueling for a while, and are hid;  
they are buried vntil at last God  
reueale them, as man would say,  
they were vtterly abolished, but  
God awaketh them & bringeth  
them to light. So fareth it also  
with good workes and vertues:  
for God maketh them shine some-  
times at the first day, and they  
make

make hast to come further: but some times they are as it were vnder foote, and are not perceiued. But yet notwithstandinge God maketh them appeare in the end. This it is in fewe words that Saint Paule handeleth here. But this woulde be darke: if first of all wee knowe not, what the counsell and minde of the holie Ghost was. There is no doubt but God meant here to remedie two temptations, which mighte trouble vs much: It is one great tentation, when wee see the wicked contemners of God whiche despite him by all meanes, and doe nothings but trouble the Church, and marre all orders, & yet wee can not tell which waye to beginne, to cast out such filth out of Gods temple. We shall see offences, and yet we cannot stop them.

This is a verie hard combate, when wee knowe well inoughe that they that despise God after this sort, and be at defiance with his word, are nothing worth, & yet notwithstanding we cannot cut them off at the first day, as it were to bee wished. They are like vnto diseases in a body, whiche a man dare not touch, for we feare least in stirring them, wee shoulde moue a worse and more dangerous a great deale. If there be a canker, that hath takē depe roote, wee knowe not howe to go about it, for it is to be feared it wil venime so much the more, and enter further into the bodie,

and breed an inflammation. There are a great number of such sinners in men. And this is the cause, y the children of God are grieved and troubled, seeing they haue no way to remedie sinne. Yet notwithstanding wee muste bee patient (as Isaide) when it shall please God to exercise vs after this sorte: for there are manye mischeefes that can neither bee eschewed nor put away. And therefore wee must suffer them vntill the conuenient & appointed time come that they be ripe, and the apostome breake, as the Prouerbe is, This is in one point Saint Pauls meaning, or rather the holie Ghosts meaning, when hee speaketh of sinnes, that lye groueling, that God will keepe them secret for a season, so that men can not iudge of them as were requisite. As for vertues, it is also a thing verie greuous, when wee see, that when a man doeth well, and doeth his duetie faithfully, & walketh so vprightly, that no man is able to saye blacke is his eye, yet notwithstanding, it shall be thought he is nothing worth, all shall be euill thought off, he shall be subiecte to many flanders and false reportes, though he doe contrarie, and labour to applie himself, yet shall not men cease to speake euill of him: this is a verie troublesome matter, when there is such an vnkindnesse in the worlde, y vertues are turned into vyces, & they that doe best, are most blamed.



med. But yet God meaneth also  
to humble vs in this behalfe.

And for this cause he saith, That  
though Gods workes make no  
hast to come to light, & though  
they bee not knowen, to bee  
commended as they deserue,  
yet notwithstanding God will at  
length discover them, they shal  
haue their witnesse; it will bee  
late first, but yet let vs content  
our selues that GOD hath pu-  
nished vs, for it shall be fulfilled.  
Seeing we haue the holy Ghosts  
meaning, wee may now easely  
know whether S. Paule leadeth  
vs. *There are sinnes* (saith he) *that*  
*runne to their iudgement.* In this  
wee see Gods inuertellous pro-  
uidence; for wee know that men  
hyde their filthinesse as muche  
as they canne, and caste all their  
heades that waye, if a man haue  
but one droppe of witte in him,  
he wil turne it to this subtiltie to  
hyde his sinnes, to the ende hee  
be not euill talked of.

Therefore men are subtille e-  
nough to digge holes (as the  
Prophete Esay saith) so that  
they woulde deceiue GOD, and  
that is it wee see they labour to  
doe.

If wee woulde see wherein  
men are subtille, it is to doe euill,  
yea and that in suche sorte that  
you shall not bee able to finde a  
mote in them. This is al the craft  
that is in the worlde, cuery man  
seeketh libertie to doe euill, and  
in the meane whyle, couereth  
him selfe so that man canne not

accuse him: yea so farre, that  
they mocke at GOD, whiche is  
a thing a greate deale worfe.

Yea so it is that wee see it open-  
ly before our eyes. We see then  
(as I sayde before) that GOD  
sheweth himselfe a iudge, when  
men caste themselves headlong  
and put forward themselves, &  
seeke their owne ruine, as if they  
cast themselves at fixe & seuen:  
wee see this. Wee shall see a  
number, that canne lye faste e-  
nough to disguise them selues,  
they can counterfect, as they are  
full of treason and malice: their  
wits are verie quicke to seeke  
out starting holes, wee see them  
to be such, and yet notwithstan-  
ding we see on the contrarie side,  
howe they disorder them selues,  
and committe such shameful acts,  
that their filthinesse shall bee o-  
pen to all the worlde. When  
wee see men thus cast them selues  
like poore drunkardes, and haue  
no more sense to rule theselues:  
but of theselues set out theselues  
to all ignomie and shame, (as  
Saint Paule speaketh. Romaines  
1.) Doe wee not hereby knowe  
a manifest iudgement of GOD?  
It is verie certaine. And to this  
purpose it is also that Saint  
Paule speaketh, and sheweth  
that it were impossible that men  
woulde dishonour them selues  
wittingly, and bring themselves  
into shame and ignominie be-  
fore all the worlde, were it not  
that God had giuen them vp in-  
to reprobate senses, for it is a-  
gainst

gainst nature. Wee haue shewed  
before, and it is a thing known  
well enough by experience that  
men bestowe all their wittes in  
this, when they haue done a  
misse, to finde some lye, some  
colour and shew, to cloke their  
filthinesse withall, and are verie  
subtill therein. Yet notwithstanding  
they passe their bonds, they  
discouer them selues, their  
vilanie is known to all the  
worlde.

Therefore when men runne so  
to their shame, and be no more  
abashed, is it not a signe that  
G O D hath plucked out their  
eyes, and deliuered them from  
Sathans hands, who casteth the  
headlong in such sorte? So oft  
therefore as wee see the wicked  
giue them selues to naughtines,  
yea and that so licenciously that  
all the worlde knoweth their filthi-  
nesse, let vs looke higher, & knowe  
that it is Gods iust iudg-  
ment, who thrusteth them in such  
wise to destruction. This is it  
wee haue to marke in that that  
Saint Paule sayth, *Some men sin  
discouer them selues basely*, and  
as it were before the blowe, and  
and runne to their iudgement.  
For God suffereth vs not to make  
long inquisition, they that are  
thus possessed of Sathan, runne  
of them selues, and hasten their  
owne condemnation, not that  
they thinke so doe so, for they  
woulde willingly giue backe if  
they could: but G O D con-  
strayneth them by force, as if a

iudge had an euill doe vpon the  
racke, to make him confesse that  
that was hid before: so hath god  
a violent force to constrain the  
wicked to cast themselves at fire  
and brimston, that their vilanie  
may be known to all the worlde  
and be detestable. And when  
such thinges so fall out, it is our  
dutie to remedie them as well  
as we canne. For this cause also  
it is that Saint Paule giueth this  
warning to Timothee, as if hee  
saide, they that are in office,  
must be watchfull, and not  
play the blinde men: if G O D  
cast the wicked headlong, and  
bring them to their iudgement  
they must not spare them: and  
if men desire sinnes unpuni-  
shed, when they are brought to  
light, it is as much as if a man  
shoulde curre of Gods hande, &  
woulde not vse that remedie  
whiche he had appointed.

And that it is so, I saide be-  
fore, that if the wicked hasten  
them selues to condemnation,  
it is G O D that so dringeth them  
on forward to it. Then if they  
which are appointed to main-  
taine good order and pollicie  
amongest men, doe not their du-  
tie, but shutte their eyes, and  
make as though they sawe not  
that which is manifeste to all the  
worlde, doe they not herein  
vse too greate negligence and  
slackenesse?

Therefore let vs marke well that  
Saint Paul hath in this place set  
before vs the iudgement of god,



to the end that they which haue charge in the Church, shoulde knowe, that whensoever anye fault shal come to their eares, or any offenders & stumbling block; they must not burlie it, & suffer it so to passe for in the ende they must answere for it, & give an account before God. Therefore let vs learne, when our Lorde bringeth any thing to light, that it is to this end, that men shold take order in it, and to this end that the Church shoulde be purged: his is to this end that faults shoulde bee corrected as they ought to be, and sinne kept out, and not be suffered to growe; as the Apostle also warneth vs; if we must plucke vp the haughtie weedes when wee can, and not carrie till they haue growen too much, for that were to pluck out our eyes, and when corruptions haue gotten the head too much, wee shall neuer be able to redresse them. And therefore let vs remember well, that wee must be diligent and heedie. When soeuer God bringeth the wicked to their condemnation, they must bee punished, and when sinne is once discovered, wee must not suffer it. This is one point. But yet we must note, that when we haue done our bestie, yet shall wee not cease to haue many vices amongst vs, yea secret vices, yet not so secret, but that we may perceiue them: we shall bee constrained to fight and la-

ment, but there is no condemnation readie. And hereby God will trie our patience. He could make vs leade an Angels life amongst vs, and cause euery man to shew his neighbour the right way, that there shoulde bee no corruptions, nor no hypocrisie amongst vs. God could so gouerne and guide his Church that there might be an heavenly melody amongst vs, and so beautifull an agreement, that Gods name might be magnified throughout: but it pleased him his Church shoulde be like a floore, where chaffe is mingled with the good corne, and like a net, where all fishes are drawen up together, both good and badde, that there shoulde be corruptions & manye stumbling blockes, that the good shold be blended with the wicked; that some shoulde leade a prophane and dissolute life, other shoulde bee hypocrites and faithlesse: God will that these companies bee amongst vs, and that there bee such a confused state to proue our patience, and to shew vs vp to seeke him. For howe harde a thing woulde it be for vs to goe thus amongst thornes, vlesse bee preserved vs miraculously? And therefore let vs learne that if sinnes raigne amongst vs, they are as sectes posterne, and there are manye diseases that lie lurking in a mans bodie, and appeare not at the first blowe, neither doeth man goe aboute to remedie them as soone

soone as he would; so our Lorde will, that there be many sinnes in the bodie of his Church, which shall not appeare at the first day, that they may be corrected. For though they be knowen & manifest in some parte, yet can wee not compasse it to pluck them vp, wee must take it patiently. When wee see a wicked man, a 10 contemner of God, true it is, that wee will wishe hee were dispatched, and it were to be wished so to, that he wer taken away from amongst vs, and that the church were clenfed of him, but yet we cannot tell howe to come handsomly to him. And hereby doth God on the one side goade vs & spurre vs, when we haue where- 20 with to be molested & tormented. But yet notwithstanding we must comfort our selues in this that S. Paule saith, that it is as when a man findeth him selfe euill at ease, and sendeth for the Physician, but he dareth not meddle with him. And why for the sicknesse, though it be knowen in parte, yet is it not so fully dis- 30 couered, that it may be good to lay to the remedie straight way. And I would to God we had not so good prooffe and experience of it, as we haue: but because we must be so exercised, let vs know that it will profite vs nothing to vex our selues without measure. True it is, that wee can quickly be moued; and surely so wee 40 ought to be; to mourne and lament: but whatsoever come of

it, let vs bridle our mindes with patience, and be not as some that would breake the needle in their knee, as the prouerbe is, and are vexed when they see men make not haste at the first blowe, to cut off sinne: yea, but wee knowe, that if we shoulde put the hote yron and the fire to all hurtes: if 10 we shoule cut off all members y are diseased, what should become of the poore diseased bodie in the ende? So sureth it with the church of God. Let vs learne therfore to bridle our selues, that we be not thus too much hastie: for (as I saide) God will humble vs by this meanes.

Truth it is, that we may not in 20 the meane season flatter our selues, nor make this a cause of any negligence, to say, ho, what should we do? wee must let the sinne lye smothering, which we cannot heale. Let vs endenour our selues to take order for all y that our Lord bringeth to light: but when we haue vsed such diligence, knowe we y there must 30 be yet amongst vs some hidden sinnes, that lye smothering, yea and such as will make vs smart well, and yet wee shall not be able to heale them. In the meane season, we haue to comfort our selues, when it is saide, that notwithstanding, *scilicet* follows, that is to saye, when a man hath deuised what he can, and trotted vp and downe this way and that way, hee shall maruelle muche that the sinne is at his heeles, and 40



that hee hath not shaken it off farre from him. This is set down to the end we should not be too much astonished, if God doe not discouer the filthinesse of the wicked, so soone as we would. Therefore S. Paule sheweth vs, that we haue not lost our time, when wee haue wayted a good while. Why so? for a man would think the old sinnes were cleane put out, that wee should neuer heare talke of them againe: but he will maruile againe, to see GOD awaken them, and bring them to minde, when men think not on them. Therefore, if wee be patient, and remaine quiet & still, we shall knowe in the ende that that is true which is written here, to wit, y<sup>e</sup> though sinnes appeare not always, & they y<sup>e</sup> haue done them, be so borne withall, that a man would thinke they should neuer be spoken of, nor remembred againe: yet God wil shewe, that there is nothing forgotten. And this is spoken for the comfort of the faithfull: but let the mockers of GOD also thinke vpon this threat, & know that it shall auail them nothing at all, that they haue been vn timered for a season, yea, and boast themselves in their sinnes, and thinke, what can men do to vs? yea, they wil be so bolde as despite God, because he hath spared them a long season. But howe- foruer it be, this shall be fulfilled in y<sup>e</sup> end, to wit, that their sinnes shall followe them, that is to say,

though God hath left them at six and seuen, yet notwithstanding they ceased not to drawe their halters after them, & their olde sinnes shall be called to remembrance: as it is saide also in the Psalme. So this place must serue as well for a threat to the wicked and contemners of God, as for a comfort to soften y<sup>e</sup> heauinesse that might be in y<sup>e</sup> faithfull, to the ende they griue not them selues too much, to see the wicked blended amongst the good, and that the Church cannot be cleane purged from such infection and filthinesse, as men would gladly. Euen so fareth it with vertues, as I will shew you in one worde, because the time will not suffer to speake more at large. Therefore, if at any time it so fall out, that when we do wel, we be euill spoken of, and men slaunder vs, and construe in euil parte that y<sup>e</sup> wee haue done with a good conscience, although it may griue vs, yet must we bridle our selues, and pray to God to be so gracious to vs, as to hold vs to himselfe in patience & quietnesse, and that we may thinke it ynough, to be allowed of in his presence, although the worlde accompt vs wicked, and bee so vnkind to vs, that for all rewards and recompence, it speake euil of vs, when wee haue laboured to do good to all men. And therefore vpon let vs waite till it please God to cause our innocencie to appeare, and bring it to light before

foremen. And moreover, if our good workes do shine, that wee be not desirous and ambitious to bee praised and commended therefore, but be content to haue glorified God, and edified our neighbours, & giuen them good doctrine and instruction, as wee see Saint Paule meant to touche that precisely. Notwithstanding, if at some time the wicked be promoted in the Church, and they that should beare the word of God be diuels, and seeke nothing but to peruert all goodnesse, if wee see such stumbling blocks, let vs wait til God work, knowing that hee will put to his helping hand, though for a season he humble and proue vs. Thus must we practise this text of Saint Paule. If at some times the good giue backe, and be as it were oppressed, and it seemeth that all the worlde hath conspired against them, wel, let vs consider what is said here, that good workes shall not alwayes bee in the light, and be knownen: naye they shalbe troden vnder foote, yet notwithstanding at length they shalbe discerned. Therefore let vs committ our selues to

Gods hand & to his prouidence, and seeing he doth gouerne his Church, and hath promised to sit as ruler amongst vs, let vs not doubt but he will bring all troubles and offences to good passe, wherewith it pleased him to trye our patience for a season.

Nowe let vs fall downe before the face of our good God, confessing our faultes, and praying him that it would please him to make vs feele them better then wee haue done, yea, and y wee may be so touched with them, that we may returne to him, who is the onely Physician that can heale vs, to the ende he woulde purge our consciences from all euill affections, and reforme vs to his iustice in such sort, that we may seeke nothing but to frame our selues according to his holy commaundements. And in the meane season, that hee woulde beare with vs in our infirmities, vntil he haue cleane taken them from vs, to chaunge our shape fully into his image, Thus let vs all say, Almighty God, & heauenly father, &c.

The 46. Sermon, vpon the sixte Chapter.

Let all seruants that are vnder the yoke, count their maisters worthie of all honour, that the name of God and his doctrine be not blasphemed. And they which haue beleeuing maisters, let them not despise them, because they are brethren, but rather serue them because they are beleeuing and beloued, and partakers of the benefite. Teache these things and admonish them.





WE haue seene this morning how me ought to proceed in the Church of God, in correcting of faultes, to wit, that they must iudge that which shalbe knowe and manifest. For God (as wee haue shewed) will humble vs in this behalfe, when things come not to light at the first blow, but we must languishe by seeing the sinne, and not being able to take order for it as we would. Trueth it is, that we must be watchfull to do what we can, but yet not with standing we must be patient, if it do not please GOD, to giue vs meanes to purge out all y infection that are amongst vs. So the iudgement of sinne shall not bee equall, but wee shall see what God bringeth to our hande: for it is not our partes to occupie his place, hee referueth it to him selfe to knowe all: for our parts, wee see what he sheweth vs, and no more: and they that are too hastie to knowe this, do God wrong, in that they take vppon them more then is permitted them & is lawfull for them. Now S. Paule saide before, y wee must not onely not spare them which beare the worde of God, but also, if they haue don amisse, make them an exaple & rebuke them before all, to the ende that euery man may see him self in them, & be greatlyer afraide. For (as wee see here) this cannot bee vnderstoode, but of open faults: when

a man is once conuict, he must be reprovved: but if God hide his filchinesse, let vs patiently abide Gods leasure, the sinne is not yet ripe. And this is a thing wel worthie the marking. For there are some that would, if an offence be giuen, that y admonition should be giuen in secrete, & in the eare, as they say, & haue none to bee punished openly, & to be made an example. But such men know not what kind of proceeding god hath apointed in his church. For wher as it is said, y we must warn them that haue done amisse, it is plainly set downe, if I see my brother in a fault, & be witness of it, I must priuately bring him home againe if I can. But when the offence is knowen of all, and y whole church is troubled, shall a priuate warning bee sufficient? This were ynough to marre all. For If I begin firste, there are a thousand y will do y like. And shall wee go on procession after him y hath committed a publik & notorious fault? There were no order in that, we see. And therefore let vs marke it well that S. Paul containeth in this text: to wit, if sinnes come to light, let vs punish them, to y end y offence may be taken away, and it be not said, Such a man did as much, & was not corrected. For if we punish not them that haue offended, it is certeine, that other will take it as a leaue to sinne, & will behaue them selues so much the worse.

Max. 13. 15

And

And therefore wee must obserue this rule, which I haue touched. But yet if sinnes bee so suppressed and holden vnder, y wee cannot iudge of them, vntill God take order for them, let vs be patient. To be short, when we see what God giueth into our hands, let vs content our selues to do our duetie, and fight in the meane season, if wee must suffer wicked thinges, because the remedie is not yet redie. This is it in fewe words, we haue to beare away. Nowe S. Paule addeth another warning. *Let seruants, (which are as slaues) obey their masters,* yea, though they bee Infidels and vnbeleeuers, to the ende that the worde of God bee not euill spoken of, as though it abolished all order, and pollicie amongst men. If the maisters are believing, so muche the more (saith he) must seruants be bent and affectioned to obey them. For seeing that God hath ioyned and coupled them together in the hope of saluation, they ought to giue themselves with so much readier willes to do their duetie. These are the things saith saint Paule, that must be taught. As if he said, that that which concerneth y bringing of men to goodnes and holinesse of life, and to holde them in the feare of God, and also to do their duetie one to another, must always be in their mouthes which preach the Gospel, and are appointed of god for shepheards.

To be short, he sheweth that wee must not feede their eares with vaine speculations, or imaginations, but labour to edifie and deliuer profitable doctrine. And here first of all, let vs mark, that the state of maisters & seruants, was not suche in those dayes as it is nowe. For they had nothyng seruantes that might go away when they would, and be at libertie: but they were slaues, as they vse yet in some countries: after that a man was once bought, it was to be in subiectiō both to life & death, they might vse them as sharply & rigorously as they would, which cannot be done by that courtesie that is amongst vs. And true it is, y we haue cause to thanke God, that it pleased him to take away such a kind of slaueerie which was verie cruell: yet, notwithstanding we must marke well, that if it was requisite for those poore slaues which were vnder so hard an yoke, yea, and were like Oxen and Asses, to serue their maisters patiently, and with a francke & free heart, much more should they that are at this day subiecte & in better & more gentle state & condition, be voide of all excuse, if they play the stubborne cures, & will not bowe downe their neckes, to become obedient. This must wee practise this doctrine of S. Paul. He warneth all them in general which are in subiectiō, to obey their superiors, and to do their duetie, and y not

Mm.ii. by



by constraint or necessitie against  
 their willes, but with a franke &  
 free courage. But to the ende we  
 may be the readier to yelde our  
 selues subiect, when it so pleaseth  
 god, let vs consider that that hath  
 beene said. Let vs compare our  
 selues with them that were sla-  
 ues in Saint Paules time. It was  
 pitifull to see howe rigorously 10  
 they were vsed, and yet notwith-  
 standing God did not exempt  
 them from that yoke. Seeing it  
 is so, when we are so daintie now  
 adayes that wee cannot suffer a  
 meane subiection, but wee will  
 play the rebelles, is not this too  
 great an vnthankfulnesse, and in  
 no wise sufferable? So then wee  
 see in fewe wordes, when it plea- 20  
 seth God to make vs subiect, hee  
 will haue vs thereupon to haue  
 a quiet heart, gentle, and meeke,  
 and that wee seeke nothing, but  
 to do what he requireth of vs.  
 But because men stand willingly  
 vppon their tiptoes, and thinke  
 no man worthie to haue prehe-  
 minence aboue his fellowes, and  
 seeing there is nothing more a- 30  
 gainst our nature, then to hum-  
 ble our selues, for this cause S.  
 Paul, to cut off all such obiections  
 saith: *The seruants that are vnder  
 the yoke.* Hereby, he meaneth y  
 when a man is subiect, he must not  
 deuise with him self, whether he  
 be wiser then he y is aboue him,  
 or haue better vertues in him the  
 he hath, or be of a better house, or 40  
 haue any other conditions in him,  
 wherfore he ought to rule rather

then obey, none of al these things  
 may come into our braine, as also  
 he giueth the like warning in the  
 Epistle to y Romans, ther where  
 he speaketh not of slaves, but ge-  
 nerally of all, saying, that wee  
 must be subiect, and obey our su-  
 perious. God hath appointed y  
 pollicies of the worlde (saith he) 50  
 and will haue vs to reuerence  
 princes and Magistrates. And  
 therevppon he addeth: They y  
 are lifted vp on high and in dig-  
 nitie, rule: as if he said, it belon-  
 geth not to vs, to be inquisitiue,  
 by what right and title a Prince  
 reigneth, and whether there bee  
 vertue in him, wherfore he shuld  
 be honoured, & whether he haue  
 it by good and lawful succession 20  
 and inheritance: as our mindes  
 are always tickling vs, especially  
 in this behalfe, for there is none  
 but had rather rule then serue.  
 So that wee can easily enter into  
 such questions, but S. Paule saith  
 flatly, y we must content our sel-  
 ues to knowe, y if a Prince ruleth  
 he hath not this power, vnlesse it  
 be given him of God. If there be 30  
 a Magistrate, though he be come  
 to it by ambition or euil practi-  
 ses, though he be set in it by vi-  
 olence, yet notwithstanding, till  
 God put him out, every mā must  
 obey him, & bowe downe his  
 necke. And this is it also, that is  
 meant in this place, saying, *They  
 that are vnder the yoke.* For GOD  
 knoweth well ynough, why hee  
 humbleth vs, & setteth vp the  
 other. True it is, y. varie often  
 a man

Rom. 13. 3

a man y deserueth well to bee in  
some great preheminance, shal-  
be a litle companion despised of  
all men; hardly may he get a bare  
living: but yet he must respect  
Gods order, for it is not without  
cause y God hath so made him  
lowe. He setteth vp many men,  
yea, & y to bring them to ruine  
& destruction: when they haue  
been once set aloft, they shal be  
cast downe in the end in y mean  
season, if it please him to hold his  
short, it is for their profite & sal-  
uatiō. For though we haue great  
vertues, yet, notwithstanding he  
will not haue vs presume too  
much, as though there were any  
great dignitie in vs: but rather he  
will beat downe all y that might  
puffe vs vp, to the ende we take  
heed, we passe not our bounds;  
but be as litle children (as Dauid  
saith) y are taken from the dugg  
& cannot lift vp them selues, nor  
make them selues any thing: such  
must we be. And therefore let vs  
weigh this worde, when S. Paule  
saith, y if we be vnder y yoke, we  
must serue them y rule ouer vs.  
yea, & let every man thinke thus  
with him self, it is not for mee to  
choose my self; it is not for me to  
place my self in such a degree, or  
such a seat, God must call me to  
it. And because he wil vse me in  
such an office, let me go on, & be  
quiet, & not passe my boundes,  
nor attempt any thing, lest God  
cast me downe headlong through  
my foolish rashnesse. For it is not  
for vs to vsurp this authoritie, it

belongeth to god to reche vs out  
his hand & distribute to euery mā  
y state he will haue him to be in.  
If this doctrine were well impen-  
ted in vs, we should not need at  
my long staie to tame us, but be-  
cause euery one of vs would be  
aloft, & we think not y it belon-  
geth to God to giue vs wings, &  
to him, to prepare vs staies, where-  
in he will haue vs sit, at ease vpon  
y ground. If we knewe this,  
I say, wea would be no more so  
foolish, nor so proud, to seeke to  
mount higher then is meete for  
vs. And therefore we must marke  
this similitude of y yoke, so much  
the more, which S. Paule setteth  
downe here, to y end y euery one  
of vs may be resoluēd with him  
self, when we are in base & lowe  
state, when we haue neither ho-  
nour nor credite, y it is as it were  
a yoke which God hath laid vpon  
his neck, & that he wil haue him  
beare y subiection, not as though  
it came from men, but as a rule y  
God hath laid vpon him. Nowe  
let vs come to y which S. Paule  
addeth, to wit, y it is not sufficient  
for seruants to obey their mai-  
sters, as it were by constraint, but  
thei must thinke them worthy of  
al honour: as also he saith in ano-  
ther place, They must not serue  
as it were to y eyes, to please men,  
but they must referre it al to god.  
Trueth it is, y it is an hard mat-  
ter: but we must fight against all  
pride & presumption in this be-  
halfe, that men may giue God y  
honour, which we owe him.

Mm.iiij.

There-

Psal. 137. 2.

Col. 3. 22.



Therefore, if a man be exalted into any dignitie aboue vs, though he be wicked & naughty, or haue some notable faulces in him, wherefore we finde that he is not worthy to be in that place, yet notwithstanding, wee must beare such a reuerence to Gods order, that we must esteeme him worthie of all honour, seing that god hath honoured him. If there be a man in authoritie, that hath beene placed in it, either by wicked practises, or by violence, or other vnlawfull meanes, and in the meane while be a contemner of God, or an hypocrite, a man y<sup>e</sup> hath no religion, a dolt, a venie beast, a negligent and effeminate person: if there be a number of such thinges in him, worthie to be found fault withall, yet notwithstanding must this consideration bridle vs, to say, yet would God honour him, hee knoweth why: therefore must I bee content to be subiect to this pollicie of Gods.

Thus, I say, we must esteeme them woorthie of all honour, whom God setteth vp, although wee might finde ynough in their persones to finde fault withall, why they should bee despised. To be short, we must be at defiance with the faulces which are seene in the persons, to the ende it may diminish Gods order nothing at all, nor preiudice it in any respect. And I say not this, to cause sinnes to bee fostered & borne withall, as a man may not

play the countrefect when a Minister of the worde of God vseth not him selfe in such perfect wise as he ought: yet notwithstanding we must watch ouer it, and they that are stumbling blockes must be removed.

In like sort, when the Ministers of iustice are corrupt, and faile in their office, it must bee seene vnto as well as men may: but yet we must haue this consideration, that euery man priuately must obey them whome God hath so placed in honour: and thei must not do it by constraint, but we must giue this reuerence to Gods order: I honour this man, because it hath pleased God to set him vp so high: he is not worthie of it, but because it pleaseth God so, this is it I looke to, and herewith I content my selfe. But yet we haue to gather out of this text, that God will not haue a constrained seruice of vs, but voluntarie: I meane euen then, when we must obey them y<sup>e</sup> vse vs euil and cruelly. As if we were vnder y<sup>e</sup> tyrannie of such men, as sought nothing but to spoile vs, yet so it is, y<sup>e</sup> god wil haue vs ther shew an obedience of heart. And why so? It is good reason, seeing he regardeth the inward affectio of y<sup>e</sup> heart, that wee should present it to him as the chiefest seruice. For we may employ all our members, & do al that is possible for vs, thinking to serue god, and yet he will make no accompt of all this, vnlesse y<sup>e</sup> heart go before.

Nowe,

Nowe so it is, that the subiection which seruantes yelde to them that haue authoritie ouer the, is not taken as done to men, but to God, as wee haue shewed before. But yet if God will haue vs subiect to them, that rule ouer vs euill, and abuse their authoritie, and vex vs vniustly, and doe vs wrong and iniurie, when there is question, I pray you, y<sup>a</sup> childe should obey his father that vseth him gently, and a woman bee subiect to her husbände, that is louing to her, and doth his duetie as he ought, if wee doe it by constraint, what a thing were it? Euen so fareth it with all the rest. As when Saint Paule speaketh of almes, he saith, that God loueth  
 20 them that giue with a cheerefull hart, and cannot abide that men shoulde doe it by constraint, and as it were of necessitie. As wee see some men that giue in a sort, but they thinke men pluck their guttes out of their bellies. Saint Paule saith that all this is naught worth, and God wil neuer accept of it.

And why so? For he will haue willing offerings. This is it wee haue to beare away in this place, where S. Paul will haue vs think them worthy of all honor, which deserue it not, as he speaketh here of infidels. And why must wee thinke them worthe of honour, seeing they haue no vertue in them y<sup>e</sup> deserueth it? It is because  
 40 we must looke further, to wit, because God hath set the vp thus

on high. For sometimes a man hath dignitie in himselfe, but these haue it an other way, because our Lorde (as I said) euen for their confusion woulde thus lift them vp on high for a season, and humble vs for our partes. And though this condition be hard and greuous, yet must we for all  
 10 that submit our selues to it. And more ouer let that comfort vs, which I touched right now, to wit, that if God will haue vs dispised in the sight of the worlde, he doth it for our profite: for hee knoweth it woulde not bee good for vs, to be higher: for wee see a greate number cast downe from their greatnesse, and their greatnesse is cause of their vtter vndoing. And therefore God doth sometimes saue his, by making them go creeping as it were vpon the earth, in steede of setting them a loft, and to be scene a farr off. And therefore also S. Paule saith 1. Cor. 7. If thou be called to bondage, passe not on it. As if he saide: my friends, it is not for vs  
 30 to torment our selues, when we see the wicked ouer our heades, that we must beare them vppon our shoulders, and they in the meane while haue their feete vpon our throtes, and stampe vpon vs, and oppresse vs: for God wil turne this harme into our good. And therefore let vs bee content that God humble vs so, and let vs  
 40 not be grieved, as though it were hurtfull to vs, for our Lorde can turne it easely to our saluation.

Mm.v.

Thus



Thus must the faithfull comfort  
 themselves, because they susteine  
 no losse by it, although they go-  
 verne not in this worlde, nor bee  
 aloft in dignitie, yea they must  
 reioyce in their lowe degree, be-  
 cause God maketh them Angels  
 felowes, in his euerlasting king-  
 dom, and hath adopted them for  
 his children, and to be members  
 of our Lorde Iesus Christ: may  
 not this be ynough for vs? I shal-  
 bee dispised in the sight of the  
 worlde, I shall haue neither ho-  
 nour nor office, men shall mocke  
 at me: yea, but yet my God hath  
 chosen me to be his heire, yea, to  
 bee partaker of his glorie: I am  
 a member of his onely sonne, the  
 Angels take and acknowledge  
 me to bee of their number, as be-  
 ing my brethren, therefore I must  
 beare the contempt & despising  
 of the worlde patiently, I must  
 not desire to bee honoured here.  
 Let this consideration come into  
 our heades, so oft as wee see that  
 we are not so much aduanced in  
 in the eyes of the worlde, as wee  
 woulde be. And moreouer, Saint  
 Paul sheweth vs that Gods name  
 shalbe blasphemed, when we can  
 not submit our selues willingly,  
 and beare the yoke quietly that is  
 laid on our necks, why so me wil  
 say, the Gospel maketh another  
 confusio, it maketh the maisters,  
 y should be seruants & seruants  
 y should be maisters, & moreouer,  
 y it giueth libertie to peruert al  
 right and reason. Thus shall the  
 name of God be blasphemed: for

though this occasion were not, &  
 the faithfull doe as much as they  
 can indeuour to behaue them-  
 selues quietly, and obey their su-  
 perious, yet will not the worlde  
 cease to blamie them and backe  
 bite them after this sort. Wee see  
 how the wicked at this day speake  
 euill and shamefully slander the  
 gospel euen for this cause, but yet  
 it hath no reason so to do. What  
 would it then do, if slaues should  
 rebel, & eueri one lift vp himself,  
 and no man woulde bee subiect,  
 yea and all publike order were a-  
 bolished, and there were no more  
 lawes nor statutes, in what case  
 shoulde wee bee? would not men  
 say, that the doctrine which wee  
 bring, is the cause that men lose  
 their right they shoulde haue, &  
 that there is a confusion between  
 high and lowe? And therefore  
 Saint Paul will haue vs haue this  
 regarde. for though he direct his  
 talke precisely to slaues, and tou-  
 cheth here a kinde of slander  
 that might wel be in those dayes,  
 yet notwithstanding wee haue to  
 gather a generall doctrine out of  
 these words, to wit, that if through  
 our faultes the Gospell bee euill  
 spoken off, the faulte is double,  
 and our case will be more grie-  
 uous.

True it is that though the name  
 of God bee not blasphemed, and  
 hee that hath done a misse y bee  
 ashamed and confounded, yet  
 notwithstanding hee ceaseth not  
 to be in great condemnation and  
 verie sore to beare. But when wee  
 open

open themouthes of the wicked,  
that they may speake euill of the  
Gospell, and mocke at it; at the  
lest they take this libertie, and  
haue some colour before men, is  
not this a more horrible venge-  
ance for vs? For beside the faulte  
which wee haue committed to-  
warde God, beside that that we  
haue broken his lawe, and his  
justice, we haue armed the wic-  
ked against him. Wee pray with  
the mouth that his Name be hal-  
lowed, and in the meane season,  
through our sinnes wee cause it  
to bee euill spoken off: the doc-  
trine wherein we haue all our sal-  
uation, shalbe caried to the hang-  
ma, that the enemies may say, it is  
the cause of all euill. When this  
cometh from vs, & may be im-  
puted to vs, shal we, I pray you,  
be excusable? Nowe, if this was  
to be obserued in S. Pauls time,  
there is as greate neede nowe, or  
rather more. For the enemies of  
the Gospel keep diligent watch,  
and lye in waite for vs, and if  
they haue but the lest shewe in  
the worlde to bite at vs, straight  
way shall the Gospell bee torne  
in peeces, they barke as mad dogs  
against it, though they cannot  
bite: wee see it, and yet wee cease  
not to cast all at sixe and seven.  
And therefore I saide that this  
warning of S. Paule is as fit & sea-  
sonable nowe as euer it was, be-  
cause wee are shott at, and be-  
cause all they that gaine say the  
Gospell, seeke nothing else but  
to speake euill, when they see vs

walke a misse. But what? What  
is he that keepeth him selfe from  
doing euill, to shutt the mouth  
of the wicked, and to honour the  
good doctrin, that it may remaine  
in her dignitie and estimation?  
Who is there that passeth much  
hereon? Nay it seemeth rather y  
wee haue conspired with the eni-  
mies of God, and that wee seeke  
nothing else but occasion to  
make them speake. Wee knowe  
well ynough that if we doe as we  
are wont to doe, offences shall  
flie abroad in euerie corner, and  
men wil say, yea sir, what a refor-  
matiō is this that these men pre-  
tend? They wilbe wiser then all  
the worlde, and yet wherein is it  
seene that they are better then  
we? wherein haue they mended  
themselues? Wee heare there is  
such talke vsed: and if our cares  
were not beaten with it, yet wee  
are not ignorant of it: and yet  
notwithstanding wee are euerie  
day worse and worse, and it see-  
meth that euerie one of vs bathes  
himselfe when hee heareth the  
name of God blasphemed. Well,  
all the reprochfull speeches that  
shall bee spued out by the vnbe-  
lieuers shall cost vs deare, if the  
faulte proceede from vs, and if  
they haue taken a colour by our  
sinnes. And therefore wee must  
beare away this admonition wel,  
that Saint Paul setteth downe  
here, lest the doctrine of GOD  
be blasphemed, saith hee. Nowe  
let vs come to that that follow-  
eth. *If the masters be faithfull, wee*  
must



must not despise them, because they are brethren, but rather esteeme them, by reason of the faith that God hath giuen them, and hath adopted them as his childre, and made them partakers of his grace: this must not giue vs an occasion to contemne them, but rather giue vs better courage to honour them the more. Here we see 10 first of all mens vnthankfulnesse, for if they were not too much giuen to this fault which Saint Paul correcteth here, the admonition woulde be needelesse. And therefore let vs marke, that when wee haue founde any occasion to lifte vp our selues aboue our neighbours, wee shall alwayes fall that way, we shall not neede to goe to 20 the schoole to learn this lesson: for euerie man is a doctour and sufficiently ynough learned of himselfe. And there is a shameful vnthankfullnesse in this, that I shal see y graces of God in a man, and the same in my selfe also, and therefore I shall say, And what is he better then I am? Is it not the greatest honour that hee 30 can haue, to be Gods childe? and then seeing I am of that number, am I not his brother? And it is said, that he that is of low degree touching y world, hath to reioyce in his highnesse, because God hath made him noble and chosen him into the number of his children. But must hee therefore despise them, whom God hath advanced aboue him? So then let vs marke well that this title of bro-

therhood must not make them proud that are contemned in the sight of the world, and of low degree. They must not goe and say, hee is my brother: for God hath giuen him another parentage also. Wee are brethren, but yet this may not let, but that one of vs may be a maister, and the other a seruant, the one a father, & the other a childe, the one in the office of a Magistrate, the other in the person of a subiect. And therefore let vs consider our vnthankfulnesse and wickednesse, in that that euerie one of vs could finde in his heart to be stirred vp to despise them that ought to rule ouer vs, vnder a colour that our Lord hath ioyned vs together. For this holy knot which he hath made betwixt vs (I speake of the brotherhood, because wee cal vpon him al with one mouth, as our father) doth not let but one of vs may be an inferiour, & an other a superiour: wee must be peaceable in that state that God hath called vs vnto, as Saint Paul teacheth vs here. And if I be sub- 30 iect to a prince that is an infidel, he that hath rule ouer me serueth the deuill, this is a straunge thing at the first blush, but yet must I knowe thereby that God meanneth to humble me, as I saide before. If I be nowe vnder a beleeuing prince, and one that seeketh to haue God honoured and serued, and confesseth himselfe to bee brother to all the children of God, to the ende hee may vs the sworde

sword which he hath in his hand and rule in his seate in such sort, that in the meane season he serue God and his neighbours: when I haue such an aduantage, doth not God binde me much more to doe my duetie? And if I doe it not, am I not vnthankfull to our God? Therefore S. Paul doth not without cause set this downe, to shewe that they which will say their superiours are their brethren, haue no occasion to despise them for that, but rather, because their faith sheweth that God hath knit them together with vs, in that he hath called them to the hope of life, that this should incourage vs so much the more, not to thinke it straunge to obey them. And why so? For God shineth in them hee hath set his marke in them, & hath drawen them so neere to him, that besid̄y we acknowledge them for our brethren, seeing he hath made vs subiect to them, we must obey thē. And therefore let vs marke when God doeth vs this pleasure and priuiledge, that they which rule ouer vs, are also of the number and companie of his children, that this must make vs to bee subiect so much y more, & haue a right affection to beare the yoke that is layed vpon vs, especially because wee see Gods marks in them whom other wise we would hardly obey. But this must bee stretched further yet, to wit, y we must honour all them, whom God loneth wel, when we are also ioyned together with thē

in loue & familiarity. For though we be partakers of one selfe same benifite, and of one selfe same inheritance, yet must I submit my selfe to honour them, although I be equall to them in this behalfe, because they seeke nothing but to haue mee come to God with them: other wise should I not be too nise, and not to be handled, if I can not abide such a condition? And therefore let vs learne in few wordes, to honour Gods graces whē they are set before our eyes, and when we shall see a man, that hath some token of the feare of God and faith in him, let vs esteeme him so much the more, let vs seeke to nourish all friendship with him, let vs beare with him as much as wee can, let vs desire to bee at one with him. And let euerie one of vs haue an eye to that which is saide here, seeing God hath so assembled vs together, knowe wee that it is to this end, that hee may make vs his heires, that we may haue one spirit to gouerne vs, one faith, one redeemer, one baptism: for vnder this worde *Benefite*, all this is comprehended. Therefore when wee haue this, let vs learne to esteeme Gods graces, to the ende they may bring vs to all courtesie, and we may in the meane season practise the lesson that Saint Paul giueth vs, in an other place, to wit, that we are bounde one to another in charity, for it is a bond of perfection, which for vs. And let vs continually remember this that



that saint Paule saith to shew vpp  
the matter withall, to wit, that *we*  
*must teach these things*, & that he  
must not propose them at one  
time onely, but vs long exhor-  
tations, and as much as shall bee  
needefull. And hereby hee mea-  
neth that the doctrine hath not  
his force and vertue, vnlesse it e-  
difie vs in the feare of God. As if  
hee saide, trueth it is that a man  
might dispute more subtilly of  
other matters, but yet let vs mark  
what is profitable for vs, & what  
is fit to set vs in order. For we can  
not be tamed, so haughtie we are:  
and therefore wee haue neede to  
be holden backe. And because e-  
uerie one of vs conceiueth this  
loftinesse of himself, that there is  
some thing in him that might  
make him set vpp himselfe, our  
Lorde sheweth vs on the contra-  
rie side, that we must bee modest,  
to walke simplie in our calling,  
be it neuer so base and vile in the  
eyes of men. If wee practise this  
doctrine, we shall doe much, not  
onely for a day, but for al our life  
long. And therefore it is not with  
out cause that saint Paule saide, if  
good ministers must studie to  
put forth good doctrine, and ad-  
deth afterwarde, that they must  
bee earnest in exhortation. And  
why so? for it is not ynough for vs  
to be instructed in that which we  
knowe to be good, as wee can say  
well ynough from lippes fore-  
warde. This is good doctrine: but  
yet we will keepe our euill affec-  
tions still, and when we haue ho-

noured the doctrine of God with  
our mouthes, wee will treade it  
vnder our feete all our life long:  
which thinges we doe, when we  
rebell against it. And therefore  
it is not ynough to haue the doc-  
trine proposed to vs once, but we  
must be stirred vp and exhorted,  
and haue it often times called to  
our minde, that the good seede  
may bee maintained which God  
hath put into vs.

Therefore the more the minis-  
ters see that we are farre off from  
being so obedient as wee ought,  
the more must they labour stout-  
ly to bring vs from our rebellion,  
to the ende we may become apt  
and readie to be taught, & learne  
with all humblenesse to submit  
our selues to God, and to them, to  
whom he hath giuen authoritie.  
This is the marke that saint Paul  
shot at when hee spake to Timo-  
thie to exhort diligently. And  
hereby we must be aduertised to  
take the exhortations well, that  
we may bee confirmed by them,  
and euerie man thinke vppon it  
for his parte: for by this meanes  
our Lorde will proue our obedi-  
ence, and the honour wee must  
giue him when we be thus subiect  
to mortall men, as hee thinketh  
good to call vs euerie man in his  
calling.

Now let vs fall downe before y  
face of our good God, praying  
him, that it woulde please him  
to make vs feeble our faults more  
and more, &c.

The

## The 47. Sermon vpon the 6. Chapter.

- 2 If any man teach otherwise, and consenteth not to the wholesome wordes of our Lorde Iesus Christ, and to the doctrine which is according to Godlinessse.
- 4 He is puffed vp and knoweth nothing, but doteth about questions and strife of wordes, whereof commeth enuie, strife, railings, euill surmises,
- 5 Vaine disputations of men of corrupt mindes, and destitute of the truth, which thinke that gaine is Godlinessse.



O vnderstand y admonition which is here giuen by saint Paul to Timothy, and to applie it to our vse, wee must first of all remember that which was handled here before, for S. Paule presupposeth, that he hath shewed what that good doctrin is, whereto we must holde our selues. Nowe we see that hee put this greate and wonderfull secret of faith in this, that God sent his onely sonne to vs, and communicated himselfe to vs in his person. Therefore when wee haue Iesus Christ clad with our flesh and nature, we are through his meanes ioyned to 30 God the father, and haue in him al perfection of goodnesse. But in the meane season, it behoueth vs also to knowe the vertues of our Lord Iesus Christ, for though he suffered through y weakenes of his flesh, a verie ignominious passion, yet did God exalt him into glorie: and because the graces of the holy ghost were displaied in him, we knowe the glorie which is spoken of in the first of Saint

John, to the end that wee might rest our selues wholly vpon our Lorde Iesus Christ, knowing that he is giuen vs for the founteine of life and saluation, and that wee are also stirred vp to do him homage, not onely in bowing our knee before him, but in giuing our selues to his seruice, and dedicating both our bodies and 10 soules to him in all purenesse.

And when S. Paule had spoken of this high misterie, which is reueiled to vs by y Gospel, shewed also that the doctrine which god wil haue to bee preached in his name, is not onely to tickle our eares withall, but to nourish our 30 soules, and to giue vs good and profitable instruction for the ruling and framing of our life. Yea and he speaketh flatly of the chiefest exercise whiche the faithfull must giue themselves to, which is the calling vpon the name of God. For our studie must be this, to runne vnto God in all our necessities, praying him to holde vs 40 in his hande & in his protection, & that he haue not care of vs onely, but also of our neighbours.

This



This is the summe of the pure doctrine which shoulde be preached daily, and whereunto wee should holde our selues, to wit, y knowing there is nothing in vs but miserie and wretchednesse, we should come & seeke to god, but so that we keepe that way & direction which hee hath giuen vs: for it is impossible for vs to drawe neere to God, were it not that it hath pleased him to communicate himselfe to vs: whiche is done in the person of our Lord Iesus Christ. Therefore we must lay holde vpon this grace, which he hath giuen vs, and which wee may enioy, if the faulte bee not in vs, to wit, y being members of our Lorde Iesus Christ by faith, we doubt not but he wil leade vs to God his father, and so consequently to the kingdome of heauen. And this presupposeth that wee receiue of Iesus Christ, what soeuer we want: for there is nothing in vs but povertie, but wee must be enriched with the benefites y Iesus Christ hath brought vs, and which hee giueth vs: and thereupon we haue boldnesse to call vpon God, and to runne to him: and in the meane season let vs learne to frame our life as it is meete, and not forge euerie man to him selfe in deuotions a parte after his owne fantasie, for the seruice of God is marred when men will bring their owne inuentions in this sort, and wee knowe that about all thinges God requirerh obedience: as in deede it is the

chiefest sacrifice that can be offered.

And therefore wee may not attempt and goe about what our wit thinketh best. Men doe abuse themselves, when they giue themselves thus to followe their owne imaginations. And againe, as we are fleshly, so we would appease God after our owne fashions (as S. Paule sheweth) that the deuill shoulde bring in his doctrines, that men should perswade themselves that God would take it for payment, if a man abstained from certaine meates, and if he abstained from marriage. What is the cause that men bring these trifling baggage toys, & thinke that by ceremonies and outward thinges, they may come to greate holinesse and perfection? It is because they measure god with their owne elne: because we are grosse headed, & earthly, we transforme God after our fantasies. Therefore Saint Paul hath shewed that wee must holde vs to the pure and simple worde of God, which sheweth vs a spirituall seruice. Now whē he hath declared these thinges, hee addeth. *If any man teache otherwise, hee is puffed up and a beast.* As if hee saide, men may well carie them selues away, through their ambition, to bring more subtill kindes of teaching as wee see howe itching our eares are with vaine curiosities, seeking nothing but to bee fed with wind, as there are also a great sort, y looke to please & to currie favour with

wirh the world, and bicaufe they see men desirous of newes, they deuise this and that. But S. Paule sheweth, y<sup>e</sup> there is nothing but pride & beastlines in it, when mē seeke not to edifie, & that according to the rule which was giuen vs before. Thus we see now what I had touched : to wit, that to vnderstand this well, which is contained in this place, we must call to remembrance what hath bene handled before, bicaufe S. Paule compareth two thinges that are set one against the other, to wit, the doctrine which G O D commaundeth to bee published, and all the subtilities that men inuent, nothing at all respecting what is good to edifie, and meete for true instruction. And let vs mark herewithall, y<sup>e</sup> S. Paule speaketh not of them, which marred the truth, & turned it into a lye, which brought false doctrine, and sought to haue Gods name openly blasphemed : but hee speaketh of them that swarued aside from the right simplicitie . And this is also to darken Gods truth, and to marre it, when it is not applied to the right vse, which God appointed it for. It is saide, that the doctrine of the Gospell, is the food of our soules. Then if a man would feed vs with thinges that haue no substance in them, though they were pleasant to the eye, though they haue some taste to the mouth at the first blush, yet notwithstanding, if they haue no nourishment in them, what a thing will this be?

We shall stand an hungred, or at the lest wise, when we haue eaten much, we shal be but as bladders puffed vp with wind. If a man would feede vs, with I knowe not what flowres, or other things, and there were no breade nor other meate that might sustaine vs, if we eate a little, wee shall bee still an hungred, and if we eate much, onely shall the stomach bee filled, but there wil be no substance, though we be so full, that we be ready to burst again. Euen so fareth it with doctrines, which bring no edifying. Truth it is, y<sup>e</sup> at the first blush, they are pleasaunt, and delight men, bicaufe of wilde heads which are too much giuen to vanitie : but yet our soules are not fed at all. To be short, that we may vnderstand S. Pauls meaning, we must make three degrees of doctrine. There is that pure kinde of teaching, which is agreeable to the holy Scripture, that is to say, that which is profitable to edifie vs in all feare of God. And then, there is an other kind of teaching which is not vitterly euill, which bringeth in no idolatrie nor blasphemie, nor any thing directly against the word of God : but yet notwithstanding, it is a bastarde kinde of fashion, bicaufe it disguiseth the word of God, & carrieth it away from it natural & lawfull vse . And for the thirde degree, there are false & wicked doctrines, which cleane marre the puritie of the Gospell. And thus we heare what S. Paule saith, hee speaketh

Nn,

only



onely of vaine speculations, and such as haue no pith in them, although they can not bee vterly condemned, as false and wicked, but yet how so euer it be, there is no profite in them, they that haue their eares beaten with them, can not be brought to GOD, to rest wholly vpon his grace, to taste his infinite goodnesse, as he hath shewed it in our Lord Iesus Christe: they are not stirred vp to call vpon him, and to flee to him: they are not confirmed to giue themselves wholly to holinelle of life, and to dedicate themselves wholly to Gods seruice: if this be not, they are vaine and vnprofitable things. This is it that S. Paul speaketh of. And it is worthie to be well marked: for it is the same y<sup>e</sup> he saith in another place, that the scripture is profitable, yea, the whole scripture: as if he said, God hath not giuen vs his worde for a pastime, as though we should iangle of it, as of some song of pleasure, but to the end it should profite vs. Therefore, when we cannot apply the worde of God to this vse; we prophane it, and this is a sacrilege, God is dishonoured by it, for we doe as the minstrell, that playeth on a harp or lute, & haue nothing but our eares beatē with it. Nowe we see that he cannot abide it, he will haue his word enter into our soules, that wee may be touched with it, & so examine our selues, and rip vp all our thoughtes and affections, and then y<sup>e</sup> we reform our liues. And bicause

Tim. 3. 16.

the worde of saluation is a liuely seede, he will haue it bring forth the fruits, and will haue vs shew, that it is not in vaine, that God hath instructed vs in his schoole. Therefore let vs marke well, so oft as we come to the Sermon, or euery one of vs at home take the holy Scripture to read, that wee must shoote at this marke, to be edified, and that in faith and feare of God, that wee may be drawn to our Lord Iesus Christe, knowing that God hath communicated himselfe to vs in him, to the end we might possesse him as our inheritance, and thinke vpon his graces which are giuen vs in Iesus Christ, seeing we must drawe out of his fulnesse, as it is saide in the first of Iohn. See that we be stirred vp to magnifie the goodnesse of God, and that not onely from the teeth forward, but by good workes, and in our whole life: see that wee call vpon him, and runne to him, so oft as wee are visited with any affliction: See that we thinke vpon the heauenly life, in the midst of the miseries and calamities of this world, knowing that God will visite vs with crosses and tentations, to mortifie all the corruptions that are in vs, and that we may cast off our olde skinnē, to bee reformed to the image of our God. This is the marke that wee must shoote at, or else wee shall be faultie before GOD, for defiling holie things.

For the word of God is an vn-  
estima-

estimable treasure, and if wee vse it otherwayes then I haue saide, it is certaine, that we shall feele it with our corruptions, as they that applie it to curious questions, or they that abuse it to their ambition, or goe about to make their profite of it, as Saint Paule speaketh in the end. This is it that we haue to marke first of all. Now if Saint Paule vse such rigour and vehemencie, against them that giue them selues to vaine speculations, and leaue the simplicitie of the Gospell, by handling vaine questions, what shall wee say to them that impoyson soules by their falsie doctrine? Doe we not thinke, that there is an horrible vengeance prepared for them, that haue thus peruered y<sup>e</sup> trueth of God? Wee see howe they are condemned, which doe but handle vaine questions. Saint Paule speaketh no otherwise, then the spirite of God moueth him: notwithstanding, he saith, that such men are full of pride, voyde of knowlegde, without truth, beside them selues: and againe, that it is wicked darnell, to infect the Church withall, enuie, and contentions, and cursed debates, and such like things.

When Saint Paule thundreth thus against them, that doe but slyly disguise the worde of GOD, what shal become of them, I pray you, that marre as much as in the lyeth, all that is contained in the holy Scripture? That lift vp them selues against God, and despise

him, that serue the diuell to giue falschoode and lyes to poore soules to drinke?

As wee see in Papistrie, that the worde of GOD is not onely carried away to ambition, but vterly marred, there is nothing knowne amongst them. Let vs marke therefore, howe greatly we ought to esteeme the pure fashion of teaching, which is meete to edifie our soules, both in faith, and the feare of God. And wee haue at this day, the experience of that which I haue touched already, to wit, that there are three diuers kindes of doctrine. As we see them that seeke to serue God in vprightnesse of heart, that vse no vaine Rhetoricke, that vse no painted wordes, that tickle not mens eares to pleasure the world: what do they? They marke what is profitable for this spirituall foode of soules. And then, bicause this foode of God, is also profitable to correct sinnes, which are as diseases of our soules, they applie it also to this vse. And therefore they that will faithfully employ them selues to the seruice of God, hauing charge to beare the doctrine of the Gospell, respect nothing but the profite of the people, and the saluation of soules: yea, and when they haue this respect, they will put the glorie of God before, as it well deserueth. But there are other, which blaspheme not openly, which put not forth false doctrines, that may be condemned, as though they were



utterly against the holy scripture: but keepe a prating, and haue vaine and curious speculations, and seeke nothing but to tickle mens cares: & then put forth curious and vaine questions, that in the ende vanish away as winde. These are they that S. Paule speaketh of, and wee knowe them at this day by experience. Now there is a worse then all this, and (as it were) the very bottome of the bottomelesse pit, when simple soules are poisoned with lies: and in the very doctrine of the Popish Doctours, we may see both these faultes which I haue touched. For that which they call Diuinitie, is nothing else, but to torment mens mindes with vaine speculations, they are intangled there in their curiosities, and make a great stir, and one question ingendreth another, so y<sup>t</sup> it is a labyrinth. Truth it is, that wee cannot say, that all these questions are blasphemies, but (as I shewed) it is a peruer-  
ting of the word of God, when it is not applyed to it right vse. And they that haue neuer so little  
30 tasted of this doctrine of the Sophisters, know well ynough what I say. For it is certaine, that in all their schooles, there is neuer an article handled of edifying. If a man tarie there from morning to night, he shall heare many dreames, but not one corne of foode for the soule, not the least iot that may be, to stirre vp mens hearts to  
40 the feare of God: no no: but rather they prophane all, and dis-

guise all the mysteries of God, in such sort, that when a man heareth them dispute of their Diuinitie, hee may well thinke they are prophane matters. But if they goe vp into the pulpit, they are worse: they doe not onely carrie mens mindes vp aloft, and cause them soare in the aire, and intangle the  
10 in many vaine fantasies, but they turne them from God to all superstitions, and bring them to a brutish beastlinesse: if there bee any talke of worshipping God, what will they doe, but send the simple and foolish world, to idols and puppets? Shall God be honoured, when his glory shall be  
20 taken from him, to giue it to dead and senselesse creatures, where there is nothing but corruption? On the contrarie side, in steede of calling vpon God, and going to him in the name of our Lorde Iesus Christe, they haue their patrones and aduocates, to whome they giue the honour that GOD reserueth to him selfe onely. And  
again, if there be any question of  
30 trusting in God, free will, merits, satisfactions, shall come out, to hinder men to commit them selues wholly to Iesus Christ, and to rest them selues vpon his free goodnesse. And so we see, that there is nothing amongst them but blasphemies to despise God, to bring his doctrine vterly to  
40 naught, and that not only by by-ways, but openly, so that the diuel sheweth his hornes, and therefore men can not but in some respect

spect bee beastes, when they giue  
 them selues to y<sup>e</sup> doctrine of the  
 Papists, or be puffed vp with pride,  
 to make them selues beleue that  
 they are something, or else passe  
 not for Gods honour. As if wee  
 come to the sacraments, wee see  
 there howe they haue turned all  
 vpside downe, and haue left no  
 part of that whole, which was in-  
 stituted by our Lord Iesus Christ,  
 who is the wisdom of God his  
 father, and in whom also are shut  
 vp and hid, all the treasures of his  
 fulnesse, as Saint Paule speaketh.  
 Nowe, all that was giuen vs, was  
 wickedly corrupted, & that with  
 an impudent and diuelish bold-  
 nesse. They turned the supper of  
 our Lorde Iesus Christe, into the  
 cursed abomination of y<sup>e</sup> Masse.  
 And as for Baptisme, we see how  
 the case standeth there, that that  
 also was disguised as well, when  
 they brought in other sacraments  
 forged at home in their owne  
 shops. And therefore needs must  
 it be, that they which giue them  
 selues to the doctrine of the Pa-  
 pists, are either open contem-  
 ners of GOD, and passe not one  
 whit for him, or abuse them sel-  
 ues willingly, and suffer Sathan to  
 plucke out their eyes. And there-  
 fore we must remember this doc-  
 trine which S. Paul setteth down  
 so much the more, to wit, that all  
 they that teach otherwise then I  
 haue shewed before, are men ca-  
 ried away with pride, and igno-  
 rant men, although they make  
 them selues neuer so great doc-

tours & proper men, there is no-  
 thing in them but corruption, thei  
 are voyde of the pure truth : and  
 therefore let vs shunne them as  
 deadly plagues. Truth it is, that  
 S. Paule speaketh here to Timo-  
 thie, shewing him that hee must  
 separate himselfe from such kind  
 of men : but we for our partes are  
 warned also generally, to shunne  
 suche disguising of the pure sim-  
 plicitie of the Gospel. What must  
 we doe then ? Let vs beare away  
 this forme of the doctrine that S.  
 Paule set downe before, and (as I  
 saide before ) let vs runne to our  
 God, and knowe Iesus Christ, and  
 the vertues that are in him, that  
 we may find in him the ful heape  
 of ioy, and wander no more, nor  
 bee cast either this way or that  
 way, but rest our selues fully vpon  
 his goodnes, as we are also com-  
 manded to seeke all our saluati-  
 on in him. And therewithall also  
 let vs learne, to dedicate our life  
 to the seruice of God, seeing hee  
 hath bought vs dearly for him-  
 selfe, let vs bee true sacrifices  
 to him, and let vs not serue him  
 after our owne fantasie, but as he  
 himselfe hath appointed, know-  
 ing that the seruice he requireth  
 is spirituall. And againe, let euery  
 one of vs consider his state, wher-  
 vnto he is called, let vs willingly  
 take paines : let fathers haue care  
 of their children, and mothers al-  
 so, let euery man giue himselfe to  
 do that, which his state and office  
 require, knowing that our Lorde  
 shall bee glorified in vs by this



meanes. When we make account of this, doubt we not, but GOD will giue vs discretion to shunne doctrines which serue to drawe vs out of the right way, and that we shall do that that S. Paul saith here, to wit, separate our selues from them that bring an other kinde of teaching, then that whiche he touched before. *He therefore that teacheth otherwise*, saith he, and to expound it the better, he addeth, *Hee that consenteth not to the wholesome wordes of Iesus Christe, and to the doctrine which is according to godlinesse, and the feare of God and religion.* To the end that wee might not bee in doubt touching this word, *After another fashion*, or *duerly*, S. Paule sheweth vs here, what is the true rule of teaching well: to witte, that the wordes be wholesome, saith hee. Nowe when hee calleth them so, he meaneth, that they are profitable for vs, that we may be edified as I said before, that the doctrine which God sendeth vs, is y<sup>e</sup> foode of our soules: first of all, it is the seede whereby we are ingendered to the heauenly life, it is our nourishment, it is a medicine, to be short, it is all in all. And therefore we must mark what doctrine bringeth vs saluation, and that we must hold as a doctrine that is sent & cometh from the son of God: but as for al vaine doctrine, wherewith wee can not be edified, wee must shunne it, though there bee no other euill in it but this dissimulation, that in steede of meate,

we are nothing but mocked and abused.

And afterward S. Paul addeth yet expressly this word, *Godlinesse*, which importeth thus much, that we must put all our trust in God, to the end we runne to him, and call onely vpon him, (as I haue shewed) and walke in his feare, obeying his holy will, and that we serue him not, vnlesse we renounce all our affections and pleasures, yea, and all the wisdom of our flesh: for while wee will be wise in our owne braines, it is ynpossible for vs to submit our selues to GOD, and obey him. And thus we see nowe, that Saint Pauls admonition is not darke: though wee stop our eares, yet doth his meaning conuince vs, and the fault will be in none but in our selues, if wee doe not beware of these peruerse doctrines. But what? The world will bee abused wittingly.

What is the cause that errors reigne nowe adayes, and couer the face of the whole earth like a floud, and that there be so fewe that will wholly submit them selues to God? It is negligence whiche proceedeth from a set malice. For men seeke not to come purely and roundly to God, they are content to goe about the bushe, and by that meanes cannot come neere him.

Nowe when wee seeke such discourses, it is good reason also, that God make vs wander and go astraye, and that in the meane while

while the diuell haue his impes to turne vs aside this way and that way, and lead vs by crooked pathes, and cause vs to trot vp & downe all the dayes of our life, casting our selues farre off from y<sup>e</sup> marke, which wee would shoote at. Therefore we must needs impute the hurt that commeth by our ignorance to our selues : for 10 if we wander, and be carried this way and that way, it is our owne fault (as I saide before) bicause we sought not to come to G O D a-right. And therefore let vs open our eyes and our eares, and wee shall make our profite of this warning that God giueth vs, and the fault shall be no where but in our selues, if wee discern not 20 them that are good and faithfull shepeheardes, from them that marre and falsifie the trueth of G O D, and flee not them which giue vs lyes and vanities to drink, and giue vs no true foode, wherewith we may be satisfied. This is it we haue to marke.

And herewithall, wee must marke that which I touched be- 30 fore, to wit, howe Saint Paul doth here put out all them, that turne aside from the right way : for first of all hee calleth them *Proud*, and then secondly *Beastes*, as if hee saide, that pride blindeth them, and yet they haue not that they desire. For why do men put forth subtilties and vaine questions, but onely to get them selues cre- 40 dited, to the end they may bee esteemed and taken for greate

Clarke, and sharpe wits? And Saint Paule sheweth, that they are but beastes. And why so? For true wisdom is this, that we be instructed in the feare of God, as the Scripture recordeth. And when hee calleth those subtile Doctours, proud, and puffed vp, hee meaneth, that we can not profite in their schoole. And why so? For it is saide, that God teacheth 50 the humble and lowly. Pro. 1. 7.  
Psal. 119. 9.

Will wee be rightly taught in the worde of G O D, and receiue the fruit which it shoulde bring vs? We must beginne at this end by humbleness and lowliness : wee must not presume to lift vp our selues, but considering that we are but poore blinde men, and that there is not so much as one drop of goodnesse in vs, yea, and to be short, that we are but poore beastes, wee must come to bee taught of God, and of our Lorde Iesus Christ, who was appointed to bee our Maister and Doctour, yea, and that wee must receiue him as our Shepherd, to heare his 60 voyce, and bee (as it were) his lambes and sheepe, knowing that wee are not able ynough to gouerne our selues.

And moreover, we must learne to become nothing at all in our selues, and to hate our sinnes, to y<sup>e</sup> end wee may detest our wicked nature: to be short, we must learn to walke in such shame of our selues, that we be vtterly confounded. And thus shall a man neuer be a good scholler of Gods, vnles



hee bee humble and lowly. And howe can they that are puffed vp with pride, leade vs into the right way, when they are farre from it them selues, yea, and go cleane another way? Therefore let vs shun them all, that are led away with pride and ambition, for it is certaine, that they can but cast vs headlong with them selues, as the diuell governeth them, who is y<sup>e</sup> father of pride, and so shall we be plunged head ouer eares, in the self same confusion that they are. Let vs learne therefore to giue back from them, and keepe close, that they which walke after this sorte in all vanitie, guide vs not, that wee bee not carried this way and that way, (as it were) by the noses. For this cause Saint Paule set downe here first of all, Pride, not only to giue them a marke of infamie, which depraue the word of God, to disguise and marre it, but that men may detest them, and knowe that we can not profite by them, but rather bee hurt and marred. And yet he mocketh at their pride, when he saith, They knowe nothing. For they had rather a greate deale be counted learned, then honest men: as wee see all these braue companions, which giue them selues to vaine and needlesse subtilties, so that men account them for subtile doctours, it is ynough for them, for as for honestie, thei passe not. But Saint Paule noreth this foolish curiositie, and mocketh at it, when he saith, They knowe nothing:

and sheweth vs, that they which are so full of pride, feede them selues with winde. And why so? For what is it that tickleth men in this wise, and stirreth them vp after this sorte, to giue them selues to vaine speculations? It is because we will knowe: this is a naturall desire, I will knowe. But what? We knowe not what true knowledge is: for we thinke wee are solly clearkes, when wee are inwrapped in a great sort of trifles, when wee can make a great sort of questions, and dispute vpon them, and giue an answer out of hand, for any thing that a man shall aske of vs. When we haue such sharp wits, So, we thinke we knowe much, and are excellently well learned. But Saint Paul sheweth, that all they that are not duely edified in the feare of God, knowe nothing. And why so? It is saide, that the feare of God, is the beginning of wisdom. When men neither knowe them selues, nor God, what is al the rest I pray you? Nowe, all they that busie them selues after vaine and needlesse questions, doe not seeke to GOD: And why so? For if they bent them selues to him, they would seeke him as their father & maister: I say, as their father, to loue him, (as the Prophete Malachie speaketh) and to giue him al honour: I say, as their maister, to walke in his obedience, and in his feare, seeking him as our Sauour, in our Lord Iesus Christ, which is the principall. For otherwise we shall

Pro. 1. 7.

Mal. 1. 6.

shall neuer taste his fatherly goodnesse towards vs, neither can wee frame our selues to his seruice, wee can not feare him as our God, we can not put our trust and confidence in him, if wee cast not our eyes vpon our Lorde Iesus Christ, and that in such sorte, that renouncing our fleshly affections, to drawe our selues from the world, we learne to dedicate our selues wholly, to his iustice, to bee framed and disposed to runne to him. Thus we may proue, that they that giue the selues to vaine curiosities, knowe nothing. And why so? For they haue no knowledge of God. And againe, if they knewe them selues, it is certaine, that this is not all to conceiue  
 20 what the nature of men is, but they must resist tentations: which they cannot do, if they giue them selues to exercises full of idlenes, and dispute of this and that, which can bring no profite. Men should knowe them selues to bee slaues of sinne, they shoulde feele the bondes of the diuell, and of death, and of curse that is in them, that  
 30 there is a bottomelesse pit of iniquitie in their nature, in so much that they should bee conuincied, that they haue deserued euerlasting death, and dare not present them selues before God, bicause they are his mortall enimies. If we thought vpon this aright, should wee haue leasure, I pray you, to soare thus aloft as we doe, & play  
 40 the braue companions? Therefore we see plainly, that all they that

giue them selues after this sort to idlenesse, and deuise them selues vaine studies, haue no knowledge in them, ther is nothing but wind in them, that puffeth them vpper, though before me thei are greatly accounted of, and please them selues in their vaine curiosities. And for this cause also Saint Paul addeth flatly, that they doe but languish and pine away, beeing deprived of the trueth. Hee had saide, that the doctrine of Iesus Christe is wholsome, yea, and hee called it so, bicause it bringeth vs health: as it is the medicine of all our spirituall diseases, so wee drawe true substance out of it, to be nourished withall. But on the  
 20 contrarie side, what will become of vs, when we will be great doctors, and yet are edified nothing at all in the feare of God, and in the faith of our lord Iesus Christ? We shal languish and pine away, as a man that is out of taste, seeketh his appetites: he dippeth in his finger, he sucketh, he spitteth: and anon hee seeth an other dishe  
 30 of meate, and bicause his stomach is alreadie full of euill and corrupt humours, hee thinketh yet y that meate will giue him some appetite: but as soone as he hath it in his mouth, it tasteth and sauoureth euill with him. So fareth it with all them that giue them selues to vaine disputations, or haue such an vnbridled appetite, that  
 40 vaine and toyish men, can neuer satisfie them selues with vnprofitable questions. Let vs take a fa-



miliar example. There are some that can eat no good meates, but if you bring them any filthinesse, they eat their fill, yea, till they are almost ready to braist them selues. If there bee any naughtie meate, so that one morsell of it were ynough to hurt a mans stomache, they will take three dozen morsels. Well then, euen as men that are out of taste and sick, can not sufficiently fill them selues with euill meates, which are as good as halfe poyson: so Saint Paule saith flatly, that they which seeke to puffe vp them selues after this sort, and bestowe all their studie vpon vaine questions, and not to be taught faithfully in the doctrine of God, and in the simplicitie of the Gospel, are like vn-  
 20 to sick men, which haue their stomaches marred with euill humours, & desire nothing for al y, but to fill the selues with naughtie and hurtfull meates, to make their disease daily worse & worse. Will wee not therefore willingly

estrange our selues from GOD, and from the puritie of his word, which is the doctrine of saluation? Then let vs learne to content our selues with the simplicitie of the Gospell, let vs neuer be grieved to bee confirmed in the feare of God, and in his loue, and in the knowledge of the graces of  
 10 our Lord Iesus Christ, to the end y being dedicated wholly to him, he may drawe vs to y hope of the heavenly life. Therefore let vs neuer be full of this, but let vs haue a continuall appetite to be fed & satisfied after this sort with the heavenly foode, both in life and death, and we shall feele that the doctrine of our Lord Iesus Christ  
 20 is wholesome, and that wee may bee healed throughly with it, and that it will bring vs to the marke wee shoote at, when wee shall bee taken out of this fraile life, hauing all the corruptions of our flesh taken away from vs.

Now let vs fall downe before the face of our good God, &c.

### The 48. Sermon vppon the sixt Chapter.

- 3 If any man teach otherwise, and consenteth not to the wholesome wordes of our Lorde Iesus Christe, and to the doctrine which is according to godlinesse.
- 4 He is puffed vs, and knoweth nothing, but doeth about questions and strife of wordes, whereof commeth enuie, strife, raylings, euill surmisings.
- 5 Vaine disputations of men of corrupt mindes, and destitute of the Truth, which thinke that gaine is godlinesse. Seperate thy selfe from them that are such.
- 6 Certainly godlinesse with contentment is great gaine.
- 7 For we brought nothing into the world, and it is certaine, that we can carrie nothing out also.



Because men are naturally so much giuen to this foolish desire, to knowe euery day some new thing, I can not tell what it is not ynough to warne them, that the word of God must edifie vs, and that we must not beat our brains about vaine things, for that were not ynough to roote vp a disease that hath taken so deepe roote: but it is needfull also for vs to be warned to flee all naughtie curiosities, & such as can do nothing but poyson our soules, and turne them away from the doctrine of saluation. And therefore Paul doth not onely say in this place, y they that put forth vaine and vnprofitable things, are nothing worth, and such as men should make no account of, but he saith, that they are corrupt men, destitute of truth, senselesse creatures, and that they are plagues, which we ought to flee: and that a doctrine, when it serueth not to edifie vs in the feare of God, is not onely superfluous, but carrieth with it a great infection, hath naughtie frutes, as hee speaketh here of enuie, of strife, of rayling, and such like things. We see therefore, that the meaning of the holy Ghoste is, that first of all we should knowe, that God speaketh not to vs in vaine, but for our profite and saluation. Secondly, that if we desire vaine things, as speculations, which can serue to no purpose, God will punish vs at the length for our curiositie, and wee shall

haue raylings, debates, strife, and enuie amongst vs, for this is the payment of all them that are curious, and content not themselves to be led and guided in true simplicitie. This is it in summe wee haue to beare away. And surely, wee see howe it hath come to passe, and that this threat hath not fallen to the ground. For whereas men should haue serued GOD in peace and vnitic, they haue bene as cats and dogges together. And what was the cause of it, but only this, that they wold not content them selues with the pure doctrine of the Gospell, but would needes haue their owne foolish lustes. God payed them for it, and to giue them the full measure, in the end hee addeth this which Saint Paule speaketh of also in this place, they were deprived of the truth. Although God had kindled the brightnesse of his Gospell throughout all the world, yea, though our Lorde Iesus Christe was as the Sunne to lighten all the world, yet wee see what horrible darknesse y world is drowned in. And why so? It is (as I saide) their payment which receiued not the grace that was offered to them, but made them selues dronke with their own follies. Seeing the world would not stand fast to the word of God, nor giue it y obedience y was meete, but euery mā wold be wise in his owne braines, it was good reason also y they shuld dote and vanish away in their own foolish inuentions. What a bestly dronknesse is this



this, wherein the Papistes are yet at this day. If their wittes had not ben vtterly peruered, could this euer haue come to passe? Could men euer haue given them selues to such simple and foolish abominations, after that Iesus Christ had bene once preached? It is vnpossible. Let vs consider therfore the iust plague of GOD, in that that y<sup>e</sup> trueth was almost put out, and cleane take out of the world: and this was the reason of it, because euery man would be wise, in giuing him self to his fantasies, and could not keepe them selues in obedience, to bee fed with the foode that God offered, as wee daily receiued it, vnlesse the fault be in ourselues. This is one point. Nowe to shut vp the matter, S. Paul addeth. *Such men thinke godlinesse gaine.* That is to say, they play the cope maisters, and make merchandise of the doctrine of the Gospell, as though religion were mart to gaine by. Therefore there are some that thinke, that godlinesse serueth but to fill the purse withall, saith S. Paule. And when it is so, it can not be, but all must bee starke naught: as also when S. Paule protesteth, that hee hath ministred the Gospell purely, hee saith, that hee was not as hucksters, which colour their merchandise, and falsifie it to abuse the simple. Whereby he sheweth, that if they whiche haue to teach, seeke their owne gaine, it can not bee, but they will wickedly corrupt the truth, and will

become hucksters, in steed of being Gods ministers. This is it in fewe words that Saint Paul shoo- teth at. But let vs marke, that he speaketh not heere of one man onely, but generally to all, to the end wee should receiue this warning, that by hearing them which seeke their owne credite, we wittingly deceiue our selues, and seeke nothing but to haue the diuell blinde vs, and misled vs. And though there bee none of vs, but seeketh his profite, yet wee goe quite otherwayes.

Therefore, when the holy Ghost sheweth vs, that they which disguise the worde of God by ambition or couetousnesse, turne religion into gaine, and make a faire and merchandise of our souls, we see who so euer giueth him self to them, seeketh nothing but his vndoing and casting away. And this is well worthie to be marked, because (as I said before) were it not that we are afraid to cast our selues in this sort into Satans bands, there is none of vs but hath itching cares: and we trie y<sup>e</sup> too much which is said in the second Canonickall Epistle of S. Peter, to wit, y<sup>e</sup> our cares are alwayes itching, desiring nouelties, & curious things. But when we heare y<sup>e</sup> they which disguise the word of God in such sort, are merchants of our soules, (as S. Peter also saith) and make traffike of vs and of our saluati- on, and that without conscience, and make no bones at it, to caste vs headlong into hell, yea, and to abolish

Cor. 2.17.

1. Pet. 2.2.

abolish the price that was giuen for our redemption, it is certaine that they destroy soules, and besides that, make a mocke of the bloud of our Lord Iesus Christe. When wee heare this, ought wee not to detest such Doctours? Againe, experience it selfe teacheth vs sufficiently, that we haue need to beare away this warning that Paule giueth here. For how haue men handled religion? Haue they not made (as it were) a faire of it? What is fallen out amongst the Papistes? The sacraments are set out to sale, and all the rest of our saluatiō is set at a price as it were. Iudas neuer solde the Sonne of God in his person for more, then the Pope and all that filthie sinke 20 of his Clergie, solde the graces of the holy Ghost, and what so euer pertaineth to his office, and was fit for our saluation. When we see this, haue wee not good cause to take heede and beware? Nowe I shewed before, that this was but Gods iust vengeance, vpon the vnthankfulnesse of the worlde. The like may befall vs at this day, 30 yea, and worse also. And therefore let vs see to our selues. But after that Saint Paule hath condemned those vices in them that marre the truth of God, hee addeth in another place cleane contrarie sense, y it is well said, y *Godlines is great gaine*. Yea, but not after that sort as they dispute, which make merchandise of our soules. What then? 40 Thus it is, that if wee feare God, we are rich ynough, for we shall

want nothing, and this is a full & perfect felicitie. Thus on the one side, S. Paule accuseth the false teachers, that make merchandise of the word of god, & set it out to sale, to make their profit of it, & to fill their purses: on y other side he sheweth vs, y we shall get much, if wee can applie the doctrine of saluation, to our spirituall profite: for therein consisteth all mans felicitie. There is none of vs all but wil say, that he desired to be happy. Now, there is but one meane to it, to wit, that God receiue vs to him, and being vnder his protection, and holding him as our father, we craue of him on y one side our daily breade, & then, that he would defend vs against al enemies: lastly, that he would forgieue vs our sinnes, and neuer suffer vs to be cast away. When we haue this, it is the full measure and perfection of al felicitie and contentment. Therefore if men could applie religion well to their profite, it is certaine, that it should be an vnvaluable gaine for them, and an endlesse treasure. But there are that think vpon nothing but their purse, and vpon their bellie, and they maruel. Well then, after that S. Paule hath exhorted vs to shun them that marre and falsifie the pure simplicitie of the Gospell, bicause they seeke to make their profite of it, and get them selues credite in the world, hee addeth, that we must seeke an other gain, that is farre more excellent and more noble then that. True it is, that



that God doth not giue vs his worde, to the end we should remaine poore and needie, hee will thoroughly inrich vs. But in what sort? Not that we shall haue our desires that can neuer be satisfied, and as though God should content euery one of vs; but let vs be content with that that hee will giue vs, and then shall wee want nothing for oure full felicitie. And therefore hee addeth, *Contentment.*

Truth it is, this word may be taken two wayes: for (as the proverbi goeth) there is none so rich, that is content. And therefore we may say, that godlinesse is great gaine, if men giue not them selues ouer to their lustes: for then they are carried away by their lustes, and this fornice, casteth out both fire and flame, and neuer wanteth fuell. But if we can keepe our selues vnder, and beare that patiently which God hath giuen vs, then shall godlinesse bee a great gaine to vs. And there is also a contentment in this, that God giueth vs what he knoweth fit for vs. As we haue seene already, that godlinesse hath the promises, not only of the life to come, but also of this present life.

Therefore if wee walke in the feare of GOD, we shall not only bee ashamed of our spirituall saluation, but also while we haue to walke through this worlde, though we be straungers in it, & 40 compassed about on euery side with woolues, and wilde beastes,

though we be oppressed with iniuries and violence, yet so it is, y<sup>e</sup> beeing in the protection of our God, we cannot faile to haue that we want.

Trueth it is, that wee shall bee slenderly vsed oftentimes: yet hath God promised vs, y<sup>e</sup> he wil haue a care of vs, and shewed it to. And for this cause it is saide, That the lions run an hungred some times, although they bee rauening beastes, yet can they not always find their pray. But the faithfull man, though he haue neither teeth nor nailes, neither vse any violence, nor take any mans good away from him, yet God will feed him, euen in the time of famine. Thus we see nowe what S. Paules meaning is, to wit, to shewe vs that men are naught and wicked, when they applie so precious a thing as the doctrine of the Gospel is, to their temporall and flitting gaine. And why so? For all our felicitie consisteth in this, that GOD taketh vs for his children, and sheweth him selfe to bee our father.

And therefore let vs marke well, that when GOD hath inriched vs after this sort, seeing wee haue all that we can possibly desire, for our perfect felicitie, wee shall shewe our vnthankfulnesse, if wee refuse such a treasure, and we that should receiue so great a felicitie as God giueth vs, should goe and breake our braines about little trifles, and that to fill our purses withall. That were, as if we should

should goe and cast Gods blessings into the bottome of the sea, to make a pound, a scrupule, or lesse. Therefore when men doe thus make naught of this greate and vnualueable blessings, that GOD giueth and distributeth amongest them, are they not very malicious? Therefore, let vs learne to seeke all our blessednesse and happinesse in seruing of God, especially seeing wee shall be blessed, both in our life & our death, if wee possesse our Lorde Iesus Christ: as Saint Paule also sheweth, that hee esteemed all the rest as dounge and filth. I counted (saith hee) all the rest, not onely losse, but I esteemed it filth and dounge.

Phil. 3. 8.

He setteth downe *Losse*: Why so? For oftentimes to saue our liues, we will forsake both hands, hee will make no bones at it, to cast away his bouget, if hee may saue him selfe by it. So fareth it with them that are in the sea, if a tempest be too rough against the, they cast out both merchandise and victuals to saue them selues, 30 their life is more precious to them, then all the goodes in the world. Saint Paule saith according to this, that hee willingly forlooke that which hee desired greatly before, yea, and thought all that losse, that hindered him to come to Iesus Christ.

But yet, bicause when a man hath cast away his bouget, and 40 seeth him selfe impouerished, hee ceaseth not to bee sorrie for that

which hee lost, and is grieued and angrie with him selfe, although hee chose rather to sustaine that losse and saue his life, then bring him selfe in danger: for this cause, I say, Saint Paule addeth, that hee was so farre from beeing sorrie for all that hee loued before, and made great account of, that I esteemed (saith hee) as filth, as a carcase, as a stinking thing, to the end I might possesse my Lord Iesus.

And why so? He giueth a reason in an other place. We gaine both in life and death, when wee possesse our Lorde Iesus Christe, and are members of the Sonne of GOD, who is our inheritance.

Phil. 1. 21.

20 And this is it that was saide before, euen by the Prophetes, before there was so full a reuelation, as there is giuen vs at this day in the Gospell. GOD is my portion, and I haue hadde a good lot, I am content with him. Seeing it is so, let vs learne therefore at this day, to seeke all our felicitie, in giuing our selues to GOD, and let it suffice vs, that hee promisseth vs to bee our inheritance: let vs also suffer him to possesse vs, and guide vs as his, that we bee no more at our owne libertie, but wholly dedicate to his seruice. This is one point. And to the end we may take better courage, let vs learne to taste of this promise, which I haue spoken of, to witte, that when GOD stretcheth out his hand to guide vs to the blessed and heauenly life, hee

Psalm. 16. 5.

saith



saith to vs, hee will not faile vs in the midd way. If we had but this, that the inheritance of the kingdome of heauen is prepared for vs, should we not surmount al the tentations of the world? Would it not bee ynough to sweeten all our heauinesses and griefes? But beside, when we are taught, that God will prouide for all our necessities, & bicause we are weake, that therefore he will beare with vs: and though he deale not with vs after our owne lustes, ( as in deede it would not be profitable for vs, but he must needs cut off our morsels ) yet notwithstanding that, hee will shewe him selfe alwayes a father, yea, towards these corruptible bodies: though 20 our bodies bee but carkases, yet God watcheth to preserue them, when he giueth vs nourishment, as much as is needfull for vs: whē we haue this, ought we not to stir vp our selues to giue our selues wholly to God, renouncing al our wicked lusts, which do but plūge vs head ouer eares, in y bottomlesse pit of death? But yet, bicause 30 it is hard for mē to stay the selues, and tame al couetousnesse in such sort, that nothing may hinder the from aspiring to the kingdome of heauen, S. Paule saith, *That wee brought nothing into this world, and it is certaine that we must carrie nothing out:* what should we then do, but content our selues to be clothed and fed? S. Paule speaketh 40 not here, according to the perfection that ought to be in the chil-

dren of God, but causeth vs only to behold what wee see with our eyes: which the very Heathen & vnbeleeuers will also confesse. The Heathen that neuer haue heard one worde, either of the Lawe or of the Gospell, will say, that wee brought nothing into this world, and that we must goe naked out? They will say also, that if we be clad and fed, we haue ynough: and yet wee will make a profession of the spirituall life, there is no question amongst vs but to talke of God, and yet wee are so giuen to the world, that we wee can not hit vpon that, which the veriest idiots and beastes ought to knowe, we neuer thinke vpon it, we are so farre carried away with couetousnesse, that e- uery man seeketh and coueteth without ende, without ho, and consider not why wee desire to haue, and why to hoord vp. And thus we haue nowe S. Paules true meaning, to wit, y he meant here to set y before vs, which of nature all men ought to know, to y end we should pretend no excuse in our lustes. But yet that we may knowe this the better, let vs mark when S. Paule saith, *That wee are content when we haue wherewith to clothe vs, and what to eat.* That he bringeth vs to that, that may and ought to suffice vs to maintaine our life. This would be darke, if it were not set forth more at large. First of all, we haue the necessities of our life: we cannot passe in this world without eating and drinking,

king wee haue neede also to bee couered and clad: this, I say, nature requireth and demandeth. But besides these things, there are mens lustes and desires, which haue no ende. You shall haue a man that will not desire simplie to drinke and eate, but he will haue his dainties, and great ionkets and delicates: hee is not contente to haue wherewith to nourishe himselfe. And herein we see that we are worse then brute beastes: for a beaste followeth his nature. Trueth it is that a beaste will seek after pastures: when it is wearie, it will rest it selfe: but man hath no reason in him, and when he lusteth, he is alwayes to beginne againe: though God giue vs two folde and three fold to that that wee neede, yet woulde we haue an hundreth times so much: a worlde would not be inough for one man, God had need to make newe worldes for euery one of vs, if he would contēt vs. And so (as I sayde) wee are alwayes to beginne againe. And let vs, marke well, when S. Paule sayth. *We are content, hauing to eate and drinke, and wherewith to bee clad.* That hee meaneth, that if wee knowe not this, wee are as monsters, renouncing that which we shoulde knowe by nature, that if there were any moderation in vs, euerie one of vs would keep himselfe in his measure. What is the cause then that wee are thus out of frame? It is because eu-

rie one of vs forgetteth what we haue neede of, wee consider not our necessitie, nor the right vse of Gods benefites, but we will wallow in our pleasures. Yea, but there is no end in it as, S. Paule also in an other place speaking of the carefulnesse which wee haue for this life, and howe we must care for our bodles, saith <sup>10</sup> Not for our lustes. Hee putteth the selfe same distinction which we nowe speake of. For it is lawfull for vs, and we are suffered to care for our bodies, and God is not so harde to vs, as though hee woulde not haue euerie one of vs to consider what is good for his helth, and vse the comodities which he putteth into our <sup>20</sup> hands: but yet if we giue our lust the bridle, there is no ende, wee are vtterly cast away & plunged ouer heade and eares. And yet it is not sufficient for vs to haue this kinde of moderation which Saint Paule setteth downe here, for we must goe further, that is to say, though we haue nothing <sup>30</sup> to drinke, nor any thing to eate, yet wee muste not cease to submitte our selues to God, for hee can easely turne our prayers into bread, when it pleaseth him, and we want. Moreover, he can feede vs well inoughe without bread and without water: Hee caused Manna to fall from heauē, to nourishe the people of Israel <sup>40</sup> in the deserte: hee nourished Moses also, hee fed Elias, and our Lord Iesus Christ, without bread,

Oo.

and



Phi. 4. 12.

& without Manna, or any other  
 meanes. And in deede we haue a  
 generall doctrine, that we shall  
 be fed alwayes with the word of  
 God that proceedeth out of hys  
 mouth, he wil haue it maintain vs  
 and preserue vs, though all these  
 worldly meanes did faile vs. And  
 therefore if the faithfull wante  
 these worldly blessings, yet must  
 they committe them selues to  
 the good will of God, and prac-  
 tise the doctrine that Saint Paule  
 setteth down to the Philippians  
 to bee poore and ryche: when  
 God giueth vs abundance, let vs  
 vse it reuerently and soberly, if  
 wee haue what to cate, let vs not  
 bee to desire delicate morcels,  
 but weigh well what God per-  
 mitteth vs, and to what end he  
 hath giuen vs that abundance.  
 And therefore it is a great know-  
 ledge, and verie harde to prac-  
 tise, to knowe to be riche, that  
 is to say, to vse rycheesse soberly:  
 but wee must know also, what  
 it is to bee poore, and this know-  
 ledge is no lesse then the other.  
 For wee see howe they repine  
 that want any thing: yea and that  
 that is a greate deale worse, al-  
 though God faile vs not to day,  
 nor to morow, if we haue not log  
 prouision before hand, there is  
 nothing but murmuring against  
 God: thus we deale for the most  
 part. And therefore seeing it is  
 so that our nature is so weake, &  
 that we are so ful of infidelitie, &  
 that our rebellion proceedeth  
 from thence, that we cannot co-

tent our selues with God, vnlesse  
 hee casteth vs with full shouell,  
 what soeuer we desire: therefore I  
 saide we must go further, and that  
 is not inough for vs to be contēt  
 to be clad and fed, but thoughte  
 we be hungrie & thirstie, though  
 we be a colde, yet must not the  
 trust faile y we haue in God, as  
 S. Paule also saith, Ro. 8. Seeing  
 God hath ioyned himselfe to vs  
 in our Lord Iesus Christ, and we  
 are assured of his fatherly good-  
 nes, nothing can separat vs from  
 it: Why so? Though we shoulde  
 walke naked, though we shoulde  
 be hungrie, though we shoulde  
 be afflicted, & passe by y sword  
 (sayth he) yet must we be alwayes  
 resoluēd, because God is our fa-  
 ther, that he will neuer suffer vs  
 to be tempted aboue measure,  
 but he will prouid for our neces-  
 sities y we are in, when he shall  
 see y we know not what will be-  
 come of vs, then will hee giue vs  
 strength to surmount the. Herein  
 must y childrē of God arrest the  
 selues. But yet if we be not contēt  
 to be clad and nourished, not as  
 we wold desire, but as our neces-  
 sitie requireth, it is certaine y we  
 must be sent to brute beastes, to  
 profit in their school, we are not  
 worthie y God shold shew him  
 self a teacher to vs, whē our lusts  
 are more excessiue then brute  
 beastes: the vetie lyons may re-  
 proue vs for their parte, & may  
 giue vs a lesson. Now let vs come  
 to y which S. Paul hath laied for  
 ground worke, to wit, *That wee  
 brought*

Ro. 8. 38.

*brought nothing into this world, & it is certaine that we may carie nothing out.* True it is that at the first blush, this seemeth to be too common: and indeed the simple and blind soules haue confessed it to be so: but yet men shewe well by their dooinges that this slideth away out of their memorie, and that they haue not this persuasio well imprinted in their heart. True it is, that all men will say without dissembling, that we can carie nothing from hence as wee brought nothing hither: but yet let vs marke and see, how men are carried away to plucke all to them selues, euerie man, (as I sayde) would haue a world for him selfe. And what is the cause of this? wee haue greedie guttes that can neuer be satisfi-  
 ed: and yet none of our bodies can deuoure all: if a man would brust himselfe, if he would glut in as much as he can, yet y<sup>e</sup> stro-  
 gest man in the worlde can not eat somuch as an oxe, or an horse and yet we haue neuer enough. We see then howe men forgette  
 30 themselves, and when they haue confessed with their mouth, and knowe this doctrine, and be co-  
 uert by it, yet they treade it vn-  
 der foote. And what is the cause of it, but onely that they blinde themselves with there excessiue lustes? And therefore we doe not lose time by calling this in mind that is said here. *That wee brought nothing into this world.* And first of  
 all let vs marke that, that y<sup>e</sup> verie

Heathen haue put in writing: y<sup>e</sup> God woulde shewe vs that wee are the most miserable creatures that are, bicause wee come thus naked from our mothers womb. Truth it is that other beasts com-  
 starke naked, but they bring a skine with them that serueth the  
 for clothing. But man hath need  
 10 of clothing, and yet hath none. Thus God sheweth vs howe poore & needie we are, yet there is an other thing more high, whiche the heathen neuer marked, to wit, that God would teach vs to runne to him, by beeing thus destitute of whatsoeuer is need-  
 full for vs. Truth it is that a child can sucke his mother, but yet if it  
 20 be let alone, it wanteth, it cannot seeke nor take what it needeth, But the Birdes as sonne as they are out of their shelles, beginne to pecke, and the beasts, though they suck, that is to say, the yong, yet notwithstanding, they haue some industrie, they followe the dam, whē she goeth away, they runne after, & begin at the first  
 30 blow, to eate & provide for the-  
 selues. But we are poore creatures and can do none of this. Hereby God instructeth vs to runne to him, and to haue all our truste in him. And because hee sheweth him selfe a father to vs men, & nourisheth & feedeth vs after y<sup>e</sup> he hath placed vs in this world, yea even then when wee cannot somuch as moue one finger, to seeke any helpe, haue we not hereby sufficient profey god  
 Oo.ij. will



will neuer faile vs, if we can rest  
vpon him, and flye to him? We  
see nowe howe profitable this  
doctrine is, if wee can practise it  
well, to wit, that we brought no-  
thing into this worlde. For on  
the one parte we knowe our mi-  
series: and on the other, the care  
that God hath had of vs from the  
beginning, & how that from our  
mothers wombe he hath shewed  
vs such a part of a father, that we  
may well put our trust in him, to  
looke for help euer at his hands,  
and that wee shall wante no-  
thing, if we learne to run to him.  
Moreouer, when it is said on the  
contrarie side, *That we can carie  
nothing away*, this may make vs  
yet more mindfull. For wee are  
such beastes, that we thinke not  
vpon death, as it is saide Psam.  
49. that we see men die daily, &  
led to it as flockes of shepe: wee  
can not speake at pleasure vpon  
the fragillitie of our life, when  
wee see yong and olde departe:  
Alas, wee are nothing: And a-  
gaine, what is our health? If wee  
are hole to day, wee shall be sick  
to morowe. True it is that wee  
thinke we should florish, and be  
alwayes gay, but God laugheth  
vs to scorne, and all our foolishhe  
interprises. And when wee see  
our life to bee so shorte and bri-  
tle, why do we not content our  
selues with that little, that God  
hath giue vs? To be short, we can  
all play the great doctours, whē  
there is any question to preache  
of the shortnes of our life, but

Pla. 49. 15

howsoever it bee, the children  
shew, that they follow the steps  
of their fathers, as the prophete  
ther saith, whē we haue sene men  
make such high enterprises, and  
God cutteth the short, & shew-  
eth the, that al is but smoke, they  
y haue perceiued this, and could  
say it to other, think not on it the  
selues, they are so carried away  
with this foolishhe presumption,  
that they shall liue an hundreth  
yeares after their death, yea a  
thousand, so that whē they haue  
hoorded vp a great deale, they  
thinke it is nothing. If one aske  
a man, why take you so muche  
paine? I can not tell what shall  
befall me: neither howe long I  
shall liue, nor what necessitie I  
may come to. He that speaketh  
thus, shall haue wherewith to  
finde him selfe, yea if he should  
liue fixe times so long, & yet hee  
hath not inough, he thinketh.

Therefore wee thinke wee  
should carie all away with vs,  
And surely, ambition goeth on  
further, men thinke they should  
desie God, when they come to  
die. God leadeth vs to this exer-  
cise, we came stark naked out of  
our mothers wombs, & we beare  
nothing to the earth but a poore  
sheete, to couer our nakednesse  
and shame withall. Whereby our  
Lord maketh vs practise in dis-  
pite of our teeth, that that is said  
here. Yet notwithstanding a gret  
number, through their ambition  
fight againsty order of nature, to  
be at defiance both with god &  
man. From

From whence came this foolish desire of great funeralles, and of all these pomps which are made after mens death, to giue gifts, & such like thinges, if it be not to dispite God openly? Trueth it is that deuotion must alwayes serue for a colour; yea, but the hypocrite is full of pride and ambition, and these are two thinges that can neuer be fundered; that they which make a shewe to appoint such thinges, for the health of their soules, & cause funeralles, great pomps to bee made after their death; seeke to dispite god, and turne the order of nature vpside downe, (as wee sayde) and; shewe that as in their life time they haue bene vnassatiable cormorants, so they wil doe the like after their death, and starue the that come after them. Wee see this before our eyes. And therefore let vs marke well, when S. Paule saith, *That wee brought nothing into this world, and it is certaine that wee shall carrie nothing out*, that if this were well imprinted in our heartes wee should not bee so muche giuen to our fleshly lustes, we shoulde not bee so caried away as wee are: but yet when wee haue once knowne these thinges, we know as much as the Heathen were able to say. And therefore wee may bee so much the more ashamed, that when we haue protested that we desire to beleeue in Iesus Christ, and when wee haue confessed that all our saluation,

and all the goodnes that we haue lieth in him, yet we are intangled in this world, and thinke we shal neuer haue enough. Therefore let vs learne to remember this principle, that passeth all mans understanding, to wit, that godlines is great gaine. For men can easily & quickelie say, we came all naked into this worlde, and naked muste wee goe out of the worlde: they can easely say, that that if wee will content nature, wee neede no costly nor highe priced thinges, mans bodie is but a small thing, and needeth no great dainties: the Heathen could well say this. But yet they consider not the lustes, that rule in vs, and howe we are corrupt by the sinne of Adam, in so much as it is impossible to tame vs, vnlesse God bridle vs and holde vs back, bicause al our appetites are as mad beastes, and besides that wee are so doltishe and earthly, that wee thinke vpon nothing but the world, and neuer looke to the heauenly life. Therefore though the heathen condemned lustes, though they say that couetousnes is a most abominable and cursed thing, and the foolish enterprises of men, mere madness: yet notwithstanding, they had not the way to bring vs to better moderation. But for our partes, we knowe wherein true happinesse lieth, and S. Paule giueth vs here a true rule of it, which we must needes keepe, to wit, because we knowe that God is our



father, wee must giue our selues wholly to him, and as hee gaue himself to vs, in the person of his only sone, that we must not doubt but he will giue vs all thinges of lesse and baser price, as hee sheweth in an other place, that when wee haue Iesus Christ, who is ours, because all fulnesse of diuinitie dwelleth in him, do we thinke that God will suffer vs to perishe here, and not helpe vs in our neede? So then, when we can call vpon our God, in the name of our Lorde Iesus Christ, and we possesse him, and he enioyeth vs quietly, and acknowledgeth vs for his, when I say, this cometh to passe, let vs craue nothing else, but let vs waite for this perfection and sufficiencie

which he hath promised vs: not that God doth not suffer vs to be exercised here, or to be afflicted diuerse wayes: but let vs always be assured that hee will not play the nigarde in giuing vs his blessings both for the bodie and the soule: yet notwithstanding hee will alwayes doe it, as foreseeing and prouiding what is most conuenient and meet for our saluation.

Nowe let vs fall downe before the face of our good God, confessing our faultes, and praying him that he would giue vs a better feeling of them then wee haue had, and suffer vs not to be giuen to this worlde and & to these flitting things. &c.

The 49. Sermon vpon the sixt Chapter.

9. For they that will be rich, fall into temptation, and into snares, and into many foolish and noisome lustes, which draw men into destruction & perdition.  
 20 For the roote of all euils is conuetsnesse, which while some lusted after, they esced from the faith, and inwrapped themselves in many sorrowes.  
 21 But thou O man of God, flee these thinges, and followe after righteousness, goodlines, faith, loue, patience, and meekenes.



Although S. Paule hath spoken flatly heretofore of Ministers, yet by occasion hee handleth a generall doctrine which perteineth to al men: to wit, when men seeke to enrich themselves, they cast themselves (as it were) into Sathans bands, and into vtter confusiu, and it cannot otherwise be. For (as he addeth)

there is no mischeefe but couetousnes bringeth it: by the fruites, we know y tree. And when Sainte Paule hath set this downe hee addeth that to remedie this sinne which wee see so daily, we must put our trust in God, seeke the kingdom of heauen, liue iustly one with another, coueting no mans goods. And bicause mans nature draweth alwayes to euil, if we be not wel purged, couetousnes

nes must needs reign in vs. Now y  
means is this; y we cast our eyes  
vpō God, & hue with our neigh-  
bours as he comandeth vs. This  
is it in fewe wordes that S. Paule  
hādleth here. But y these matters  
may be handled more at large,  
and be applied to our vse, wee  
haue to note first of al, that Sain-  
t Paule speaketh not here, either  
of golde, or siluer, as though they  
were thinges euill of their owne  
nature, for God hath made them  
for mens vse: but he speaketh of  
this disorderous desire where-  
vnto Sathan stirreth vs, and also  
our wickednes. Therefore hee  
saith not, that hee whome God  
shall blesse and be rich, falleth in  
to Sathans net, and goeth to de-  
struction, but he speaketh of this  
appetite. *They*, saith hee, *that will*  
*be rich.* And this is wel worth the  
marking, to the ende that men  
cast not the faulte vpon Gods  
creatours, when they are naught  
them selues: for they abuse them  
selues, it is their fault, because  
they are naught. True it is, that  
the gold and siluer are cause of  
their destruction, but to whome  
is the fault to be imputed, but to  
themselues? For if wee can ap-  
plie the Golde and siluer to our  
vse, it will not intise vs to take a-  
way an others mans goodes, to  
be vnfatiable whirle pooles, to  
scratch here and there: but to do  
good to our neighbours: when  
they haue need, and to vse the in  
our necessitie. We see then, how  
wisely Sainte Paule spake to

the end that men might not take  
a falsse cloke to couer themselves  
withall, to say, that gold & siluer  
deceiweth them, and that there  
is nothing but corruption in the  
For this iniurie would returne to  
God: for a man can not speake e-  
uill of the good creatures, but  
the name of God is blasphemed.  
to S. Paule curteth off all such ex-  
cuses, shewing that if we could  
applie gold and siluer to our vse  
there woulde bee no faulte in it;  
there woulde bee nothing that  
shoulde offend God: but all this  
proceedeth from this fountaine;  
even from desire. And when wee  
heare this, let vs know now how  
worthy we are to be condemned  
seeing we marre after this sorte.  
y vse of thinges y are good, which  
God also had ordeined to serue  
vs: this is to fight directly against  
him from whome all blessinges  
proceedeth. For God had respect  
to mans necessities, hee woulde  
not be wanting to them in any  
thing: & as he made the corne &  
wine, & other thinges, as (in some)  
he would feede vs and clothe vs,  
he addeth money, to the end that  
men might traffike one with an o-  
ther. Thus had God a good rule:  
& yet that y was so good & fitt  
for our health, we go & turne the  
cleane contrarie, as though wee  
would despise so good & pitifull a  
father. And therefore we haue  
good reason to cast down our  
eyes, seeing we are so froward to  
marre the order of nature in this  
sort. Yet let vs marke well this y



Saint Paule saith, that *They that will be rich fall into the hands and snares of Satan.* If a man should aske them that are the most covetous of all, whether their meaning bee to make them selves bondslaves to the Devil, and to cast themselves headlong into destruction or no, they would quickly say no. But yet notwithstanding this disorderous desire that they have to whorke vpper goods, & their concluding with them selves that they must needs have them, whatsoever come of it, yea, & that without measure, al this sheweth plainly that they go about to cast away the selves wittingly. For this cause S. Paule sheweth vs y<sup>t</sup> it is impossible but men must perish, and cast themselves into all miserie, when they are thus carried away with covetousnes. Trueth it is that men will easily perswade themselves, (as we see before our eyes) that they may desire gold and silver, and yet neuer intangle the selves as S. Paule speaketh; but they y<sup>t</sup> perswade the selves so, will find them selves deceived in the ende. At y<sup>t</sup> first dush, y<sup>t</sup> diuel blindeth their eyes, he deceiveth them in such sort, y<sup>t</sup> they know not their faults, they looke not to the daunger wherein they are, and to that pit that is before their feet, vntill they be fallen into it. Yet notwithstanding wee shall alwayes finde this to be true, to wit, that they that will bee rich, fall into tentations, And why so? First of

all, wee knowe that the affections of men will neuer bee well ruled, but wil always have some excesse and intemperance in the. True it is that if our nature were whole, y<sup>t</sup> had no originall sinne in it, we might desire without any fault. For when Adam was made, god gaue him in dede a sense, subiect to affections and desires; but nowe that sinne hath infected all, and wee are corrupt with this spiritual leprosie, it is impossible for vs to desire this or that, but there will bee some fault in it, and wee shall alwayes haue some excesse in our desires: as a man when in loving his wife and children (which are good things) will slip awry. Why so? Not because that loue is haught of it selfe, or that God disalloweth of it, nay hee rather commaundeth it: but because wee are sinnefull, and sinne alwayes marreth vs. What shall wee saye then of desiring golde or silver? It is a thing farre worse. And therefore as touching the firste, because our lustes carrie vs alwayes away, and tickle vs, and keep not good measure, wee muste needes bee suspecte in all appetites. But yet there is an other more apparant reason, to wit, that God commaundeth euerie one of vs to receive that that hee giueth vs. If a mā be rich, he must vse y<sup>t</sup> goods he hath in his hands, and y<sup>t</sup> in doing homage to God: which hee can not do, vnlesse he be content there

therewithall to resigne them vp,  
and to forgoe them: and then,  
vse them as is meete. There are  
I say two thinges requisite, if we  
will vse our riches aright: (I  
speake of them that haue them,  
& possesse them.) First of al they  
must be poore in spirite, that is  
to say, they must not be tyed to  
their riches, but when it shall  
please God to make the poore,  
to render vp the whole into his  
handes, and desire nothing but  
to haue their contentment in  
him. This is one point. And then,  
while it pleaseth God they shall  
inioy their riches which they  
possesse, that they know how to  
vse them moderately, that it be  
not to glutte them selues with  
them, and to starue their neigh-  
bours, to make them selues gor-  
geous and braue, but alwayes  
vse them so, as God hath com-  
maunded. And if we be poore,  
GOD will proue our patience  
by this meanes, and haue vs to  
hang wholly vpon him. He that  
hath much, must not trust in his  
wealth: he that is poore & low,  
let him know that he hath his fa-  
ther in heauen, and that the bles-  
sing of GOD is better then all  
the treasures of the worlde, yea,  
then all kingdomes. When we  
haue scraped together al y we ca  
possibly desire, if God blow vp-  
pon it, it will all goe to winde:  
(as the scripture sheweth it) but  
if God will blesse vs, be it neuer  
so little, that he hath giuen vs, it  
will suffice vs, it will be ynough

for vs to liue fro hand to mouth,  
for Gods hand shall continually  
be stretched out vpon vs to con-  
tent vs.

So then seeing GOD hath  
set this rule, and left this lawe to  
men, to content themselues with  
that that he giueth to euerie one,  
whosoeuer couereth to be riche,  
that man cleane casteth off the  
yoke, and will not be subiect to  
Gods order, but is a wilde and  
straying beast. And can we mar-  
uell then, if God mocke at such  
rebellion, whē he seeth that men  
can not content them selues to  
sticke fast to him, and can not  
keepe the way wherein he lea-  
deth them? Do we maruell, if he  
giue Satan such libertie to catch  
them in his nettes, and to haue  
them for a pray, and at length  
leade them to perdition and de-  
struction? Therefore it is not with-  
out cause that Saint Paule pro-  
nounceth here, that all they that  
desire to be riche, fall into Sa-  
thans nettes. What wust we doe  
then? Let vs take heede to our  
selues, and haue this, that we  
content our selues to bee nou-  
rished in this worlde, know-  
ing that God hath reserued this  
office to himselfe, as he wil haue  
vs to aske and craue at his hands  
our daily bread. And therefore  
let euerie one of vs worke, and  
doe his dutie. And it please God  
to increase vs moreouer and be-  
yond our hope, and cause our ri-  
ches to growe, let vs thank him  
as it is also saide in the Psalme.

Oo. v.

That



That God oftentimes nourisheth his children when they are a sleepe, not that the faithful must be idle, or negligent, but yet they shal not be tormented with these wicked desires, they shall not couet to be enriched, but go on their way, & wait what it shal please God to giue them, & commit them selues wholly to him.

This cōsciēce which is so at rest, is as a sleepe, and God leaueth not sometimes to blesse his, whē he seeth it to be good and profitable for their saluation. But in the meane while, let vs stay here, to committe our selues to Gods hand, and receiue what he giueth vs. And withall, let vs beware of this desire, vnlesse we will giue our selues to Sathan. And what is he that wil be a traitour to his owne saluation? Is it not a great blindnesse, yea and a maddenesse for men to go & giue theselues, to their deadly enemie, & to cast themselues into his snares, not onely that the diuell may play with the, but clean ouerwhelme them, and draw them into y<sup>e</sup> bottomlesse pitte of destruction? what is he that would doe this, if he had thought vpon it well before? Notwithstanding, who so coueteth to be rich, doeth so, as we are taught here, and as euerie one of vs will confesse it. Therefore let vs take heede to our selues, and flie this desire and coueting, which Saint Paule speaketh of heere as a deadly

plague.

This is one point. And therefore if a man be rich, let him beware that he set not his hart vpon his riches, but vse them, as if from this to morrowe he should be made poore, & let him make this account y<sup>e</sup> to haue landes, or possessions, or golde, or siluer in his purse, is not an euerlasting inheritance, but that God giueth him the vse of them so long as it pleaseth him. And then, let them that are poore, content themselves with this that God doeth nourish the, let them trust in him both for them selues, & for their children. They that haue meanly wherewith, let them desire not to increase further, but keepe them selues in their meane estate. And in the meane while, let all of them see, they do good one to another, and helpe their neighbours. When we haue this, Sathan cā get nothing of vs, though his nets be laid, yet we shall not be a pray to him. Why so? This is the right way to keepe vs. But yet to the end that this doctrine, may be the better vnderstoode, let vs take the exposition that Saint Paule giueth of it, saying, *Couetousnesse is the roote of all euil.*

When he speaketh after this sorte, he meaneth not that all the finnes that a man doeth, proceede from couetousnesse: as a man may be a glutton, a drunkarde, a whoremonger, a blasphemmer, without this sinne. See, there

there is a whoremonger that wasteth all his goods, a glutton, or some foolish madde brayne, that in a brauerie lauisheth out all his wealth, there is no couetousnesse in that.

And howe then sayeth Saint Paule, that couetousnesse is the roote of all euilles? He meaneth, that there is no euill, but couetousnesse bringeth, that is to say, can bring it. As for example, Can not hatred, enuie, vnfaithfulnesse, periurie, treason, violence, impoysoning, corruption, can not all these thinges come of couetousnesse? For a man that seeketh to enrich himselfe, will first of all be giuen wholly to him selfe, in so muche as he will forget his neighbours, and make no count of any man, but of himselfe: he is so carried away, that it is to no purpose to talk to him of right and iust dealing: he passeth for nothing but for his owne profite: he eateth and wasteth other mens substance: he spoyleth all. Thus we see in what sense Saint Paule saide that couetousnesse is the roote of all euilles. For if a man be couetous, beeing friende to himselfe, (as we haue shewed) he wil not care for his neighbours, you shall neuer see any fauour or loue in him, he would all were his, and thinketh the whole worlde not ynoughe for him.

Moreouer, if we would begin in order, we should beginne at

this that couetousnesse bringeth in a contempt of God. For if a man couet to enrich himselfe, he thinketh that GOD is nothing. He will trust more (as I will shew afterward) in his possessions, and in his treasures, then he will in the liuing God, in so much that he will make idols of them.

And then whē he hath scraped a great deal together, he becometh proude, he despiseth euery man. Then doeth couetousnes make warre cheefly against GOD, and afterwarde against all the worlde, and that diuerse wayes. For couetousnesse can not be without desceit and malice, in so much as he y standeth vpon hauing, imagineth all that he can, to beguile this man, to deceiue that man, and spareth nothing what so euer. He will forswear himselfe on the one side, and play the traytour on the other, he will lye at all assayes. Moreouer he will vse violence, as for hatred that shall neuer want. In the meane season, wicked practises, and naughtie deuises shall followe on all sides.

We see then that Saint Paule doeth not without cause, call couetousnesse the roote of euilles: as if he had saide, when a man is once couetous, it can not bee, but at length he will bee proude, hee will be a forsworne caytife, hee will bee full of rage and crueltie, hee will deuise all mischeefe, hee will



will be faithfull to no man, voide of all true dealing, without any religion, thinking vpon nothing but to rob both great and small. This is the roll & Church booke as it were of all vices whiche come from couetousnesse, and Saint Paule meant to set downe here. And therefore we may easily offend God and our neighbours, and yet not be couetous: as a blasphemers offendeth God greuously, when he prophaneth his holie name: a drunkard killeth himselfe, and is a murdherer of him selfe, and therewithall also defileth the good creatures of God. Therefore there are many faults committed & done without couetousnesse: but yet notwithstanding, when couetousnesse ruleth in vs, it can not be but we must needes be giuen to all euil. Let a man marke, let him feele to the bottom, and he shal perceiue that it is a bottomlesse pitte of all bottomlesse pittes, when men giue themselves ouer after that sorte to Sathan. And for this cause also Saint Paule added. That some beeing fallen in to it, or some desiring it, haue erred from the faith. Though this kinde of speeche be improper, yet Saint Paule giueth out plainly inough what he meaneth. For he always setteth this coueting before our eyes, whiche he spake of right now, for though a man be poore, yet notwithstanding he ceaseth not to be holden prisoner in Sathans bondes.

And why so? When he hath a desiring in him, that sinne reigneth there, & so is he ouer head & eares in this destruction, whiche he spake off before. And therefore poore men may not flatter them selues, as though they were not to be touched with this euill, whiche Saint Paule condemneth here. For when wee haue nothing, if we desire to haue, we cease not for all that to be in this cursed slaue-rie, to haue Sathan our Prince, to do with vs what he listeth. And thus we see that Saint Paule vttered that verie well, whiche he meant to say, and hath giuen vs a good lesson, & a good instruction, Now he saith flatly. *That they which desire thus to be rich, fall from the faith, and intangle themselves in many sorrows.* When he saith, that they fall from the faith, he meaneth this that they vtterly depart and turne themselves away from god, after they haue bargained a greet while, they separate them selues from the companie of the faithful, and goe as men forlorne. And euen from thence proceede those sorrowes, whiche he speaketh of. This we see how Saint Paul openeth himselfe better in that that he had saide. He had spoken of tentations, he had spoken of the subtilties & snares of the Diuell: he had spoken of foolish & wicked desires: now he setteth downe the top full measure, saying, that when men are thus corrupt, they must

must needes renounce God vtterly, & the Christian faith, & be afterward as it were in an hell; God so persecuting them on the one side, & yet they cease not to go on stil, though they see their destructiō, but be as men bewitched, so raging mad, y there can be no hope, to draw them out of that mischeefe. And when Saint Paule speaketh of foolishhe and peruerie desires, he meaneth not that couetous men are taken to be fooles. For what wisdome do men praise in this worlde, but this craftinesse, to be able to deceiue and robbe one an other? Men will say, Ho, such a man is a good husband, he is wise, & so they put him in their bead role and calender. And yet for al that he is but a woulfe, or a foxe, that deuoureth and eateth whatsoever he can, and beside that, is craftie and malicious, to intrap euerie man. But Saint Paul speaking of foolish desires, meaneth that men forgette them selues so farre, that they know no more what religiō or iustice meaneth, as we see playnely before our eyes. Were it not that euerie man is giuen to his owne profit, we needed no long studie to iudge vprightly. For if we are spoken too aboute any matter, where we haue no respect to the persons, and no man leade vs away, we can easily say, though we be neither doctors nor great crarkes, That is naught, that is good: that is wrong, that is right.

And who hath taught it vs? God hath engraue such a knowlege in our hearts euen of nature. But yet all is marred, if we enter into a consideration of our own profite or losse, or be moued, with loue, or hatred, there is no reason but will be turned vp side down. It is as if a man had a por of inke to blot out a writing, that is faire and might easily be read. But this diuelishe desire blindeth vs in such sorte, that we forget all iustice, and all reason. And therefore S. Paule condemneth here in Gods name, all them of follie, that thus peruert their good senses, and suffer themselues to be drawen to euill after this sorte, in so muche as there is no more discretiō nor iudgment in them: when we haue once forgotten GOD, Sathan will possesse vs straight way: true it is that we shall not see it, but yet men carrie away themselues, and go on still, and when they haue two or three feete forward to giue themselues to Sathan, they passe no more, yea and their eyes are dazeled, euen till they fall cleane from the faith. Now Saint Paule spake precisely of these foolishhe desires, before he came to the head sore, to y end we shold not look for these extremities which he setteth down here, to cast our selues into our destruction, whē we are thus turned away from the faith. Therefore seeing it is so, as oft as our profite blindeth our eyes, and the diuell already layeth



layeth holde vpon vs, and we giue him all maisterhippe, and authoritie ouer vs, to cast vs into destruction, let vs runne to this doctrine, whiche G O D sheweth vs, that is to wit, that first of all euerie man content himself with that which he possesseth iustly, and that we may with a good and pure conscience craue our daily bread at his hands that hath promised to be our father and nourisher. For he y will liue by extortion and guyle, vterly renounceth the nourishment y God hath promised him. Will we then craue at Gods handes that that our Lord Iesus Christe hath put into our mouthes, that we may be fed with that bread which God giueth vs? The must we abstaine from all these wicked desires, which are to leade vs out of the right way, and from y true dealing, which God hath imprinted in our hearts. Now I said y S. Paul set downe this precisely, before he come to the worst, to the end that euerie one of vs should watch and be warie. Why so? It will be too late when we are fallen from the faith: and yet notwithstanding we see by experience, that S. Paul hath set downe here the iudgement of y vengeance of God before our eyes, such as we see it daily. Behold these couetous men wil set faire faces vpon the matter, and yet are but great doltes, a man would think there were nothing but deuotion in them, they will

pretend the name of God falsly, yea they wil oftentimes abuse it, when they go about to deceiue men. And so we see that the couetous men will not fall away from the faith, at the first blowe. But what? They wil not cease to giue themselues to these foolish desires, so that we shall see there is neither reason nor vpright dealing in them. True it is, that they will haue the name of God at their tongues end, and we would thinke there nothing but courtesie in them, they will byte ynough while they laugh: but yet how so euer it be, we may perceiue by their crueltie that they seek nothing but their own profite, laying aside, both all the worde of God and all iustice, yea and all humanitie. We see this. And haue men thus sported themselves a season? Haue they thus walked their stages in their wicked traffiques? When they see they can in no wise, be at one with God, or be tolde of their fault by other, & their naughtie dealinges come to light, then there is no more a doe, but renounce God fully and play the desperate men. We see this. Againe, if a man could examine them well, he should finde them in horrible bitterness, because their conscience holdeth them there fast chained before God, yea and they are daily carried away, they know not what to do, neither which way to turne the. When we see this, ought we not to

to be put in minde to bee warie?  
And doth not our Lord giue vs  
a good lesson, as it were by an o-  
ther mans harme? But what? We  
winke & shut our eyes at al such  
examples, & it seemeth that we  
would make a cōplote with Sa-  
than, to cast our selues into his  
nettes, and to become his slaues  
for euer. And seeing it is so, 10  
we are worthy to perishe euer-  
lastingly, because wee giue no  
eare to the warnings y our God  
giueth vs. He considereth our fra-  
gilitie, yea he considereth that al  
our desires are naught, (as hath  
ben said) he will remedie thē: to  
do this, he sheweth vs how we  
may preuent the mischief, he set-  
teth vs these remedies before vs, 20  
as we shal see afterward. Yet we  
giue no eare to him. He saith,  
take heed to your selues ye sim-  
ple souls: it is certain y you shal  
perishe, for of your selues euerie  
one casteth himself into bottom-  
lesse pits, & the vtmost end of all  
wil be, that you shal fal both frō  
religion, and hope of saluation,  
you shal become verie beasts: & 30  
you shal need no tormenters, for  
euerie one of you shal sufficient-  
ly torment himselfe, & be an hel  
to himselfe. God warneth vs, we  
see what certain prooffe we haue  
of that that is spoken out of his  
mouth, yet none of vs take heed.  
what cā we alledge? Let vs learn  
therefore to make our profite of  
this doctrine: and when we shal 40  
see men swarne aside on this sort  
frō equitie & right, let vs consi-  
der y the end wil be naught, vn-

lesse God haue pitie vpon thē, &  
draw them out of it: for whē thei  
haue well plaide their parts, they  
must needes cast thēselues head-  
long this way, to fall away from  
God, & shew that they haue no  
more acquaintance with him.  
And is this so? Then will the di-  
uell, whē he hath gotten master-  
ship ouer them, handle them as a  
cruel tyrant: & they themselues,  
whē they haue much disquieted  
& troubled poore people, shal  
fret & rage with thēselues, so y  
they shal need no other butcher  
(as we said) but they shal haue as  
it were an hote yron always bur-  
ning within thēselues. They kin-  
dled a fire to cōsume other men,  
but they shal burn without end, 20  
& neuer cease, nor euer be con-  
sumed. Let vs looke for the end:  
& in the meane season, let euerie  
man take heede to himselfe, and  
pray to God y he would not suf-  
fer vs to fall into these horrible  
desires, y is to say, y we be not so  
giuen to our profit, y we forsake  
y that is iust & reasonable: other-  
wise we shal be become as brute  
beasts: for what is proper to man,  
but only to discern things, y one  
frō y other? If we haue not wis-  
dome to iudge between good &  
euill, are we worthie to be coun-  
ted amongst men? Now because  
there is such a blindnes in all thē  
y seek their own profit by other  
mens costs, y they know not one  
whit what is good, & what is e-  
uill, that is to say, y they plain-  
ly intend and purpose wicked-  
nes, we haue good cause to pray  
to



to God, to holde vs hard reyned,  
to the end we be not intangled  
in such desires, least we fall into  
this horrible bottomlesse pitte,  
which is, in the end to renounce  
the christian faith, and to forsake  
our God, and to separate vs from  
his Church, and from his flocke.  
And after that Saint Paule hath  
shewed vs, that we must flie co-  
uetousnesse, as a deadly plague,  
he addeth a remedie on the con-  
trarie side. For (as we saide) we  
must fight, yea and make great  
resistance against our affections,  
if we would be cleane from this  
sinne. And therefore we must fol-  
lowe that that is saide here. *Flie*  
*these thinges, and followe iustice,*  
*faith, godlinesse, charitie, meekenes.*  
When Saint Paul saith, flie these  
thinges, true it is that this might  
be enough for vs. Whē we know  
onoe the euilles that are here set  
foorth vnto vs, are we not worse  
then mad if we do not flie them?  
But because wee are so muche  
prouoked to euill, that vnlesse  
we haue a bar set against vs, and  
God draw vs backe whether we  
will or no, we shal neuer be able  
to flie couetousnesse: therefore  
Saint Paule leadeth vs to faith,  
to godlinesse, to iustice, charity,  
and meekenesse: as if he saide,  
that we must consider first of all,  
wherefore we are borne, & why  
we liue together: to wit, because  
he hath appointed, & as it were  
dedicated one cōpanie amongst  
all mankind. True it is that some  
haue peculiar familiaritie and se-

lowship with certeine other be-  
twixt themselues: but yet we can  
not shunne this common & ge-  
nerall societie which God hath  
set amongst all men. As for po-  
licies sake, euerie man possesseth  
that that is his owne, but yet this  
commonaltie remaineth always  
amongst men, to wit, that they  
be bound to liue as brethre one  
with another, and to help one  
another: which thing can not be  
done, vnlesse we haue this iustice  
which Saint Paule speaketh off.  
This is the bond of concorde to  
kepe men together in one, & to  
preferue mankind: to be shorte,  
there must be iustice & to keepe  
this iustice and ypright dealing,  
we must not do to another, that  
we would not haue done to our  
selues. Truth it is that this word,  
Iustice, is sometimes taken in an  
other sense: but Saint Paule spea-  
keth here, of that rightnes that  
we must keepe euerie man for  
his parte, that we liue one with  
an other in such sorte, that we  
hurt not our neighbour, neither  
gaine any thing but by good and  
lawfull meanes, and beware we  
vse no deceit, nor violence, nor  
craftie cōuiance of whatsoeuer.  
To be short, I haue saide in one  
worde, that when we do as we  
would be done to, then haue we  
this iustice which S. Paule spea-  
keth off. But who can bring vs  
to it? faith and godlinesse. When  
Saint Paule speaketh of *Faith*,  
we must referre this word to the  
circumstance of the place. Truth

it is that faith hath many partes, it comprehendeth many things: but we must consider the course of the text, & the order y<sup>e</sup> S. Paul holdeth here. Why doth he then put faith as a remedie to cleanse vs from couetousnes? Because infidelitie is the match, or y<sup>e</sup> wood, or the fire y<sup>e</sup> inflameth vs, & carrieth vs away to couetousnesse. And therefore also the Apostle in the Epistle to the Hebrews, whē he speaketh of it, leadeth vs flatly to that y<sup>e</sup> is said in y<sup>e</sup> first Chapter of Iosuah, I will not forsake thee, I will not bee wanting to thee in any thing whatsoever, faith the Lord. If we were once wel perswaded of this sentence, al couetousnes would be laide vnder foote, there would neuer bee any more any disorderous desire in the world, but there would be a reasonable contentment; both poore & riche would cast away gold & siluer as dounge, vnlesse they vsed it as God had made it: but this diuelish coueting marreth all. What is the cause then, y<sup>e</sup> men thus carrie themselues away that they mistrust God, & think y<sup>e</sup> the earth will faile them, but only this, y<sup>e</sup> they know not, that Gods blessing, is much more worth then all they can haue beside? Otherwise, if they aske him their daily bread, they do it but like hypocrites. Therefore, if we vnderstande that place of the Epistle to the Hebrewes well, wee shall see plainly why S. Paule speaketh here of faith, will wee

then be well clenfed from all couetousnes? Let vs rest our selues vpon God, let vs bee well resolved of this promise, seeing hee hath taken vs into his protectiō, he will neuer forsake vs in out neede, we shall neuer want any thing y<sup>e</sup> we lacke. True it is, that we shall not alwayes bee fedd so full as our appetite desireth, but yet God will shewe, that he hath not forgotten vs: And when we haue this, then shall we be content, (as I saide before) if GOD giue vs goods, and grace to possesse them, we may enioy them: yea, but it must be so, that we be not too much wedded to them, nor holden in this cursed slaerie wherein couetous men are intangled, but go on frankly whether God shall lead vs, to say, y<sup>e</sup> if it were to morrowe next wee are readie to forgo all y<sup>e</sup> he hath giuen vs, if it please him to take it from vs. And thus we see, that all they that giue themselues to couetousnesse, are prooued flatly by this meanes to be infidels. It will bee to great purpose for them to protest y<sup>e</sup> they are Christians, for do what they can, couetousnes wil alwayes shew that men are infidels. And who so euer coueteth to be riche, he sheweth in effect, y<sup>e</sup> he doth not trust in God, y<sup>e</sup> he loketh for no goodnesse at his hands, y<sup>e</sup> he stayth not himselfe vpon the fatherly care which he hath promised to haue of vs. After y<sup>e</sup> S. Paule hath spoken of faith, he addeth, followe  
Pp. godlinesse.



*godlinesse*. True it is, that these are things which are knitt together so that they can not be put a sunder: but yet notwithstanding he meant to expresse more then he had done by this worde *faith* as if he said, if wee serue GOD with all holinesse wee will walk in his feare, and be of a true religion, and therevppon aspire to the kingdome of heauen. Why are we Christians? Why are we baptised? Why do we call vpon God? Is it onely to liue in this worlde, and to haue our pleasures and delightes? No, no, but to clime vp higher, & to know, that wee must driue to the kingdome of heauen, knowing that our inheritaunce is in heauen, whereunto wee must runne, and passe through this worlde, not staying one whit in it.

And seeing our condition is such that wee haue not a certeine & abiding dwelling place here, but we must go higher, and God calleth vs daily to come to him, if we be more giue to couetousnesse, shall wee be excused; I pray you? If wee remaine still intangled in these worldly things, after that God hath shewed vs the britlenesse and shortnes of our life, are wee not worse then mad? And yet we se what pleasure couetous men take in it to plunge & drown them selues in this world: and agam, though they bee put in minde of their flitting state, they thinke they shal liue an hundreth yeres after

their death, there is no ende nor measure with them, their desires are not to be satisfied. But on the contrarie side, if we consider that our Lord setteth vs here as poore straungers, that are but passengers: and moreover, that we are in a combate, where wee must fight continually, it were ynough to rid vs of all couetousnes. And againe wee must consider on the other side, that we cannot driue to the kingdome of heauen, vnlesse wee mortifie and kill our fleshly affections. It is said, where thy treasure is, there will also thine heart bee. If our treasure be in heauen, it is certeine that this diuelish rage wilbee quenched forthwith, and wee shall mortifie and kill al that that hindereth vs from comming to god, all that wilbe beaten downe, and we shall from day to day labour in it to cut off al these needelesse things which abuse vs here beneath. And thus we see that S. Paul addeth here this word *godlinesse* not without cause, which is as much to say, as religion and feare of God, he ioyneth it (I say) to faith, saying, that when wee haue once put our trust in God, and looke for nourishment at his hands, we must besides that haue this regard, y we liue not in this world, as though it were our ende, & that we stay not in it, but go on forward to y kingdome of heauen. And when he hath spoken thus he leadeth vs to charitie and meekenesse, as also wee must walke

Matt. 6. 21

walke in all good loue & friendship with our neighbours, otherwise we shall not shewe that wee haue y<sup>e</sup> iustice which was spoken of. And hereby we see, that by al these wordes which hee setteth down here, he meaneth no other thing but to confirm the exhortation which he made, to wit, that we must followe iustice and vpright dealing. And how shall we followe it? first, by putting our trust in God, and then, by aspiring to the kingdom of heauen: thirdly, by liuing in good loue & friendship with our neighbours. For, he y<sup>e</sup> loueth his neighbour will not deteine him. And to be short, we must haue meeknesse: that is to say, we must be courteous & gentle one to another, we must not be Foxes to intrap the simple, but we must be gentle: for (as I said before) couetousnesse hath alwayes crueltie with it. Nowe we see what this doctrine is, there remaineth nothing but y<sup>e</sup> we practise it. And first of all, let vs take good heede to our selues. If we haue an eye to Sathan, the deadly enemie of our saluatiō, if we consider y<sup>e</sup> his nets are alwayes layd to take vs at vnwares, y<sup>e</sup> he is as a roaring Lyon y<sup>e</sup> seeketh nothing but to deuour vs (as S. Peter saith) wee shall every one of vs take good heede to our selues. See here our Lord telleth vs & sheweth vs, y<sup>e</sup> if we desire y<sup>e</sup> riches of this world, we giue our selues to y<sup>e</sup> diuel, & cast our selues into this cursed slauerie, that hee

becommeth full maister ouer vs. And therefore let vs bridle all our wicked affections that we be not giuen to these vnruely appetits of couetousnesse. And because wee are of nature too much bent to it, & cannot aspire to y<sup>e</sup> kingdome of heauen without fighting, and vnlesse wee do euery man striue, let vs take y<sup>e</sup> remedies that are giuen vs here: seing we are so stuffed with infidelitie, that we cannot trust in God, let vs runne to faith, & pray this good God, that he would make vs to hang wholly vpon him, and stay our selues vpon him, & that he would cause vs to taste of his prouidence, that wee may not doubt, but it is ynough for vs that hee watcheth ouer vs, & because he is rich, that he hath goods to giue vs as much as we neede, & that we stay our selues there. And if he giue vs not that, that our fleshe desireth, let vs not for all y<sup>e</sup> cease to aspire alwayes to the kingdom of heauen: for by this meanes also hee will drawe vs from hence beneth to lift vs vp to him. And then let vs haue charitie amongst vs, knowing that God hath not made vs euery man for him self, but will haue vs giuen one to another, & be friendly & gentle to walke in al courtesie & meekenes, y<sup>e</sup> we be not cruell to make our selues as brute beasts. Whē this is so, there is no doubt, but iustice & vprightnes shall forthwith reigne, and if iustice reigne, god shall also be seruēd of vs al with cōmō consent.

Pp.ij. And



And in the meane season money may walke amongst vs, and be no destruction nor vndobing to vs, but we may vse it, as God hath giuen it, and by this means God shall be glorified in all his creatures, and we shall know also by experience, that wee may vse them fitly for our saluation.

**The 50. Sermon, vpon the sixte Chapter.**

12. Fight the good fight of faith, lay hold of eternall life, whereunto thou art called, and hast made a good confession before many witnesses.

13. I charge thee, in the fight of GOD who quickeneth all things, & before Iesus Christ, which witnessed a good confession vnder Pontius Pilas,

14. That thou keepe this commandement, &c.



Aint Paul shewing vs this morning the remedies to flee couetousnesse and the evils that come of it, exhorted vs precisely to patience, and that not without cause. For wee are pricked forward to gaine, because euery man would liue at ease. And when we are so set vppon our profit, it is impossible but Sathan will haue in his foote amongst vs, & deceiue vs, and cause vs to go farre out of the way. And so we shalbe often times tormented, we shall haue many wrongs and iniuries done vs, we shalbe chafed by one, and robbed by another, and if we bee not armed with patience, howe shall we stande? And howe can we haue such a modestie & moderation in vs, as not to couet vnlawfull gaine, what so euer

Nowe let vs fall downe before the face of our good God, confessing our faultes, and praying him that it would please him to mortifie vs from all our earthly affections, whereunto we are too much giuen, to the end that we may renounce them, &c.

come of it? But because the patience of the faithfull stretcheth verie farre, and hath in it many partes, S. Paule expressed his minde better in flatt termes, by adding, *Let vs fight*: as if he had saide, that faith cannot bee without fighting. Whosoever will haue God like of his seruice, he must dispose himselfe to battaile, for we haue an enimie y neuer giueth ouer. Thus wee see what S. Paule shooteth at, and it is to the ende that wee shoulde not thinke it strange which he spake before of patience. Let euery man make his accompt, seeing God hath called vs to his seruice, that hee will also exercise vs in fight. For he could easily holde Satan bridled, he could quickly stop him that we should haue no tentations, that we should be at rest to go on our way.

But

But wee see that Sathan hath manie wayes to trouble vs, and God letteth him the bridle, and giueth him such leaue. It followeth then that wee must be good soldiers, or else we cannot be good Christians. Truth it is, that it had ben ynough for him to haue spoken this in one word, but because it is so harde a matter to practise this doctrin, it hath need to be examined yet a litle better, to the end y every one of vs may haue occasion to think better of it, & to remember it the oftener. We say, y faith is neuer without fight. And why so? For if a man dispose him selfe to do well, and to submit him selfe to God, the diuel wil cast many blocks in his way to turn him aside, the world is full of deceits, wee are not able to set one foote forwards, but we shall meete with a shrewe, wee walk here amongst thornes, they that should put vs forward, draw vs backe: for the diuel vseth their malice that liue with vs, to fight against vs: and when any man doth vs hurt, he giueth vs occasion to answere him with y like: or else we waxe out of heart, we are angrie, we are so spoyled, that the woll is eaten from our backs, when we walk simply, & seeke nothing but to doe our ducie. And againe, though a Christian go not out of him selfe, yet must he fight, to stande stedfast in the faith. That is so, there is no thing more contrarie to our nature, then to forgo these earthly

things, & not to be giue to them, and to seeke that with all our heart & with all our soule y wee see not, and is clean hidden from our eyes, and such as our senses can in no wise atteine vnto. A Christian & faithfull man must looke higher then him self, when ther is any question of thinking vpon the kingdome of God, and euerlasting life. And yet wee knowe how our mindes are bent to the things we haue in our handes. How then is it possible for vs to stand fast in the faith, vnlesse we mightily resist & strue stoutly against all our nature? And therefore, when wee meete with these tentations, & be stirred vp to fight, let vs make this doctrine of S. Paule our buckler, to wit, that faith is neuer without fight, that wee can neuer serue God, but we must be souldiours. And why so? for wee haue enemies before vs, wee are compassed about on euery side. And therefore it is requisite for vs to be vsed to fighting, or else wee must be faine to yeld. Seing it is so, that no man can serue GOD, but he must exercise him selfe in patience, & y in the middest of afflictions, wherewith the childre of God are tormented, let vs beware we renounce not our faith, but march on stil. I would to god I could employ my selfe wholly to praise God ioyfully, & to bee at rest & contentmēt, that I were not troubled by men, but all my senses were giuen to do wel, this



were to be wished, but yet God will trye mee, & my chiefeſt battle muſt be againſt mine owne affections: and then when the diuel moueth many combates againſt mee, I muſt beware I bee not ouercome, when tentations come on all ſides, I muſt ſtande faſt, I muſt be ſtrong & conſtant. Therefore, I muſt not be weak in  
 10 this caſe vnleſſe I will renounce my faith. And what a thing were it to forſake my faith, wherunto God hath called mee? Therefore let vs go on, & not think it ſtrange  
 y this life is full of many aſſaults, & y we muſt withſtand many enimies, & y we muſt from day to day get more ſtrength, to bring  
 20 our ſelues vnder this condition whereunto God will haue vs to be ſubiect. This is one point. But yet S. Paul ſweeteneth the ſorow that the faithfull might conceiue when he telleth the y they muſt fight all the days of their life, he ſweeteneth it I ſay, by adding that  
*this combat is good*, as if he ſaide: our warre is not doubtfull, as hee ſaith in another place, wee fight  
 30 not at all aduenture. We ſee how Princes will for their ambition hazard all they haue, they will endanger themſelues to be ſpoiled of all their might and power: we ſee y ſoldiors, which to haue wages of them y traueil in their vineyards & in the feeldes, will put their liues in daunger. And what is it that lea-  
 40 deth them to it? A doubtful hope, for there is no certaintie: yea, and often times,

2 Cor. 9. 16

though they haue got all, & haue ouercom their enimies, what profit commeth to them by it? But when God calleth vs to y combat, & will haue vs to be ſoldiors as it were vnder his enſigne, it is not vpon any ſuch condition, but we are aſſured y the warre ſhal be good & happie. And thus S. Paul comforteth the faithfull in exhorting them, as God alſo applyeth him ſelfe to vs, when he ſheweth vs what our ducie is, & ſheweth vs alſo y if we do as he commandeth vs, y whole ſhal redound to our profit & ſaluation. True it is, that if we were wiſe, it would be ſufficient for vs to know y wil of our God. This is the point wee  
 20 muſt be reſolued in, ſeeing God appointeth y matter ſo, we muſt paſſe that way, we may not ſtand diſputing vpon it. But becauſe we are ſo hard to be ruled, & on the other ſide more delicate & deintie then needeth, ſo that a very ſmall thing is ynough to kil our hearts, ſo brittle we are, as is pittiful to behold, our Lord ſheweth vs, (as I ſaid before) that he pro-  
 30 ueth our patience, that he layeth an hard law vpon vs, if he ſuffer vs to be grieved & tormented with many tentatiōs, he doth it for our good, & the iſſue ſhall alway be happie & bleſſed. Though for a ſeaſō, things be ſharp, & we ſnuff at them, & if it were poſſible for vs, we wold giue back, & ſtart a-  
 40 ſide, yet notwithstanding God ſheweth in y ende, y he ordereth y euill in ſuch ſort, y hee cauſeth

it

it to turne to our profit & aduantage. And therefore wee ought to weigh this worde well y<sup>e</sup> S. Paul setteth down here. *That the warr of the children of God is good to the that fight.* For, when they fight, they lose not their time, because they do nothing at all aduventure. And hee addeth more ouer, for better confirmation of his matter, y<sup>e</sup> the reward which God setteth before our eyes, is no wages of gold or siluer, but it is euermore lasting life. And (as it is in y<sup>e</sup> other place which we reherfed before) if men through vaine ambition are so set on fire, y<sup>e</sup> thei spare not their veri liues, what shal we do? what cowardlines is it, & how can it be excused, if any man spare him self, when God setteth not before vs any temporall wages, any piece of siluer, any flitting & brittle possesiō, but giueth vs euermore lasting life, & sheweth y<sup>e</sup> hee seeketh nothing but to haue vs to be his heirs, to be partakers of his glorie & of his immortalitie, to enioy all his blessings, yea, & him him self? Where God listeth vs vp so high, are we not worse then stocks & blocks, if all y<sup>e</sup> sinews we haue striue not to follow this fight, y<sup>e</sup> reward whereof is so great & inestimable? Therefore we must haue these thre degrees which S. Paul setteth down here. The first is, that faith cannot be without many assaults, & that y<sup>e</sup> life of Gods children is a warfare in this world. The second is, that we must not bee grieved if God try vs, for we fight not at

all aduventure, we are in no daunger to lose our liues without recouerie, nor to be spoiled of our goods & honors, but y<sup>e</sup> issu of our warfare is blessed, because God ruleth vs. it is he y<sup>e</sup> calleth vs, and wil not suffer vs to lose our time. And againe, let vs knowe for the thirde, that God contenteth not him self to recompence vs in this worlde, but setteth before vs a thing farr more excellent, to wit, y<sup>e</sup> inheritance of the kingdom of heauen. Therefore, because he wil haue vs passe through this world to come to him, & enioy for euer his glorie and euermore lasting blisse, which he purchased so derely for vs, by the blood of our Lord Iesus Christ, is it not reason that euery one of vs apply him selfe wholly to this? And are we then holden back in this world, and in those things which we see? when wee compare the heauenly life, with whatsoeuer can bee desired in this worlde, though honours, richesse, commodities, pleasures, & what else soeuer men giue themselves vnto, please vs, are thei not I pray you, as dounge & filth, in comparison of gods glorie? for y<sup>e</sup> matter standeth not only in this y<sup>e</sup> god sheweth him self a father vnto vs in this world, & maketh vs feeble his grace, by giuing vs some flitting blessings: but to say that we are of his nature, (as S. Peter speaketh) that we are ioyned to him, that he is one with vs, is not this a priuiledge y<sup>e</sup> surmounteth all? Now for y<sup>e</sup> fourth S. Paul addeth, *wherunto also thou art called.*



This importeth first of al a cō-  
firmation of y that he saide, laye  
hold vpon euerlasting life. For it  
is not in men to get y kingdome  
of heauen, nor to conquer it. Are  
we valiant ynough to do it? if we  
should runne wholly that way, all  
our force & counsel would serue  
to no purpose. But when our god  
calleth vs to it we may go on: for  
we haue a good warrant: wee are  
not groundd vppon any hope  
which we haue foolishly imagi-  
ned in our own braines, or vpō  
any promise y any mortall man  
hath made vs, or vpō any appea-  
rance y wee see before our eyes:  
for all these things may deceiue  
vs, & we see what becommeth of  
them y rest vpon them. But whē  
our lord hath reached vs out his  
hand, we may walke on boldly:  
for we shal know y we haue not  
runne in vaine. This may fully  
comfort vs, to y ende we start in  
no wise aside, whatsoeuer becom  
of vs. When we see al the world  
in an hurlie burlie, let vs look to  
y calling of our God. Thus wee  
see S. Pauls meaning was to con-  
firme this doctrin, when he said,  
that Timothie is called to euer-  
lasting life. Now y that he saith  
to one man, pertaineth generally  
to all. For (as we said before) he  
hath not this office to bring vs  
to y way of saluatiō, but it is god  
y must guide vs to it. And again  
we see hereby y mē get not their  
saluation by their own industrie,  
but y whole procedeth from the  
free goodnes of God. And ther-  
fore, y no man may take occasion

hereby, to magnifie his deserts, &  
to say, y we can do something, y  
it is our parts to put forward our  
selues, to y obtaining of euerla-  
sting life. S. Paul setteth a barre  
against all these foolish dreames,  
saying, y we lay hold vpon euer-  
lasting life, because god hath cal-  
led vs to it. True it is y we must  
take paines & strue, yea as much  
as we can or rather more, if it wer  
possible: but yet, it is neither in  
him y willeth, neither in him y  
runneth, as S. Paule saith, but in  
him y sheweth mercie. For it is  
not for our good will, or for our  
running that we obtaine euerla-  
sting life, for wee are not onely  
slothfull and vnprofitable to all  
goodnes, but we drawe clean cō-  
trarie, vntil y god hath disposed  
vs to runne, & set vs in the right  
way. If men follow their nature,  
what wil they do? They are mad  
to wickednes, & as seething pots,  
in so much as there is not one  
thought in them, but fighteth a-  
gainst God. As for any goodnes,  
I warrāt you we wil neuer think  
of it: for we cannot haue so much  
as one thought to do well, as S. 2. Cor. 3.5.  
Paul saith. And therefore it is god  
y setteth vs in order, he disposeth  
vs to runne, hee sheweth vs the  
way. Hath he don so much? yet is  
not this ynough: for we shal halt  
in the mid way & fall down oftē  
times, yea, we shal go out of the  
way. Therefore must God supply  
al these faults, & make his calling  
sure in vs, & strengthen it by the  
selfe same grace, from whence it  
sprung and arose.

There-

Therefore as God was not mo-  
 ued to giue vs hope of our salua-  
 tion for any goodnesse that hee  
 sawe in vs, but because it pleased  
 him, & pleased him of his meere  
 mercie, so when he goeth on still  
 to guide vs, vntill we be come to  
 the haue of saluation, hee doeth  
 it because it pleaseth him. This is  
 the cause of the free calling of 10  
 our God towards vs continually:  
 so that men are beaten down here  
 and haue not whereof to reioyce  
 y<sup>t</sup> it is said, that we must make an  
 end of our saluation. Thus God  
 will not haue vs idle, but yet not-  
 withstanding it must bee with  
 feare & trembling. And why so?  
 for it is God that worketh in vs,  
 giuing vs the will, giuing vs the 20  
 effect, and all whatsoeuer accord-  
 ing to his good pleasure. Let vs  
 do the best wee can, but without  
 presumption, without pride. Let  
 vs not thinke here to do well, for  
 our desertes, nor because man is  
 worthy to be exalted against god:  
 for by this meanes the grace of  
 should be darkened, yea & made  
 nothing. Therefore let vs beware 30  
 of this dreaming, and let vs not  
 doe as the Papistes, that when  
 there is any speach of doing well,  
 straight wayes out commeth  
 their free will, out cometh their  
 desertes. But when wee are com-  
 manded to doe, and to strue,  
 know we that our strength com-  
 meth from an other way, that is  
 to say, from the spirite of God: 40  
 knowe wee that there is neither  
 wisedome nor discretion in vs,

but God must needs guide vs to  
 it, and when he hath begon, hee  
 must perfect it, and supplie al our  
 infirmities. If we knowe this, let  
 vs alwayes be in hatred with sin,  
 let vs walke warely, let vs cal vp-  
 pon him which called vs once to  
 pitie, that he would continue, for  
 otherwise wee must needs falle  
 euerie minute of an houre. When  
 there is such an humblenes, God  
 shalbe glorified as he is worthie.  
 And yet shall not the faithfull be  
 as stockes of wood. And why so?  
 for they shall so worke, that they  
 shal alwayes knowe it is the lord  
 that worketh in them: they shall  
 do their best, but they shall know  
 that their strēgth commeth from  
 heauen, and haue it not of them-  
 selues. And in the end they shall  
 knowe that in laying hold vpon  
 euerlasting life, they haue neither  
 strēgth nor industry to brag off,  
 but that they holde all the good-  
 nesse of God, whiche hath had a  
 continuall course with them.

This is it in fewe words we haue  
 to marke in this place. And now  
 we haue to marke moreouer that  
 our vnthankfullnesse is too  
 shamefull, if we forsake Gods cal-  
 ling, for to say that our Lorde  
 hath regarded vs, vs I say, whiche  
 are miserable wormes of y<sup>e</sup> earth,  
 to choose vs into the number of  
 his children, that hee hath prepa-  
 red an heauenly inheritance for  
 vs, that he hath giuen vs hope &  
 assurance and wee in the meane  
 season dispise it, and bee holden  
 backe with the worlde, and be led  
 away



away with these flitting thinges,  
and bee tourned away from and  
deprived of such a blessing by  
our brutish blockishnes, how can  
we excuse our selues? And yet we  
see how the world goeth, for we  
neede no other witnessses to ac-  
cuse vs, and to make our proces  
against vs. If euerie one of vs brag  
that he is a Christian, by what tittle  
is it, but onely because God  
hath shewed himselfe to bee our  
father? And if we be his children  
what doth hee call vs to? to euer-  
lasting life. And wee must lay  
holde on it? Howe shall wee, but  
onely by that meanes that I haue  
alreadie spoken off? for wee can-  
not come thither whether God  
appointeth vs without fighting. 20  
And therefore when men shal see  
that wee are holden backe with  
these flitting thinges, and that the  
lest thing in the world will turne  
vs a side, that there is nothing so  
brittle as we, that so soone as Satan  
whispereth in our eare, we are ca-  
ried away very farre, and insteede  
of tourning backe to the right  
way, the worlde seeth that euerie 30  
one of vs giueth himselfe to these  
thinges of naught, what shall a  
man say? Doeth not the world see  
that wee make no account of e-  
uerlasting life, of such a treasure,  
and of the verie immortalitie of  
our God it selfe? And yet is not  
this writtē in vain. Let vs see ther-  
fore y we awake our selues, & let  
vs not bee so heauie on sleepe as  
wee are. Moreouer, because men  
are grieved by succession of time,  
and though they haue had some

zeale, yet when they must stil be-  
gin againe, they become slack and  
colde, therefore S. Paul saith flat-  
ly, lay hold, thou must (saith hee)  
come thither. And hee openeth  
himselfe yet better in an other  
place, saying, that he is not come  
at that he shooteth at. He setteth  
himselfe for an example & saith,  
my brethren though I haue taken  
great pains yet am I not yet come  
to my marke. I must therefore  
take more paines, I must still go  
on, and not looke what is behind  
mee. Phil. 3.12.

Now if S. Paule had neede to  
stirre vp himselfe after this sort,  
what must wee doe, I pray you?  
Must not a man, when hee hath  
hardely gone on one foote, looke  
to the rest of his way? Seeing that  
S. Paule, which had dispatched a  
good peece of his way, and run  
so valiantly, doeth notwithstanding  
stirre vp himself and strue,  
must not hee that hath no more  
but come out of the dores, & hath  
not gone verie farre, take a greate  
deale more heede to himselfe and  
bestowe all his labour and paines  
to obtaine that which God hath  
set before him? And he saith pre-  
cisely, *that we must not looke on that  
that is behind*. Why so? For wee  
would alwayes reckon with god.  
As howe? I haue done this, I haue  
done that: and is it not ynough?  
Yea wis? vppon what condition  
hath God called vs to his seruice?  
40 Is it for one deede or two, & then  
giue vs leaue euerie man to rest?  
No no: but y we should dedicate  
our selues to him, both to liue &  
to

to die, and be his, for good and all. And therefore let vs beware wee take not this excuse vpon any thing that we haue done, to say, I haue fought, I haue taken greate paines, and is it not ynough? And must not other haue their course. Wee must not thinke on these things, which may make vs slack but see what remaineth, & go on 10 to do that y is commaunded vs: otherwise let vs think we haue doe nothing: for it were better for vs we had neuer bego, the so to faint in y midds of our way. And more ouer, saint. Paul addeth going on with his matter, that Timothie had made a good confessiō before many witnesses, by these wordes he meant to incorage him y more 20 to stand fast in this cōbat of faith which he spak off. For (as we said) it is great shame for a man to begin well, and afterwards to fall away, and turne the bridle, and y the world should see him cleane chāged, for men wil not maruaile to see one y neuer gaue any hope, to continue in doing euil & be alwayes an vnthrift, they will say, 30 ho, y poore man knewe not God, nor euerlasting lif, he neuer knew either what vertue or honestie meāt, he is a miserable beast. Thus will the world say, thus will they speake. Hee is a dronkard, he is a whoremōger, he is a naughty mā, he hath alwayes ben such a one, he is made of nothing but dishonestie. But when a man hath made a 40 shewe, to serue God, and hath imployed himself faithfully, & hath ben a looking glasse as it were, of

honesty, hath giuen good example, & edified much people, if afterwards he change his hew, and become wicked & prophane him self, & y world see him to be cleane an other man then he was before, they wil take him as a monster, e- uery man will abhorre him. And for this cause S. Paule saith to Ti- mothie, *that he had giuen a good cō- fession before many witnesses.* Here- by we are warned, whē God hath ben good vnto vs, to make vs walke vprightly as we ought, y is so much a straiter bond & obliga- tion for vs, to the end we shoulde know, that it is not lawfull for vs to swarue or start a side, but y we must take y better harts to vs for that y is to come. Ther are a great nūber y think they haue bought out their offences which they cō- mit, whē they can allege how va- liant they haue ben in times past: as we see y euen those men, y ne- uer did any thing worth in their life, but only in a glimce & shew, haue had a certeine countenance of goodnes. And thereupon they giue themselues to lewdnes, they play y deuils, & yet notwithstanding wil be taken alwayes as An- gels. What? I haue doe this, I haue done y, will they say: to be short, they wil make chronicles of their doinges, which notwithstanding are nothing worth. But put y case they were as Angels of Paradise, it wil be y more shame for them, 40 & so much y lesse shall they be able to excuse theselus, & so much y greter wil their confusiō be be- fore god, & before al his children.

And



And why so? for is not that that they did before a witnesse that they knewe they ought to feare God? And if it greued them to do it, and if they are become lewde, shall they neede any other reason to condemne them? Shal not their former life answere, that they sin not any more by ignorance, that they can haue no cloke, but that they haue of malice, as being become deuilles, fallen away from God, & cast away his yoke y had called them to obedience? And therefore let vs marke well this warning y is giue vs here, to wit, when God hath set vs in a good estat, and we haue led our neighbours to goodnesse, that wee are bound so much the more to stand fast and continue: for if wee fall, the offence will bee double, and because God hath shewed himself to vs, we may not pretend ignorance, seeing he hath so examined vs all kinde of wayes. Therefore our faulte wilbe so much the greater, if wee goe not on in our course after that God hath once reached vs out his hand. And we must marke that when saint Paul speaketh here of the good confession y Timothie made, hee meaneth not onely the confession of the mouth, but of life: for in deed it is the prooffe and witnes that we must giue of our faith, and of the hope that we haue of euerlasting saluation. If we do but speak it wilbe verie slaunder. But when a man behaueth himself so that y worlde may knowe it is in good

sooth that he protesteth to serue God, and beareth the doctrine, this is a good matter and verie sure. Therefore is Timothie praised here by Saint Paule, because hee behaued himselfe well in his office and calling that men might see he serued not God like an hypocrite, but that hee preached the gospel as being sure, that it was the pure and vndoubted trueth wherein standeth mens saluation. And because he made such a confession he is ecommended, but vpon this condition that hee must continue still. And he saith precisely. *Before many witnesses*, as if he saide that God had set him as it were vpon a scaffold. As, if a man were not knowen, and his life had beene as it were hidden: if it so come to passe that hee doe amisse, it will not doe so much harme, as if he had beene greatly accompted off among the faithfull, and had beene taken as pillar of the Church. Therefore if he become naught, his fall is greate. If a peece of the house fall downe, that is of no importance, the house wil remaine and stand wel ynough: but if any of the principall members fall, all will come downe. Euen so fareth it with them whome God hath set a loft and whiche are set for all men to looke vpon, if they play lewde partes, they cause a great number to be naught, & therefore is their condemnation more grievous. Therefore let vs ioyne this with the rest, to wit, that if God

God haue beene good to vs , to  
 cause vs giue other light , let vs  
 knowe also that we shal bee ligh-  
 ted , that is to say, that if we haue  
 done euill, by going out of the  
 right way , wee shall haue more  
 witnesss to crie out to God for  
 vengeance against vs, looke how  
 many we haue edified before, we  
 shall haue so many voices to con-  
 10 nounce vs and condemne vs. And  
 therefore seeing it is so, when any  
 of vs, hath a good beginning, and  
 hath walked as became him, let  
 him be so much the more careful  
 to go on his race, euen to the end.  
 For it is so farre off, y if we haue  
 done wel a season, that that shuld  
 coole vs , that our former life  
 shoulde be as good as a spurre to  
 20 vs, to pricke vs forward, to ac-  
 knowledge daily the graces that  
 God hath bestowed vpon vs: and  
 when wee haue employed them  
 well, this ought to stirre vs vp to  
 well doing, knowing that GOD  
 frameth vs for himselfe , and ha-  
 uing framed vs so well, we must  
 be an example to other: especial-  
 ly they that are of any name in y  
 30 Church, and haue many eyes vp-  
 pon them, it is to the ende that  
 they shoulde not ouer throw that  
 which they haue builded, other-  
 wise they shall haue an horrible  
 vengeance of god fal vpon them,  
 if they turn away from the good-  
 nesse that God had done them,  
 and make the grace of no effect  
 which they had receiued. And  
 40 though euerie man for his parte  
 ought to applie this doctrine to

his vse, yet notwithstanding it  
 pertaineth generally to vs all. For  
 it is saide on the one side, that the  
 ministers of the word of God are  
 as burning lamps, the light of the  
 world: but generally saint Paule  
 saith also to all Christians, y they  
 beare a burning lamp, when they  
 haue the knowledge of the Gos-  
 pell. Therefore wee must walke  
 through the darkenesse of the  
 worlde, knowing that God hath  
 set vs vpon a scaffold as it were,  
 to the ende wee should be seene a  
 farre off. And therefore let vs be-  
 ware wee go not out of the way,  
 whē we haue the way beaten be-  
 fore vs, and God guideth and go-  
 uerneth vs: let vs, I say, bee so  
 20 much y more aware y wee be not  
 a cause to misleade other which  
 by our example might be framed  
 to well doing. And because mens  
 confession is not sufficient, vnles  
 it be better grounded. Saint Paul  
 to shut vp the matter withall,  
 bringeth Timothie , and in his  
 person, all the faithfull , to cast  
 their eyes vpon our Lord Iesus  
 30 Christ, and vpon the confession  
 that hee made vnder Pontius Pi-  
 late. True it is (as I saide before)  
 that hee that hath made a good  
 confession , must be so much the  
 better disposed for the time to  
 come, and when God hath begun  
 in vs, y must incourage vs to go  
 on to our perfection: But yet we  
 must go higher: to wit, that the  
 40 sonne of God hath begon , and  
 that we doe but folowe, and that  
 wee are partakers of the confessi-

Mat. 5. 4



on that hee made before Pontius Pilate: this is it that may giue vs a great deale better courage. And therefore S. Paul saith. That hee enioyned Timothie before God, which quicketh all thinges, and before Iesus Christ, who made a good confession before Pontius Pilate, that he go on.

But to make this doctrine 10 more profitable to vs, wee must marke, that it is not without cause S. Paule vsed this greates yehemencie, for he knewe howe harde a matter it was. True it is that hee speaketh here to all the faithfull. But howsoeuer it be, Timothie is also comprehended in it, euen he that before God witnessed the zeale and constancie, 20 that had done his dutie as well as possiblie might be: yet notwithstanding he needeth still to be exhorted, as Saint Paule beside the warning hee giueth him, calleth him to appeare before God, setteth Iesus Christ before his eyes, & giueth him a straight charge. And why so? It is certaine that if it had ben an easie matter, and 30 such as needed not much to bee stooode vppon, S. Paule woulde haue bene content to haue saide in one word, looke to thine office thou must behaue thy selfe faithfully, thou knowest whom thou seruest: and therefore be of good courage.

But when he saith to him, God is thy iudge, thou must make an 40 account before his throne, & before the seate of his maiestie, I

summo thee to appeare before our Lorde Iesus Christ which is appointed our iudge, y if y do not thy dutie to stande constantly, I may protest I shewed thee what was requisite, and y passedst not for it: let vs marke well, I say, that if we will imploy our selues to Gods seruice, we must not doe it sleightly, nor thinke we haue done with it, when we haue done our best.

And therefore wee haue to to pray to God, that it woulde please him to strengthen vs and so dispose vs, though no man be sufficient and able, to do therein what hee should doe, that notwithstanding wee may come to 20 some passe with it, being holpen and succoured by him. Thus are the faithfull first of all warned to flie to him, that is able to make them capable, seeing that of our owne nature we can not be. And if this be requisite in all Christians without exception, what shal we say of the ministers of the worde of God, which haue an higher charge by a great deale, & so consequently a greates deale more harde? Haue they not to take verie good heede to themselves? And yet notwithstanding wee may not bee troubled with the hardinesse of it. As wee see a greates number that when they consider the matter they haue to doe, their hearte faileth them, if 40 it bee weightier then they are wel able to performe and go through with: Ho, is it possible that I can doe

doe this? I feele my selfe weake, I see that this is a greate bourden, and a burden that I were not able to beare. No noe, onely let vs take paines, although the thinges be hard for vs, God will worke for vs. And seeing Saint Paule naming thinges that surmount the strength of men, ceaseth not notwithstanding to exhort men to do them, knowe wee that it wilbe no excuse for vs to alledge that we were astonished and amased, when he saw that we were not able and meete for that charge that God layed vpon our shoulders: for he knoweth what we can doe, that is to say, nothing at all. And moreouer, he will not bee wanting to vs, nor euer faile vs, so that we walke humblie, and learne to submit our selues to him, and commit our selues wholly into his handes.

This is it wee haue to marke. And because these thinges might discourage vs, if we shoulde loke further then the worlde, let vs marke well also the circumstance which Saint Paule addeth, and let it bee to shut vp the matter with all, when he saith. *That God quickeneth all thinges*, For hee sheweth vs hereby, though it seeme that wee are poore and miserable wretches, that our condition is accursed, that as touching the worlde wee are dispited and reuiled, that men mocke at vs, that they put out their tounge at vs, that other torment vs, that wee are taken as castawayes, that yet

notwithstanding, wee must not faint for all that, for God doth quicken.

Therefore let vs cast our eyes vpon that life which God keepeth hidden with himselfe, and which he opened, when hee reueiled it by his holy ghost, and gaue good witnesse of it in his Gospel. So then, when the world hath conspired our death an hundred thousand times, and we are taken for condemned person, and are reuiled, let vs go on, for our life standeth not here belowe, it hangeth not vpon men, neither vpon their reputation, nor vpon their credit: let vs not thinke so, but let vs surmount all grieues that the deuill casteth in our wayes, to make vs faint harted, considering that it is God that quickneth all thinges, he holdeth our life in his hand, hee will keepe it safely and surely, & it is his pleasure we should bende to him, and content our selues there with, knowing y hee wil not deceiue vs in that that he hath promised vs: This is it y Saint Paul shott at here.

True it is that hee will handle it more at large hereafter; but yet wee must beare this away in fewe wordes, to the ende that when soeuer wee shalbee tossed vp and downe with the temptations of this worlde, and with all the troubles that may befall vs, we may knowe, that God hath not called vs to him in vain, and therefore we must be alwayes his: yea, and



and if wee feele many infirmities that moue vs to behaue our selues lewdly, and if wee see the vnthankfulnesse, and malice of men on the one side, and it seeme that we profit nothing by well doing, and that it is but lost labour on the other side, yet must wee (as I saide) strue and indeuour our selues to cast our eyes vpon god. And then, are we holden fast and stayed here as it were? Let vs notwithstanding climbe ouer such barres: though there seeme to be greate mountaines, yet must wee haue wings as it were to flie, whē we cannot go: and the faith and hope that we haue in God, will serue vs for that, so that we comprehend the vertu that is in him, & which he reserueth as his proper office, which is to quicken. Now God doth not quicken any thing, but that that seemeth to be deade. Therefore when we walk as we ought, & as we are called, it cannot be but wee must bee as it were cast away in the sight of the

worlde, and that death it self threatneth vs, & compasseth vs about on euerie sid. And why so? otherwise God shoulde not doe that that hee chalengeth to himselfe in this place, to wit, to quicken vs: but in the midds of death wee may hope for life, knowing that no man can molest vs, when y<sup>e</sup> inuincible power of God is for vs: and that they that nowe trouble vs, shall abide confounded, & God will cause vs in the ende to triumph with our Lorde Iesus Christ.

Nowe let vs fall downe before the face of our good God, confessing our faultes, and praying him that it would please him to giue vs a better feeling of them, then we haue had, that wee may displease ourselues in them, and drawe neere to him from day to day. And if there haue beene any shewe of good in vs, as of his grace he hath brought vs into the hope &c.

### The 51. Sermon vpon the 6. Chapter.

- 13 I charge thee before God, who quickeneth all thinges, and before Iesus Christ which wisse a good witnesse vnder Pontius Pilate,
- 14 That thou keepe this commaundement without spot, and vnbekable, untill the appearing of our Lorde Iesus Christ,
- 15 Which in his time, he shal shew that is blessed, and prince onely, the king of kings, and Lord of Lordes.
- 16 Who onely hath immortalitie, and dwelleth in the light that none can attaine vnto, whom neuer man sawe, neither can see, vnto whom be honour and power everlasting. Amen.



I haue shewed al ready heretofore, why S. Paul vsed suche an earnestnes, whē he wold exhorte Timothie to do his duetic. For he chargeth him here before God, he setteth before him y<sup>e</sup> Iesus Christ made a good confession to incourage vs: and afterward addeth things which we haue recited, & must declare by and by. And why doeth he this? He sheweth that vlesse we be holden vp, yea and lifted vp on high to looke straight to God, forgetting the worlde, that this charge to gouerne the Church of God wel and faithfully, is too harde, and there is no man but would faile in it, considering the weakenesse that is in vs all. And therefore we are warned to look alwayes to the kingdome of heauen and God, to the end we may be strong, and surmount all the hardines that might hinder vs to do our duetic. And he saith precisely, *That God quickeneth all things.* To the end that this present state, which is troublesome according to the fleshe, doe not turne vs aside out of y<sup>e</sup> right way. For when we shall haue taken paines to do wel, it seemeth that we haue lost our time, because y<sup>e</sup> worlde cannot abide vs, & mocketh at vs, and that the good we ment is turned into euil through the malice of men: and againe, 40 our labour profiteth nothing in such sort as were to be wished, y<sup>e</sup>

fruite appeareth not at the first blow. And therefore we thinke it but lost pains to preach the gospel, and worde of God. But we must remeber what S. Paul saith, though the world condemne vs and cannot abide vs, or else despise vs, and mock at vs, yet notwithstanding we must content 70 our selues with this that God lieth of vs, and that he wil drawe vs out of this kind of death, wherewith we are now compassed about. Let vs content our selues with this. And againe, S. Paul setteth this confession here before vs, which Iesus Christ made before Pilate: as if he saide, we haue a maister that sheweth vs y<sup>e</sup> way, 20 we must followe him. For if the doctrine of the Gospel had not had such a witnesse as S. Paule rehearseth here, that is to say, to be sealed & ratified by y<sup>e</sup> blood of the sonne of God, we should nor haue such occasion to beate it valiauntly, and with so stoute courages. But when we see that God hath so confirmed it, that 30 Iesus Christ spared not his owne life for it, ought not this to stirre vs vp so much the more? Truth it is that Iesus Christ vsed not many words before Pontius Pilate his iudge, nay he held his peace. True it is that then there was no questio to maintein his vprightnes, for he was there to receiue condemnation. Therefore Iesus Christe will not answere before Pontius Pilate. Why so? Because he seeketh to satisfie the will of 40 Qq. God



Esaie. 53. 7.

God his father, & y<sup>e</sup> decree which he had concluded: he knoweth y<sup>e</sup> by his sacrifice, he putteth away y<sup>e</sup> sins of the world. And therefore Iesus Christ being in the place of sinners, & in their persons, defendeth not himself: & as it had ben said by y<sup>e</sup> Prophet Esaie, he is led to death; as a lamb y<sup>e</sup> is shorne & openeth not his mouth. But this 19 is not against that y<sup>e</sup> is said here, *That he gaue a good confession.* For by holding his peace, he ratified the truth of God his father maruelously, & the death y<sup>e</sup> he suffered, was to giue authority to the Gospel, so that at this day, when the doctrine of saluation is laide forth before vs, we must be confirmed in the faith of it, we must 20 lift vp our eyes to the blood of y<sup>e</sup> vnspotted lambe, y<sup>e</sup> was shed. As in the olde time vnder the law, y<sup>e</sup> booke was sprinkled with the blood of the sacrifice, so now a days, as oft as we are spokē vnto in the name of God, we must remember the blood of Iesus Christ, & know that the gospel is sprinkled with it, that it may haue full 30 authoritie without any deceit, & y<sup>e</sup> our faith may so stay vpon it, y<sup>e</sup> do Satan what he cā, he may not shake vs. For else what honour should we do to Iesus Christe, if his death did not suffice vs for y<sup>e</sup> certaintie of our faith: were not this to make the passiō which he suffered a thing of naught? Were it not to treade his blood vnder 40 our feete, seeing it is called the blood of the new & euerlasting

Testament, which is the true seal as we haue said already: and therefore it is not in vaine y<sup>e</sup> S. Paule protesteth in this place, y<sup>e</sup> we do iniurie to our Lord Iesus Christ, & do not y<sup>e</sup> honour to the blood that he shed for our saluation, y<sup>e</sup> is meete for it, if we followe not this confession which he made, whē he gaue his life to assure vs, y<sup>e</sup> that which is preached to vs in his name, is the certeine & abiding truth for euer. And therefore we must take good harts to walk boldly, & though the world stād against y<sup>e</sup> that is preached to vs, yet for al that, let vs not cease to be resoluēd of it: & aboue al, let them y<sup>e</sup> haue the office to preach the Gospel know y<sup>e</sup> they cā not 20 be slacke in this behalf, but they must fail as periured & forsworn persons, to him that set them on worke, for Iesus Christe is their guide. Now he saith not to them go, but he commandeth them to follow him, as he wēt before thē, as we know. And therefore as oft as we play the lingerers, & cold 30 staruelinges, or the tentations of this world hinder vs, let vs take this exhortatiō which is made vs here by S. Paule, to wit, y<sup>e</sup> seeing y<sup>e</sup> sonne of God, hath giuen such a witnesse, and hath taught vs by his example what we must do, y<sup>e</sup> euerie one of vs stirre vp himself, and spur himselfe forward to follow his calling, so that in despite 40 of Sathan, say men what they can against vs, let their malice be neuer so obstinate, we cease not to

execute the charge that is committed to vs. Now S. Paule saith precisely to Timothe, *Kepe this commandment without reprobation, without spot, until the coming of our Lord Iesus Christ.* Whereby he meaneth that God doeth not take vs to his seruice, as a man would hire his seruant for a yere or two, neither doeth he receiue vs as souldiers which are but for a moneth, or for three moneths; we must imploy our selues to y seruice of God, and of his onely sonne, for euer both to liue and die. Moreouer, because y wages for our labour is at this time hidden from vs, & we know not as touching man, what issue all our combats shall haue; S. Paule in this place leadeth Timothie and in his person all the ministers of the Gospel, to this last reuelation, which we looke for. For we must in patience do what is commanded vs, vntill Iesus Christ come as he hath promised vs, & shew vs the fruit of our saluation which he hath purchased for vs by his death and passion. And in these words we se it more clearly which I touched before, to wit that S. Paule calleth all the ministers of the word of God in this place, to this spirituall regarde that they ought to haue, to withdraw the from the world; by this means, to y end y their eyes be not hoodwinked, & y they giue not the selues to present & visible things, for otherwise it is impossible for vs, to goe on three dayes to do well. For this is one

sure point, the doctrine of God shalbe despised on y one side, & a great number will not be content simply to disdaine it, but they wil with al rage & madnes resist it, and if they can, utterly banish it, & bring it to naught. We see y fiers kindled, we see how horribly men threat vs, we see what  
 20 crueltie is practised against al the witnesses of God. And againe, (y we may go no further) how many stumbling blockes are there amongst vs? How many thinges are there that might greene vs & torment vs, to cause vs to forsake all, were it not that we cast our eyes vp to the coming of our Lord Iesus Christ. And therefore  
 30 seeing it is so, let vs not be grieued to wayte for him on this sort, when we serue him faithfully. This is it that S. Paule sheweth, when he said, *Kepe this commandment unto the coming and reuelation of Iesus Christ.* And therefore wil they that haue the charge to preach the Gospel do their dutie as they ought? Then must they  
 30 passe beyond this worlde; then must they not busie their heades about these flitting thinges, or y we see here beneath; but they must haue their mindes alwayes lifted vp in this hope of the coming of the sonne of God, they must know it is he y hath appointed such a pollicie in y Church, y he will haue the Gospel preached in his name, it is he that wil shewe in the end, that the lawe which he hath authorised is not vain: and though the world be at  
 40



this day, naught and vnthankful,  
yet notwithstanding, if we walke  
in our calling as becommeth vs,  
it will be sufficient for vs, that he  
is our garde and protectour. And  
though S. Paul speake here spe-  
cially of them that haue to guide  
other, yet notwithstanding it is a  
common doctrine for all the chil-  
dren of God. For we see we must  
walk among many thorns, there  
are many lets that might hinder  
vs; yea & it is someth it is vnpos-  
sible for vs to passe or go on any  
further, vnlesse God giue vs such  
strength as surmounteth all abi-  
lities that is in man. And therefore  
when we would walke as God  
hath appointed vs, let vs learne  
and often remember this les-  
son that is taught vs here, to wit,  
to haue our mindes settled and  
staied vpon the comming of our  
Lord Iesus Christ. And why so?  
We see nothing but corruption  
about vs, there is not one but is  
ready to make vs naught, we see  
the diuell stir vp troubles & vex-  
ations against vs, & for our part;  
we are so brittle, that though the  
way be plaine & beaten before  
vs, yet can we hardly lift vp one  
foote, much lesse can we runne  
swiftly as we ought. Moreouer,  
& besides that, we do of nature  
all drawe backe & cleane an o-  
ther way, & when God stirreth  
vs vp by his grace, there is al-  
ways so great weaknes amongst  
vs, that litle or no going forward  
can be seene, strue we & labour  
we neuer so much, And therefore

seeing it is so, let vs marke y this  
doctrine is very necessary for vs,  
which teacheth vs to stand resol-  
ued vpon the wayting for of our  
Lord Iesus Christ, and to lift vp  
our eyes thither, that we be not  
discouraged if things go not for-  
ward as we would desire, & thogh  
we haue many occasions to turn  
vs out of the right way. Seeing  
it is so, y the sonne of God, which  
appeared for our saluation, will  
come to make a full and perfect  
ende of that whiche he beganne  
by his death, let vs be fast bound  
to that, and we shal surmount all  
difficulties: and though Sathan  
kindle his fires, to turne vs away  
from the kingdome of God, yet  
notwithstanding, let vs not cease  
to go on, vnto y end. To be short  
this is it that the Apostle saith in  
the tenth to the Hebrues, If we  
will be partakers of all that thar  
was gotten vs by the sonne of  
God, we must haue patience: af-  
ter that he hath shewed, y when  
Iesus Christ had suffered for the  
sinnes of the world, he went vp  
into heauen, he added, *That this*  
*was to arme vs to patience.* For it is  
nothing, if the fruits of this re-  
demption, which was purchased  
for vs, doe not shewe it selfe by  
faith; for otherwise, it will be-  
come a thing of naught, and for  
our partes utterly perishe. And  
therefore knowe we, that the  
chiefest thing, wherein we must  
exercise our selues in, is this, y  
we shut vp our eyes & look not  
to these things, which are pre-  
sents of time, howe they are sent,

sent, that wee be not intangled in the state of this worlde, which is flitting, and euer vading, but resolutely wayte for the coming of our Lord Iesus Christe, & so continue constantly to the end: that we be not wearie with our long trauell, & tedious way we haue gone, but conclude that we must still go on, vntill Iesus Christ come, & y we must stand stedfast vntil y time. And againe, considering the importunatenes, that is in our nature, S. Paule to remedie that fault, addeth, *That God will open the comming of our Lord Iesus Christ in his time.* As if he saide, that the patience which he exhorteth vs vnto, cannot be in vs, vnlesse our appetites be first of all satisfied: and we be not so hastie & boyling as we are wont to be, but learn to moderate our selues, knowing that God hath the times & seasons in his hand, and will guide vs by his counsel, better then we would thinke of. And therefore S. Paule saith. That his comming shalbe manifested in his time, as if he saide, men in their hastinesse know not what they desire, they are always rash in their doinges. And therefore the faithfull must commit themselves to God, and hang vppon him, and vppon his decree, and be not so importunate to summon him as oft as it taketh them in their foolish heades. And when things come otherwise to passe then they would haue the, it is not for ys to make God at

our becke: but let vs submit our selues to him, and to his good pleasure. Wee can bee content to tarrie for the seasons of the yere. And why so? For otherwise we know it would be follie for vs, and we are not able to turne the course of nature. Therefore whē the Winter beginneth, we feele the colde that presseth vs. True it is, that we could wish then the spring time were come: but yet notwithstanding, wee looke for it. Why so? For GOD hath appointed such an order that cannot be changed. Therefore let vs bridle our appetites: that we may not haue a desire to seeke for those things which we wold willingly haue, but yet notwithstanding we must bridle it. When a woman is with child, she will haue patience to waite for the end of her time. And whē an husbände man soweth, (as S. Paule vseth that similitude.) He casteth his seed into the ground, stāding to the aduenture of frost, rayne, and drought: he wayteth Gods good pleasure, to cause his seede to come forward, & blesse his labor in trimming his ground. Seeing we haue this consideration in thinges of this present life, is it not reason also, that in matters apperteyning to the spirituall kingdome of God, we should vse such moderation, as to committe our selues wholly to him, who hath the gouernance of all thinges in his hand, and whome we must be subiekt vnto in de-



spite of our teeth? Yea saith importeth this obedience, that we will with al our harts whatsoever God commandeth vs. And therefore let vs remember this worde of Saint Paule, & weighe it, as it ought to be: to wit, that God will reucale the coming of his sonne in cōuenient time, he knoweth it is good & expedient for vs it shold be so. Doth it greue vs then to languish in this world, to se y persecuters of y children of God on the one side, the horrible impietie, the hautines of the contemners of God, the barking of these mastife cures, the calting vp of their twynish snoutes to turne all holinesse and religiō vpside down, the licentious kind of living, & dissolut behaiour that is in y world? Doth it greue vs to be in such a state, because God taketh not order for it, but rather maketh as though he saw it not? Let vs thinke vpon that that is saide here, to wit, though thinges are nowe out of order, God can wel inough bring them into their order againe, and to their perfection. And how? Because the last comming of our Lord Iesus Christ, is called a day restoring all things. And again, if the time slacken vs, and seeme verie long to vs, knowe we that it belongeth not to vs to determine the matter: for we are blind in this behalfe, & our desires are to hastie. But because God hath reserved the seasons of the yeare to him selfe, and seeing he go-

uerneth the sunne & the Moone, it is good reason also, that he should guide that which belongeth to his heauenly kingdome. And thus doeth this worde, *Proper season*, teach vs; that we must not giue our selues libertie here to summon god, & make him to be at our beck, but rather giue him y authority y belongeth to him, which is, to send his sonne when y time shalbe fulfilled. We know that the verie first coming of our Lord Iesus Christ was long looked for of the holie fathers, with great desire, yea with sobbes and sighes: yet notwithstanding, God did not hasten it for al y. The reason? The time of fulnesse was not yet come, as the scripture calleth it. Seeing it is so then, y our Lord Iesus Christ was sent to set vs at one with God his father, when y time of fulnesse was come, let vs knowe that he shalbe made manifest to vs also in his fit and cōuenient time, not when we think & imagine in our heades, but as God hath appointed in his euerlasting and vchangeable counsell. So standeth the case also with the Gospell: the Gospell was not preached to y world at y first blow. And therefore S. Paul saith, both in the last to the Romanes & to the Ephesians, to the Colosians, & in other places, that is was an vnknownen, & incōprehensible secret. & we haue scene a like saying in this Epistle. So the y Gospel was sodenly preached, when men thought not of it

Gal. 4. 4.

Ro. 16. 25.  
Eph. 1. 9.  
Col. 1. 26.  
2. Tim. 2.

Tit. 1. 2.

1. Cor. 10  
5.

it, it was a wonder to see howe  
God communicated himselfe to  
all nations, seeing hee had chosen  
one certain people before: yea &  
it was so straunge, that the An-  
gels meruelled at it: as Sainte  
Paule also saith, of the grace that  
appeared: for the Gospell was  
reuealed vppon this condition,  
and wee see the fruite of it yet, 10  
because wee walke by faith and  
not by the eyes, and that fruite  
is shewed to vs, because God  
so appointed it, when he reuea-  
led himselfe to vs, as he said be-  
fore. And hereby we are put in  
minde of this one thing that we  
can neuer hold our selues in suba-  
jection to God, vntill we hum-  
ble our selues, and imprison all 20  
our senses. And for this cause al-  
so Saint Paule saith, precisely a-  
mongest other properties of the  
Gospell, that it must teach vs to  
keepe vnder our mindes: For  
while wee wander it can not be  
but our thoughtes and imagi-  
nations must fight against God:  
yea and wee see moreover, howe  
that they which are ticklish and 30  
wanton, and dare alosie in the  
aire, can in no wise containe  
them selues in this sobrietie, whi-  
che is requisite in the faithfull,  
but become as wilde coltes, and  
fall away vtterly from God, and  
deprive them selues of this trea-  
sure whiche was committed to  
them. For this cause let vs  
learne that to be subiect to God, 40  
we must renounce al our senses,  
and whatsoeuer else is of our na-

nure, and haue God rule ouer  
vs in such sort, that all our senses  
may bee as it were captiues to  
him. Nowe S. Paule addeth, that  
*Timothie must kepe this precept be-  
ing without reprehension & without  
spot.* As if saide, he can not do his  
dutie in edifying the Church of  
God, but he must shew good ex-  
ample of life, y men may perceiue,  
he serueth God in good looth, y  
he is pure and free from all filthi-  
nesse, and pollution. To be short  
Saint Paule meaneth here, that it  
is not inough for the ministers of  
the worde of God to haue their  
mouths open, and take paines to  
teach aright, according to the  
sinceritie of the Gospell, all ths  
that are committed to their charge  
but their liues must bee answer-  
able also there vnto. For if we  
were like Angels in a Pulpite, &  
in the meane season bee of a dis-  
orderous life, so y naught could  
be seene in our liues but a con-  
tempt of God, that we were scot-  
fers, Prophain men, what a thing  
were it? Should not the name of  
God be dispised by this meanes?  
So then let vs marke that Saint  
Paul requirerh here a conformi-  
tie in our liues & doctrine. True  
it is that they that take occasions  
to dispraise the Gospel for mens  
faults shal not be excused: but yet  
for our part, we must rule & force  
our life in such sort, y it may bee  
to set forth y doctrine y we beare  
& to put the in better assurance,  
that heare it at our mouths. This  
it is in few wordes, that S. Paule

Qq. iij. meant



meant to say, y they y are shepherdes of the Church of God, must be stedy, and not turne themselves away from the right way, whatsoeuer come of it. The reason? Because God hath not taken the to wages, for three moneths onely, or for some small time, but he wil haue both their life & their death dedicated wholly to 10 him. And to doe this, they must not only teache good doctrine, but they must also witnesse and shew to the world y their mind is to serue God, and that by leading such a life, as other may take an exāple by it. And though this be precisely spoken to the ministers of the worde of God, yet must all the faithfull in 20 generall see that they applie this doctrine to their vse and instruction. For wee knowe what is committed to our handes: God hath committed to vs all the inestimable treasure of his gospel. What must we the do? We must keepe it, yea, and remember that that hath beene said, to wit, that many men through their naughty 30 consciences haue plunged them selues head ouer eares in bottomlesse pittes, in so much as they haue renounced the faith, and cut off themselves from the the house of God, beeing deprivileged and bannished from al hope of saluation.

And therefore a pure conscience must be as it were a coffer 40 to keepe faith in: otherwise this trefaure wil be a pray to Sathan,

and we shal worthily be robbed of it, if we walke not without reprehension, without spot. Truth it is that we can not doe so well, but there may be alwayes some faults found in vs: for while we liue in this worlde, we haue to craue at Gods hand, y he would forgiue vs our sinnes, as in deede we are indebted to him: and the verie and cheefe perfection of christians is this, to confesse that there are yet a great sort of infirmities and faulnes in them, to sigh & confesse themselves guilty: but yet notwithstanding, we must draw as nigh to this marke as we can. Therefore whē S. Paul commaundeth Timothie to be 20 without reproofe, and without blot, he meaneth not that whiles we are compassed aboute with this fleshe that shall corrupt, we may haue such a perfectiō as the Angels haue, so that there be no fault in vs: but he meaneth that we must dispose our life in such sort, that men may see our mark & end we shoote at, is to be perfect, and without reprehension 30 in the day of the Lorde, as it is faide in the first to the Ephesians, and in other places: for he saith not there, that we must be perfect now, but y we must walk and profite vntill all corruption be taken from vs, & God repaire his image in vs, and we be fully made new in him. This is it more 40 ouer that we haue to marke in this place. As for the rest he driues to this mark, that if at this day

day it seme that the Gospel profite vs nothing at all, wee muste not despise it for all y, nor make lesse accopt of it. If all the mightie ones of this world, the Kings and Princes mocke at God, or be enemies of the religion, we may not take occasiō of stumbling to depart away frō God, but let vs beate downe all this mightines and loftines. This is it that Saint Paule meant when he saide. *That God is Prince onely, King of Kings, Lord of Lordes, and he onely hath immortalitie.* As if he saide. True it is that the faithfull may wel be weakened in their faith, when they consider these present thinges. For what doe the mightie ones of this worlde shoot at, but to climbe vp above the cloudes and to treade God vnder their feete. We see they play with religion, as a man would play with a ball, yea wee see that they are deadly enemies to it, and persecute it with such rage and madness, that all the world is astonished at their doinges: wee see these thinges. And yet what do men say of the children of God? Men pointe at them with their fingers, they are thought to bee fooles, so that that which is said by the Prophete Esay, is at this day fulfilled in vs, to wit, that the vnbeleeuers hold vs as monsters. And what? These poore fooles? What thinke they on? What will they say? Wee muste liue with them that liue, we must howle with the wolues. And

what? They will haue me to be always in perplexitie, they speak of nothing but of euerlasting life and they will neuer haue time to be merie.

Thus I say, are wee taken to bee fooles and witlesse idiots amongst the vnbeleeuers: And Saint Peter saith that this muste be fulfilled in vs, as the Prophet Esay complained of it in his time the Christians must trie the like at this day. And in the mean season we se ther nedeth nothing to make vs afrayde, if there do but a Mouse runne before our eyes, we are all amased: and againe, wee are tied fast by the legges in this worlde, for when we see the pompes of these earthly Princes, when we see these great braueries, when wee see these preparations that the world maketh, we are by and by possessed with a former iudgement, wee knowe no more what the kingdome of God meaneth, wee forget that quite. And what is the cause of it? Euen this, that wee giue not care to y S. Paul saith here. For we might easily bee at desiaice with al these erthly principalities when they lift vp themselves against God, if wee were well perswaded, that God is Prince onely, King of Kinges, & Lord of Lordes: if this were wel imprinted in our minds, all these pelting trifles of this world wold be nothing to astonish vs: I call baggage & pelting trifles, what so euer men are able to bring to

Qq.v.

make

2. Pet. 3. 13.

24. 8. 18.



make warre againſte G O D.  
 Though they are able to doe  
 much, & can if they liſt be iolly fel  
 lows, & none but they: yet bicauſe  
 they matche them ſelues againſt  
 Gods maieltie, whatſoeuer they  
 are able to attempte is nothing  
 but ſmoke: yea it is nothing but  
 filth and dong. And therefore  
 let vs marke that well that Saint  
 Paule ſaith, to wit, that to bee  
 well confirmed in the feare of  
 God, not to haue our eyes daſ-  
 led with the vainities of this  
 worlde: nor carried away with  
 the allurements of Sathan,  
 nor to bee ouercome with a-  
 ny tentation, nor to be made a-  
 fraid with any earthly pompe &  
 loſtines we muſt giue this ſoue-  
 raigne empire to God, and this  
 principallitie & chieftie which he  
 hath, ſo y all knees bow downe  
 to him, & do him homage, & we  
 muſt confeſſe y he only is prince.  
 Not that earthly princes deſerue  
 not to be honoured, eſpecially  
 when they keep theſelues with-  
 in their compaſſe, & haue this mo-  
 deſtie to exalt y honor of God  
 aboute all, & confeſſe theſeles to  
 be his officers, and cauſe men to  
 hold him as higheſt, & ſerue him  
 as hee is worthie. When earthly  
 princes haue this, the they deſerue  
 to be honored: yea, though they  
 be enemies to god & his church,  
 yet notwithstanding, as far forth  
 as policie reacheth, we muſt giue  
 them honour & credite, we muſt  
 ſubmit our ſelues to the, to keep  
 their lawes and ſtatutes whiche

they make: for in this behalfe the  
 ſentence of S. Paule hath place:  
 He that reſiſteth power, reſiſteth  
 God that ſent it. But howſoeuer  
 it be, yet this leteth not, but god  
 muſt haue this little which is gi-  
 uen him here to wit, that hee is  
 Prince onely. And how ſo? By-  
 cauſe ther is no principallitie but  
 hangeth vppon him. When wee  
 ſay in a kingdome, there is none  
 Prince but the King. Againe, whe  
 we ſay in a fre citie, there is none  
 but the Symdeke and the Coun-  
 ſell: this is not to hinder the com-  
 mon order of officers, whiche  
 muſt be orderly obeyed, & haue  
 their places. But yet notwith-  
 ſtanding if they vſurp any thing  
 of themſelues it is not to be ſaid,  
 y it is worth any thing. For if an  
 officer would attempt any thing  
 againſt them that made him, and  
 of whom he holdeth whatſoeuer  
 he hath, what a thing were that?  
 So faireth is withal kings & prin-  
 ces of the worlde, there is no  
 chieftie, but it proceedeth from  
 God, there is none but his alone,  
 that is only, all the other are as it  
 were his pages, they muſt needes  
 hange vppon that that is aboute.  
 And (as Saint Paul ſaith in an o-  
 ther place) euen as all father-  
 hood is of God, ſo is all chieftie  
 of God, & muſt be referred thi-  
 ther. And therefore let vs marke  
 wel, when we ſee theſe worldly  
 pompes that liſt vp themſelues  
 againſt God, when we ſe this di-  
 uiliſh pride, that is in princes, y  
 vnder a colour of the authoritie  
 they

Rom 13.2

Eph. 3.15

they haue, they woulde vsurpe Gods honour, that none of this doe astonish vs. And why so? For we know that the world passeth and all the face and shewe thereof, as S. Paule speaketh. What are all the principalities of this worlde? Nothing but a figure y shewerh it selfe for a season, and shall bee abolished away in 10 his time, for then (saith S. Paule) shall all principalities cease, whe Iesus Christ shall come all this is that is now so glorious and excellent, so high and mightie in the worlde, must be abolished, for it is flitting and but for a season. Why were principalitie appointed? For the vse of this flitting life. Seeing then it so, when Iesus Christ shall come to establishe all thinges, that that serueth the world now, must cease, and come to an end, it must bee cancelled and abolished. So that we see hereby that vpon good reason G O D nameth himselfe Prince onely, to the ende that y mightinesse of this world, shold not be hoodwinking and blinding of our eyes to turne away 30 our sight, or hinder vs from looking streight to God, and to our Lorde Iesus Christ. So then, is Iesus Christ despised now adays? Doe not men make accompt of the kingdome of heauen. Are the worldlinges in their ruffe? haue they their dainties & pleasures? Well in the meane season we are as poore wormes of the 40 earth, wee are dispised, wee are

counted as cast awayes, (for so Saint Paule speaketh) yet muste we surmount all tentations. And howe? Trueth it is that men are pleasaunt for a season, and playe their partes, and in the meane season God appeareth not, it seemeth he passeth not one whit for it: but let it waite patiently, vntill the kingdome of our Lord Iesus Christe bee shewed vs, as it hath bene touched before.

And when wee haue this discretion and wisdom in vs, to giue our Lorde Iesus Christe the honour that belongeth to him, then shall we bee bridled howsoever the worlde goe, wee shall not enuie the worldlinges for all their pleasures, and honours, and happinesse which 20 they dreame of, and thinke they are halfe Gods, and make them selues drunken, and forgette them selues, and suppose they are mortall men no more, nor yet any creatures. For this is the matter that they dare so boldly bee at defiance with God.

So then, no one iotte of this shall make vs astonished. And why so? Wee shall alwayes bee resolved in this doctrine. The Sonne of God hath his kingdom alone, there is non but he. Truth it is that it appeareth not nowe to our eyes, wee comprehend it not according to our naturall sense, but that that can not bee 40 scene wee muste beholde by faith, and in the meane season stande

1. Cor. 7. 31

1. Co. 4. 13



stande resoluēd, that in the ende God will shewe vs that he alone is Emperour, not onely of heauē but also of earth, and that he hath all in his handes, and that what soeuer at this day seemeth to be glorious, is nothing but smoke, they are things that perishe and haue an end. And therefore seeing it is so, let vs goe on to serue God, let vs aspire to this inheritance that is promised vs, and wee shall not be deceiued of our hope. And though the worldlings persuaide themselues now a daies,

that they are happie, and mocke at vs as though we were fools & ideotes, yet in the end God will shewe y<sup>e</sup> he hath not called vs to his seruice to deceiue vs but hee will make vs partakers of that glorie which hee hath giuen to our Lorde Iesus Christe. And though it bee not present to vs at this day, it shall be made open vnto vs in conuenient time.

Nowe let vs fall downe before the face of our good God, confessing our faultes, &c.

### The 52. Sermon vpon the sixt Chapter.

15 *Which in due time shall he shew that his blessed and Prince onely, the King of Kings, and Lords of Lords.*

16 *Who onely hath immortalitie, and dwelleth in the light that none can attaine vnto, whome neuer man sawe, neither can see, vnto whome bee honour and power everlastingly. Amen.*



OD doth not aduance men to honour in this world to y<sup>e</sup> end to bring the into reproch: but mens mallice causeth such as were exalted and set on high in what office soeuer, to bee afterward as it were forsaken of God, because they knowe not their measure. And we see, so soone as a man is come to any office and dignitie, howe hee forgetteth him selfe, and is not content to dispise his neighbours, but setteth his pride against God. Therefore must God nedes bring downe such lustinesse, as in deede it is

diuelishe. And therefore wee must bee armed against all their brauerie that are greates in the worlde, to the ende that wee be not astonished at them, because God hath not alwayes his right, and is not obeyed in all respects as hee ought to bee. And this is the reason (as wee shewed this morning) wherefore Saint Paule giueth these titles to God, which are here coteined. *That he is prince onely, that he is King of Kings.* For in those dayes if Timothie & all the seruantes of God had ben tied to things of this world, they had beene out of heart, because all the powers of the earth were

were enemies to God, and it seemed that the Gospell should be ouerwhelmed by the y<sup>e</sup> were of credite and authoritie. And therefore is was requisit for the faithfull to learne to lift vp their eyes higher then the worlde and stay themselves vpon this euerlasting Empire of G O D. knowing that when he establisheth those worldly chiefties, he did it not to lessen his owne right that was due to him, or to darken his so ueraigne chieftie. And S. Paule addeth flatly. *That immortalitie belongeth to God only.* Which must be vnderstood by a maner of exposition: because we can not denie, but the mightinesses of the worlde haue some shewe, for a season: but Saint Paule sheweth that because they passe & vanish away, we must not builde vpon them. But God hath a continuing and vchangeable state, and that is it that wee muste holde vnto; that that changeth and remaineth not must not be of such power and force with to vs make vs wauer or shake. To be short, Sainte Paule will haue vs to be steadie, and not to be light headed, as men please themselves in this worlde: For so there would be no steadines in our faith, but at euerie puffe of wind it would shake.

And therefore, this euerlastingnes which hee speaketh of, and is in none, but in God onely must holde vs backe in such sort that we make no accopt of these

flitting things but despise them. But before we goe further, wee must answere certaine doubttes that might be moued here. For at the first blushe a man woulde thinke it straunge, that saint Paul saith here: That there is none y<sup>e</sup> hath immortalitie but God onely. For we knowe that the Angels are immortal Spirites, wee know moreouer that our soules perish not in death, though they depart from our bodies, yet God keepeth them till the latter day. So that it seemeth that S. Paule destroyeth an article of our faith, when he saith that there is none immortal but God, seing he hath bene so gracious both to men & Angels, to giue them immortalitie. But this question will bee easily answered, if we marke y<sup>e</sup> S. Paule meaneth not to shew here what God hath giuen to his creatures, or what he hath not, but what is proper to himselfe. So then it is true that the Angels are immortal Spirites, and that this qualitie also agreeth to our soules, but it is not naturall: For whatsoever had a beginning may haue an ende, and maye come to decay, yea and to perish vterly. And as the Angels were made, so wee say that they haue not an abiding state of nature as though they could not change, but this stedines whiche they haue to continue and abide still in obedience to G O D, is a gifte giuen them from an other, and so is also immortalitie.

As



As much as may be saide of our  
soules. And in deed, is not sinne  
a matter of corruption to bring  
vs to naught? And when we see  
that men are so changeable, and  
that they turne with euerie wind  
and stande not one minute of an  
houre in one mind, were not this  
inough to make vs say, that our  
life is nothing but a shadow? yet  
notwithstanding, God ceaseth  
not to make vs partakers of this  
immortalitie, in that that hee  
breathed life once into man whē  
he made him. And therefore let vs  
come to that that is saide in the  
hundreth and fourth Psalme.  
That if God drawe away his spi-  
rite from his creatours, all will  
bee troubled and confounded, 20  
and in the ende wee shall perish  
& come to naught. Yea, but bi-  
cause it pleased him to breath in  
to vs this gifte of immortalitie,  
and wee haue it not of our owne  
strength, because wee shoulde  
not glorie and brag of it, wee  
muste doe him homage for it,  
knowing that we hold it of him.  
And herein we differ from bruit 30  
beastes. For if God did not keep  
the life for vs that hee gaue vs,  
the death of man, and the death  
of an horse or a dog would be  
a like, there would be no diffe-  
rence: for we are not more noble  
nor more worthie, but wee haue  
all because it pleased G O D to  
giue vs this speciall priuiledge,  
to bee immortal. And moreouer 40  
let vs marke that it was S. Paules  
meaning here to expresse our

true immortalitie, whiche is to  
cleaue to G O D. For the diuell  
& the castawayes cease not to  
liue, though they be forsaken of  
God, but death were a thousand  
tymes better then that life. It  
had beene better for them, they  
had neuer beene borne, or had  
perished straight wayes then to  
liue vpon this condition, to wir,  
to haue God their enimie, and  
to bee cast away of him. But S.  
Paule speaketh here of the true  
life, and sheweth that it is but in  
God only: or as it is said, that the  
fountaine and well spring of life  
is in him, and it is from thence y  
we must drawe. To be shorte S.  
Paule sheweth vs here that if we  
had all y might bee possibly wi-  
shed for in this life, if we had the  
faueur of the worlde, if wee  
were riche, if wee had bodely  
health, if wee wanted nothing,  
yet wee shoulde bee miserable,  
all this were but smoke. And  
why so? For if wee cleaue not  
fast to our G O D, there is no  
certaine life, there is no stat that  
y dureth, but all vaniseth away.

Psal. 36. 9.

Will wee then haue a true fe-  
licitie? Let vs cleaue to our God  
and if in the meane season  
wee see the worlde abuse vs,  
and that there bee many things  
to turne vs out of the right way,  
let vs goe on further, let vs re-  
sist that. And why so? For if  
wee will haue a long continu-  
aunce, let vs come to our God,  
and haue no other marke, let vs  
marche on dayly, vntill we be  
come

come thither.

To bee shorte Saint Paule maketh a comparison here betwix the life that men so much desire, and that that wee must aspire vnto. For why are some men carried away with couetousnesse, other with ambition, that the worlde hath suche possession of vs that wee thinke not vpon GOD, that hee can not make vs frame our selues to his bent, that al that men can preach to vs of the kingdome of heauen toucheth vs not to the quicke? it is because wee thinke vpon no other life, then this wee see before our eyes, and in the meane whyle consider not, that it is nothing but a litle shadow and figure, and that it passeth a way every whit at the turning of a finger. Because wee are so blockishe, wee haue neede to remember this lesson of Sainte Paule, to wit, that wee muste not take this so short and curtall a passage for a life. What then? A state that continueth & abideth still.

And can we finde this in the worlde? Can men bee immortall, when they please themselves in there vertues, and in their credite and riches? So then we must come to GOD, where we shall not finde a life that muste haue that accompte made of it. Seeing it is so, let vs forgette the worlde, when there is question of finishing our course, where there is a question of employ-

ing our selues in the charge that is committed to vs, though wee thinke y condition worse than the condition of the vnbeleuers. Although we see many hasards, although wee are astonished with mens threatens, yet must wee surmount all this, because there is no immortalitie but in God alone. And when wee haue this doctrine ingrauen well in our heartes, it will not grieue vs to forsake this life for three dayes, knowing that wee shall recouer it in our God. As our Lorde Iesus sayth. He y shall lose his life, that is to say, make no accompte of this life, but dispise it, he committeth it to a good and sure garde. And why so? For when the faithfull doe so withdrawe themselves from the world that they feare no daungers nor suche like thinges, and that they wittingly for go and cast away those things that y world hunteth too much after, they drawe nigh vnto God, & drawing nigh to him, are partakers of this life, and of his immortalitie. Thus we shall make a good change, and a great profite and aduauntage for our selues if we forget the life of this worlde, to stay no longer in it, and seeke nothing but to cleaue fast to our God.

And therefore Saint Paule proposeth to vs in the recopenie in our Lord Iesus Christ, & sheweth vs that as for him he forsooke al, & esteemed all as dong and filth that hindred him to come to Iesus.

Mat. 16. 27

Phi. 3. 8.



Iesus Christ. Yea and it was as filthye and accursed to him. And why so? Not to abide p<sup>o</sup>ore & in necessitie, but to finde in Iesus Christ that that he had forsaken as touching the worlde: as hee faith also, that both in life and death Iesus Christ is a good advantage to vs, if wee houlde him and possesse him, as he is giuen to vs of God his father, as he representeth himself dayly to vs, to the ende that we may enioye him and all his blessings. Nowe after that Saint Paule hath spoken of Gods immortalitie, hee addeth, *That hee dwelleth in the light that none can attaine vnto, & sayth, That neuer anye man sawe him, neither can see him,* where-  
 by he meaneth that more plainly which wee touched before: to wit, that to honour God aright, we must not measure him according to our senses nor after our phantasies, but we must moue vp beyonde measure, yea and aboue the worlde, for if we dispute of God according to our capacitie what a thing were it? Wee see howe men transforme themselves. And againe, wee are so doltishe that we can not reach beyonde our bodily senses: or else though we thinke our selues to bee subtil and sharpe witted fellows, yet wee faile, and all our wisdom vanissheth away in the mid way, before we can come to the marke. The Philosophers that were great witted men and noble clarkes, neuer knewe

what the heauenly life meant. True it is that God made them speak, to be witnes to the world, to take away all excuse of ignorance fro it, and they speak goodly sentences that men were not made to liue here for a season onely, as we see that wee euerie one of vs doe but crepe vpon the earth.

But what? This was not a certain knowledge, they knew not that men were made to the image of God. and that God prouided an inheritance for them aboue in heauen, all the wise men in the worlde could neuer alledge this doctrine. Though our mouthes were stopped, yet are we so stuffed and filled with all the vanities of this worlde, that wee cannot cast our minds to heaue. When a man hath once confessed that our true happines is in heauen, and that wee are pilgrims here beneth, that wee haue no abiding place bur with God, whē wee haue confessed all this, and that not dissemblingly, and like hypocrits, but y<sup>e</sup> we be thoroughly perswaded of it, yet we cease not to be intangled in this world and to lye groueling here, as though we should remaine here for ever. Wee see what paines men take, and howe they torment themselves. If a man aske them: Howe nowe? Is there no better life? And what then? Euerie man will confesse it, and that without hipocrisie: For they knowe it so. But yet they become

come beastes, because their vn-  
beleefe hath alreadie gottē place  
in them, and their affections are  
out of square, and cannot so o-  
uercome them, as to withdrawe  
them selues from those things  
that are nothing. And there-  
fore it is not without cause that  
Saint Paule setteth downe here,  
That God dwelleth in the light 10  
that no man can atteine vnto:  
that is to say, which no man can  
drawe nigh vnto. And by this  
worde *light*, he meaneth, that if  
wee beholde not the inestimable  
blessings that God hath brought  
vs, it commeth not of any dark-  
nesse that is in God, nor of the  
grace that he offereth vs. Howe  
then? Is it because our eyes are 20  
troubled here, because Sathan  
blindeth vs, because all our affec-  
tions, our cares, our desires, are so  
many bandes to shut vp our eyes  
withall, yea, and to put them  
out vtterly. Therefore let vs  
marke well, that wee haue here a  
double doctrine in these two  
wordes. Saint Paule saith, that  
God dwelleth in light. Where- 30  
by he sheweth that if we be able  
to knowe, and if our eyes bee  
cleere and wel purged, wee shall  
see the light wherein God dwel-  
leth. But what wee cannot haue ac-  
cesse to it. The reason. Our owne  
sinne is in fault, y we are so weak  
wee cannot climb vp so high.  
And in deed, the sunne is a good  
witness of y weaknes y is in vs: 40  
for if we looke vpon the bright-  
nesse of the sunne, our eyes wil be

daseled: and yet it is but a sense-  
lesse creature. What shal we saye  
then, if we wil come to our god?  
for it is certein y the sight of our  
soules is a greate deale more ten-  
der & weak then the sight of our  
bodily eyes is. And therefore let  
vs marke that God is not hidden  
in darknes: for what is his glo-  
rie, but a light that shyneth euery  
where? yea, and from whence  
commeth the brightnesse of the  
Sunne, and the reason that wee  
haue in our mindes? Is not God  
the beginning of all? Therefore,  
seeing it is so that all the bright-  
nesse that is in the worlde com-  
meth from him, & it is he y ligh-  
teneth all, he must needes bee  
compassed about with brightnes 20  
(as it is saide in the Psalme) but  
yet notwithstanding if we marke  
what wee are, wee will confesse  
with Saint Paule, that wee can-  
not haue accesse, nor come nigh  
to that brightnesse, but that wee  
are vtterly shut out from it, and  
are farre of. And why so? for  
we are too blockish in y worlde.  
30 And what is the cause of this  
blindnesse? It is first of all, be-  
cause our mindes are not able y-  
nough to climbe vp so high: and  
then because wee are foreposses-  
sed and seised with so many va-  
nities that all our affections and  
thoughtes are nothing but en-  
combrāces, & lets that cast vs a-  
way from God. And therefore  
seeing it is so, wee may not mar-  
ueile that men come nothing  
nigh to GOD, as touching  
Rr, them

Psal. 104.3



themselves. For we know what  
 is saide in the Psalme, Drawe  
 nigh to him, & hee will lighten  
 you. This is not spoken in vaine,  
 God doeth not mock vs, to say,  
 you shal neuer drawe neere me,  
 I disdaine you, I will make you  
 ashamed. But on the contrarie  
 side, he calleth vs vnto him gen-  
 tly, and telleth vs, that if wee  
 drawe neere to him, he will ligh-  
 ten vs. Therefore he doeth this  
 grace to them whome hee hath  
 chosen to bee his children, to  
 drawe them to him, and when  
 thei are come to him, they see his  
 brightnesse and do enioy it. But  
 this is not by mans strength: for  
 S. Paule speaking in this place of  
 the brightnesse wherein GOD  
 dwelleth and no man can come  
 vnto, sheweth vs that while wee  
 are inwrapped in our owne sen-  
 ses, and please our selues in our  
 owne wisdom, and are drow-  
 ned in things of this world, wee  
 shall neuer drawe nigh to God,  
 we shalbe verie beastes, we shall  
 haue no tast of the heavenly life,  
 this life shall carrie vs cleane a-  
 way, wee shal desire nothing but  
 to be rich, to be in credit, to be in  
 honour, to haue this and that, to  
 abound in pleasures & delights.  
 What must we then do? If wee  
 wil be lightened of God in deed,  
 that we erre not in this worlde,  
 & stumble not, y we fal not ded-  
 ly, we must first of all forsake all  
 our owne senses, knowing y god  
 must lift vs vp aboue all mannes  
 power, or else we shall neuer co-

municate with him, we shall ne-  
 uer know what his glorie or ma-  
 iestie meaneth, we shall neuer be  
 moued to bend our selues to this  
 happie life that is prepared for vs  
 in heauen. This is S. Pauls mea-  
 ning. And if this were wel kno-  
 wen, there would not be so many  
 combates, and disputations in y  
 world as are. For what is y cause  
 that men thus rent in sunder the  
 trueth of God, and turne it this  
 way and that way, and falsifie it,  
 but onely this diuelish boldnes,  
 that they thinke they are able y-  
 nough to iudge of y that is set  
 out before them? Therefore see-  
 ing men presume vpon their  
 owne wisdom, they blend hea-  
 uen and earth together, & marre  
 all. But if wee knewe that God  
 dwelleth in a brightnesse which  
 no mā can come vnto, this would  
 be ynough to humble vs, know-  
 ing well, that our spirit can in no  
 wise drawe neere to God, nor to  
 the secrets of his kingdom, there  
 would be such a sobernesse and  
 modestie in vs, that we would be  
 content to be taught of God, and  
 none of vs would thinke him-  
 selfe wise, but we would al shew  
 our selues readie to be taught &  
 say, Lord, teach vs, & whatsoeuer  
 we learn in thy schoole, shal suf-  
 fise vs, we will not knowe more  
 then thou hast taught vs. This is  
 the true way to ioine our selues  
 together in obedience of faith,  
 to wit, that wee conclude fully  
 vpon this, that the brightnesse  
 wherein God dwelleth, is such y  
 wee

wee cannot attaine vnto it. And moreover, this would be inough to cutt off all vaine curiosities as wee see that men are desirous to knowe more then is meett thei should knowe. And howe must we drawe neere to God? because we cannot climbe vp vnto him, he is so gracious to come downe to vs, to lift vs vp to him: but before hee draweth vs vp thither, he abaseth himselfe, and humbleth him selfe. And in deed we see in the Scripture, howe he applyeth himselfe to our rudenes. For if God should speake according to his maiestie, what would become of it? who could snarle or snapp at his speache? who could vnderstande his language? But hee speaketh according to our capacite. And thus hee abaseth himselfe ( as I saide ) to lift vs vp to him. And therefore the beginning of true wisdom is to knowe, that men can neuer drawe nigh to God, vntill he come to drawe them, & ther-vpō content thē selues to knowe that that they haue borne awaye from him, and leaue all their foolish speculations, fearing to enter into a bottōlesse pitt, whence out they shall neuer bee able to come, if they go about to knowe more then is meete for them to knowe. Morcouer let vs remember what hath beene said, to wit, that GOD hath opened vs his kingdome by bis Gospell, to the ende ywe may be alreadie entred into it: as it is said, that the faith-

full haue passed frō death to life, that wee are set in the heavenly places: not that we see these things presently, but because God hath reuealed that that is inuisible to mans sight, & hath giuen vs so certeine & familiar witnes of it, that we may not only draw neere to his brightnesse, but also enter into it, and be partakers of it, so farre foorth as is profitable for our saluatiō. And to this end serueth that that S. Paul addeth. *That no man euer sawe him, neyther can see him.* He expoundeth him selfe, and sheweth what hee meant by this worde, *No man can attaine vnto*, to wit, that no man can see God. And how so? According to our senise, as I said before. He speaketh not here of y sight of the bodie, but of all manner of perceurance that wee haue.

Let men sharpen their wittes as much as they can, let them reche out their wisdom both high and lowe, yet can they neuer behold God, that is to saye, knowe him as he is: that more is, they shall neuer bee able to haue one sparke of him. Such is the infinite brightnesse in GOD, that trauaile wee as much as wee can, wee shall not haue so muche as a litle beame of it, vntill hee become visible to vs. And many men haue disputed ( as S. Paule saith ) that GOD cannot bee seene. Seeing the Scripture sheweth vs that wee shal see him as he is, whē we are transfigured &

Rr.ij. chan-

Ioh. 1. 24.  
Eph. 3. 6.



changed into his glorie. For so S. Iohn speaketh in his canonick Epistle, and third Chapter, & the Scripture is full of that doctrine. Wee knowe what is saide in the sixteenth Psalm, that we shalbe satisfied with his countenance, that this is the perfection of our happinesse, it is our accomplished ioye, when we shall be ioyned to our God to behold him being like vnto him. Howe then is it saide that no man can see God? This doubt may easily be answered. Notwithstanding before wee come to more full declaration of it, let vs mark well, that wee must handle it reverently, and not as they do that seeke nothing but to climb high 10 to get them selues praise & credit. But our Lord Iesus sheweth vs which way we must beginne, when there is question to behold the glorie of GOD his father: to wit, wee must haue pure and clean eyes, and so must our heartes be also. Blessed are they which are pure of heart, for they shall see God. Notwithstanding 20 as we are troubled, God is hid to vs, & vouchsafeth not to receiue vs nor shewe him selfe to vs, for we are not worthie. And while ambition ruleth ouer vs, and we are troubled, if there be other vanities that marre our shape and hewe, we are farre off from coming nigh to God.

Math. 5.8.

Therefore wee must begin 40 at this ende, we must be cleansed,

that things of the world y marre vs and separate vs from GOD, must be cut off: if we do so, then shall we be well prepared. But now let vs come to that that the Scripture sheweth vs. It is saide in the firste Chapter of S. Iohn, that no man euer sawe God, but the onely sonne which is in the bosome of the father, he hath reueiled him'. And howe so? It is a comparison betwixt the old fathers, and the newe people, or betwixt the faithfull that liued vnder the lawe, and the Christians that are at this day, taught by the Gospell. And therefore God was as it were hid vntill the comming of his onely sonne, and therefore is our Lorde Iesus called the image of the inuisible God: not that the holie Patriarches and Prophets, had not a vision that profited them, to bring them to saluation, but yet notwithstanding, it was a verie darke manner: for GOD shewed not him selfe as yet then in face.

Colos. 1. 3

Trueth it is, that when Moses is spoken of, it is saide, that GOD shewed him selfe to him face to face. Iacob seeth as much, but it is to magnifie the grace that GOD did them, when it pleased him to reueale himselfe to them. But yet notwithstanding, all the visions that Moses and Iacob had, were dark in comparison of that that Iesus Christe our Lorde hath brought vs.

Nom. 11. 23  
Gen. 32. 30

And

And therefore it is saide, that the onely sonne which sitteth in his fathers; bo some hath told vs al things which were hidden before and incomprehensible. And thus we haue two degrees, y one is, that the auncient fathers sawe God: yea but smally & slenderly in comparison of vs, when our Lord Iesus came into the world. 10 The sonne of righteousness appeared, wherby we may behold God better, and muche more clearly then the holye fathers did, for so muche as he declared him selfe more familiarly to vs. And when wee saye, that Iesus Christ is the linely image of god his father, it is not in this person of man which appeared here, 20 wherein he was conuersant. Hee was conuersant with men for a season, but it is referred to the Gospell as Sainct Paule sheweth it in the second to the Corinthi-

ans. Therefore wee must learn to beholde God when it pleaseth him to open him selfe to vs, whiche thing he doeth so oft as Iesus 30 Christ is preached to vs: let vs knowe that GOD openeth his heart to vs, and sheweth himself there to vs so farre forth as wee are able to beare, and so farre forth as is meete for our instruction. And therefore let vs open our eyes, because they are too much troubled, let vs praye to God, that hee would deliuer 40 vs from all hinderances, & lighten vs with his holy spirite, to

the ende that wee may see him, and see him in such sort through hope, that in the ende wee may enioy this last sight which Saint Iohn speaketh of. And therefore 1. Ioh 3. 2. S. Paule sayth, that wee are as it were absent from GOD, for so much as we walke by faith (saith he) and not by sight. It seemeth that these things are contrarie: for Saint Paule speaking of the lawe and the Gospell, saith, that 1. Cor. 13. 18 there is no more a vaile or keeping vs from beholding God openly: for the Gospell (saith he) is as it were an entraunce into the kingdome of heauen. GOD draweth neere to vs, and wee may not alledge any darkenesse, for there is no cofusion, nor vn-

certeintie. Seeing that the treasures of wisdom are set open vnto vs in such sorte, wee see God, and wee see him face to face, as it is saide in the thirde Chapter of the seconde to the Corinthians. But when it is saide in the fift Chapter of the selfe same Epistle, that wee walke not by a vision, he meaneth after an actuall sorte, and vision in deede, and after commeth to this manifestation which standeth in hope, as it is saide in the eyght to the Romanes, that that wee see not yet, must needs stande in hope. And therefore wee must conclude that the secretes of the 40 kingdome are hid to vs in deed, that is to say, we do not presently possesse them, wee cannot see



them with our eye, nor touche them with our hand. And that wee may vnderstande the whole the better, we must come to that place of Saint Iohn which I touched before, for he expoundeth the matter very well to vs, saying, we knowe that we are gods children. But it appeareth not (as wee saide) we see it not: and yet notwithstanding, wee are certaine and verie sure of it. As if hee protested, that our faith is not doubtfull, that we must not go to it by thinking, but we must be fully assured that GOD hath giuen vs witnesse of his adoption, and hath giuen vs so good a gage in the blood of our Lorde Iesus Christe, that it cannot but serue vs for a full prooffe, that he is our father, that when wee call vppon him with such a resolued faith, wee may doubt in no wise, but hee will acknowledge vs for his children. And when wee haue all this, is not this in sight? for this knowledge cannot bee in man, but he must needes knowe.

But Saint Iohn addeth, that it appeareth not yet. And how? To mans appearance, & to fleshly reason. Therefore must this sentence bee ioyned with faith. And faith is a sight of things that are not scene, and a substance of things that are farre off, as the Apostle speaketh in the epieth to the Hebrewes. It seemeth at the firste blush that there is a contrarietie here. How? A sight

of that that is not scene? But that that seemeth impossible to mans vnderstanding, and to the order of nature, is possible where wee talke of the kingdome of heauen. It is saide, that the eye hath not scene, nor the eare heard, neither entred at any time into the heart of man, that God hath prepared to them that loue him.

Isay. 64. 4

And therefore God is inuisible in him selfe, and in his maiestie, and in his essence: his blessings whereunto we are called, are incomprehensible to our naturall sense, yet notwithstanding God by the looking glasse of his Gospell, causeth vs to beholde that which by reason cannot be seen, nor by mannes vnderstanding. And thus is faith a sight of things that cannot be scene. And againe it is a substance of things that be a farre off. Howe shall I stay my selfe vppon that that is so farre off? Howe shall I make mee a foundation to buyld vppon, and to resist all the tentations of the worlde? Let vs see what distance there is betwixt heauen & earth.

30

It seemeth then that wee should bee as shaking reedes, without any readinesse in vs. But yet God will haue vs to possesse his kingdome by hope: as wee alledged before out of the firste Chapter to the Ephesians, that we are set in the heavenly places, because Iesus Christ, who is our head, hath taken possession for all the bodie of his church. This is a substance as you see: but yet not.

notwithstanding the thinges are farre off, as also the Apostle saith in the Epistle to the Hebrewes, that wee must fasten our eyes in heaven: for if they that saile vpon the Sea, when they cast anchor bee sure in storme and tempest, shall not we be much more strong, when the anchor of our faith is fastened in God? And therefore though wee bee farre off from the glorie of heaven, yet notwithstanding wee haue a good substance to rest our selues vpon when the worde of GOD is of such authoritie and so esteemed amongst vs as it ought. Thus wee see in fewe wordes, howe no man can see GOD, for while wee liue in this worlde, it is certaine that our senses cannot come so high, as to beholde the essence of God which is vtterly inuisible. And therefore we must vtterly renounce whatsoeuer wee haue of man and of the fleshe, as it is saide in another place, that fleshe and blood shall not possesse the kingdome of God: yet notwithstanding God ceaseth not to open him selfe vnto vs in some sort, yea, hee will finde a meane that is profitable for vs, to wit, he offereth vs an image by his Gospell, wherein we may beholde him: as in Iesus Christe we haue al fulnesse of good thinges, we haue both the righteousnesse of God & his wisdom, & his glorie, & whatsoeuer he hath, as also ther is his essence perfectly & fully. Therefore when Ie-

sus Christ is thus revealed vnto vs, God sheweth himselfe vnto vs: but yet notwithstanding we must giue place to faith & hope, and wee must waite till the thinges which are shewed vs nowe as it were in a glasse and darkly, be reteiled to vs, and do this honour to our Lorde Iesus Christe to haue patience (as wee shewed this morning) vntill hee appeare to fulfill the things which as yet are in a wauering state as it were.

Trueth it is, that life was purchased vs by his death and passion, but the fruite of the enioying of it is not yet come to vs.

Therefore let vs walke in hope, and cease not in the meane while to assure our selues of those thinges which wee comprehend not, and let vs not become beastes with the worldlings and vnbelieuers which say, There is no such thing as to be here: and cast their eyes onely on things that they may bee satisfied with: So speake they that neuer knewe what the goodnesse of GOD and his trueth was worth. But wee must not bee so: but knowe wee, that this beeing of the worlde, is nothing, it vanisheth away by and by: knowe we that all that that men thinke to possesse in this worlde, is nothing but a figure that deceiueth them and they marueile when they see themselues starke naked, and want all those thinges that they thought they had.

Rr.iiij:

As.



as if a man should dream he were a king, and were at a greate banquet, when he awaketh, he findeth him selfe an hungred, he findeth him selfe a poore beggerly knaue. So then knowe wee, that wee must walke through these earthly things and neuer set our heart vpon them. And in the meane season, though God do at this day to prooue our faith, and the honour wee beare him, holde vs destitute as it were, both of him selfe and of his richesse, and of all his spirituall blessings, yet notwithstanding, let vs not cease to make more accompt of them, then of these worldly thinges, and which wee presently enioy: for the vse of these things passeth, but we looke to enioy such blessings of GOD, as shall remaine for euer, yea, and to possess him that is the Lorde of all. And to shutt vp all the matter, Sainēt Paule addeth, *That in him is glorie and everlasting Empire.*

True it is, that this title bendeth to magnifie GOD, to the ende that all of vs should do him homage, both small and greate: but yet notwithstanding Sainēt Paule hath a further meaning in it, to wit, to cause vs loue this kingdome of GOD, and also that wee shoulde make such accompt of it, that wee should esteeme nothing in the worlde in comparison of it. True it is that wee must honour them to

whome GOD hath giuen power in this worlde. People must be subiect to their Princes, and to their magistrates, yea, and they must honour them. Seruaunts must obey their maisters, children their fathers, we also euery one of vs owe honour one to another, as the Scripture willeth vs, but this letteth not, but God onely must bee honoured. And why so? for all the honour that wee doe to men, must bee referred to him, otherwise it is not well ruled: as the poore vnbelieuer, when they honour their Princes, they leaue GOD alone, they renounce him, and giue backe from him. Ho, see, saye they, wee must liue as they doe, which rule ouer vs. And in the meane while, God shalbee left alone.

If a maister would constraine his seruaunt to euill, or else the seruaunt of his owne will desireth nothing so much, as to please him: one will playe the bawde, another the theefe, another the drunkarde, another the vagabonde. The children resemble their fathers, they are nothing worth: this is a naughtie and accursed honour, this is a confusion that turneth upside downe the order of nature. But when we honour them that are appointed in Gods name, & in the meane season god keepeth his place, and chiefe, and thei that seeke nothing but to serue God, and

and to stirre vp other to doe so, thus is God only honoured. And why so? for all y<sup>e</sup> honour y<sup>e</sup> euerie one of vs giueth to them that are our equals or superiours, is to set forth the honour of God, to the end that he may alwayes haue the preheminance. And for this cause also it is, that hee exerciseth his rule ouer vs: for lawes and pollicies, and such like thinges are to containe vs in feare and subiection. And moreouer when Saint Paule saith, *that honour and empire is for euer to God onely*, it is to the end wee shoulde learne to passe through the worlde in such sort, that nothing may astonish vs. When we shall see all the powers and principalities, & kingdomes, and monarches, when wee shall see all such thinges arme themselves against God, so that it may

seeme that we shall be swallowed vp as a corn of salt, that daungers compasse vs in on euery sid, y<sup>e</sup> we should not be a fraide for all that. And why so? wee must surmount al such tentations, because God doth not call vs to a temporall kingdome, but to this kingdome that shall remaine without end, when all the kindomes and empires of the world shalbe abolished, as we haue shewed.

Nowe let vs fall downe before the face of our good God, confessing our faultes and praying him that it would please him to make vs feeble them, to humble vs before his iudgement, and to ask him forgiuenesse: and that he would reforme vs, that wee may seeke nothing but to profite in the hope of this heavenly &c.

### The 53. Sermon vpon the 6. Chapter.

- 17 *Communde them that are rich in this worlde, that they be not high minded, and that they trust not in vncerteine riches, but in the lining God, which giueth vs abundantly all thinges to enioy.*  
 18 *That they doe good, and be readie to distribute, communicating willingly.*  
 19 *Laying up in store for themselves a good foundation against the time to come, that they may obtaine eternall life.*



See howe harde a thing it is for men to goe straght to God, when they haue any meanes to hold them back in this world, and howe they neuer bende their harts nor looke to heauen, when

they haue any occasion to stay them here. On the contrarie side, the lest thinge in the worlde will set them aloft, and puffed them vp with pride, to cause them to dispise God, and make no count of his worde, nor passe any white to obey him.

Rr.v.

And



And this is too much seen in rich men. For they think they are not as the common people are, but y they are men by themselves, and haue a condition apart from all other. Here vpon they persuade themselves maruailous thinges, and cast away all yoke from of their necks, and thinke it a shame for them to bee subiect either to GOD or his doctrine.

And seeing these faults reigne in vs, they haue neede of this correction that Saint Paule giueth here. For he speaketh not of an exhortation that is common to all, but that must precisely serue for a medicine for them; that presume vnder a colour of their riches, and set themselves a loft, and make no more account of the kingdome of God, being too much giuen to flitting and vading thinges.

Therefore Saint Paule saith not here to Timothie, that hee shoulde commaunde all men without exception to walke humbly and not to put their confidence in flitting thinges of this worlde, but he will haue him exhort the rich man in the matter. And why so? For they haue neede; as wee saide before.

True it is that it is a greate chafing to them to bee kept vnder so, for they thinke they shoulde bee spared more then other men: because they stande looking vpon their feathers as

Pecockes doe, they woulde haue all men stoupe to them, and not to bee so bolde to looke vpon them, not betwixte the eyes, and vnder the browes. Such is their pride that are rich men. But Saint Paule on the contrarie side, so beate downe this pride, saith, that they that are rich, haue but a vaine appearance and shewe that passeth and vanisheth away verie quickly, they must not therefore presume because they shewe in Golde and Silver, and haue greate possessions, for these thinges shall soone bee taken from them. And that this is so, what is the life of men, but a verie swifte race? And as for the goods of the worlde, they are but hangers on. Is there any such matter then, to giue occasion of pride and make them haue tie that haue them? For after that Saint Paule hath warned that they are rich but for a short time, and that their greate welth shall passe away verie quickly, hee setteth this downe beside, that they shoulde behaue themselves humbly. *Commaunde them*, saith hee, or enioyne them, or tell them.

And here wee see howe that must bee practised whiche hee saith in another place, that the Gospell must beate downe all loftinesse that lifteth vp it selfe against the maiestie of our Lorde Iesus Christ. Well then do wee see men that will be taken for verie

2. Co. 10.5

ric iollie fellowes, because they are in dignitie and honour, and because they are rich: This must be beaten downe and layed vnder foote, for otherwise the Gospell, could not haue its course.

This is it, wherein Iesus Christ will bee magnified; thus will hee haue his royall seate set vp in the middes of vs, to wit, by abasing all loftinesse, that it make no more account of it selfe; and that men pretende no more to lifte vp themselves against him, to cast off his yoke, but that both greate and small worshipping him, and doe him homage. And thus wee see howe first of all; howe Saint Paule prepareth them which otherwise would be fore-possessed with pride, and woulde not receiue the doctrine that is taught them. For when hee saith that riches are but a little smoke; it is to this end that men shoulde not abuse themselves any more in them, as they are wont, when they thinke they haue y-nough to exempt them from the common sort, and to be priuileged; it is nothing but a figure that quickly vanissheth away, and lasteth not long. And that this is so, what is the world? So then, this is a good preparatiue, to the ende that the rich and honourable men; and they that are in credit and honour, withdrawe not themselves from the obedience of Iesus Christ, nor thinke they

haue any priuiledge aboue other men to bee exempt, but that they take that yoke vpon them that God layeth vpon all his children.

And herewithall also let vs marke; that the higher men are, and morbalost, the more neede they haue to haue pride and presumption corrected in them: for there is nothing more easie, then to aduance our selues, when we haue but the least occasion in the worlde. To proue this to bee so, wee see men oftentimes fight against nature, though they be but beggerly mates, and haue neither power nor credit, nor honour, nor parentage, nor else whatsoeuer; yet they cease not to swell as toades, and burst with pride.

What woulde they doe then, if they had any thing to bee proude off? And therefore let them knowe to whome GOD hath giuen plentie of goods, and are set vp on high in degree and honour, that they haue much more neede to bee put in minde of their duetie, to humble themselves, and frame themselves to obedience; then they haue that are of base and lowe degree, and that they must forget all these foolish fantasies, whiche many men conceiue and imagine in their braines. Yea sir? Why am I so much marked? Is it reason I shoulde bee thus handled?

All



All they that play these partes, will get nothing by it, for they kicke against the spurre. But if they play the wilde and madde beastes after that sort, let all the fathful and children of God learn this lesson, lest they lift themselves vp too much that it is expedient for them and profitable to be kept vnder, and to be harden-  
10 rained that they play not the wilde coltes, vnder a colour that God hath placed them in some high degree, or hath giuen them more welth and riches then to any other.

And nowe let vs come to the substance of the matter that is contained here. Saint Paul first of all will that the rich men bee put  
20 in minde not to bee proude and high minded: for riches commonly bring pride, and this commeth through the naughtines of men, for wee knowe that that whiche commeth from God can not make vs naught, as in deede it doth not of it selfe: but wee are so malicious and naught, that we  
30 turne all the blessings that God giueth vs into euill. Moreover, we know that pride commeth of this foolish imagination, wherewith men make themselves drunken, and dafell their owne eyes, thinking they are halfe Gods, if they haue a little welth. And therefore Saint Paule commeth to the verie roote saying, *Let them beware they put not their hope*  
40 *in the vncertaintie of riches.*

Therefore let vs marke well

that Saint Paule, to correct the pride where with men are puffed vp, when they esteeme their goods more then they shoulde, saith that they must not stay themselves there: for this hope that wee put in the goodes of this worlde causeth vs to become proude, and to forget  
10 God, and to despise our neighbours, and thinke our selues Idoles. And thus wee see howe wee must ioyne these two together.

To make vp the thirde, Saint Paule addeth: that the rich men must be put in minde, to hope in the liuing God, who giueth vs all thinges sufficiently and frankely.  
20 Here Saint Paul sheweth vs how wee may turne away our hope from the flitting thinges of this worlde, to wit, by putting our trust in God. For our mindes are alwayes mouing, so that we shall neuer be at rest, vlesse we finde a certeine stay to rest our selues vpon.

And therefore wee cannot bee  
30 but alwayes vnquiet and troubled and tossed to and fro, till we haue founde where with fully to content our selues. So that, vntil wee haue learned to cast our eyes vpon God, to holde our selues fully to him, it cannot bee but our mindes must be alwayes wa-  
40 uering we shall haue tossinges to and fro, to carie vs this way and that way. It will serue to no purpose to haue men say to vs, what are y goods of this wiked world?

Wee

see there is no assurance in them. What are honours? they are but smoke. Yea what is our life it self? It is but a dreame: at the turning of a finger, we shalbe come dust and ashes. It will bee to greate purpose for men to tell vs of these thinges, all this will not serue vs one whitte, vntill GOD be offered to vs, & we be taught 10 that wee must sticke to him onely, and holde our selues wholly to him.

And therefore al those goodly warninges that the Philosophers gaue, were to no purpose. For they spake sufficiently ynough of the fragilitie of this earthly life, and of the vncertaine state of men: they shewed that 20 they are vaine thinges for vs to thinke to haue our happinesse in our possessions, in our Lordshippes, or what else so euer: they taught vs that wee abused our selues if wee thought to haue any thing here in this worlde to bragge and boast our selues off.

These greate Philosophers 30 that neuer knoe one point of GOD, being taught by experience, intreated and disputed largely ynough of these matters: yet notwithstanding they profited but little, because they sought not the true remedie for it, that is to say, to grounde men vppon GOD, and teach them that it is hee onely, with whome 40 wee must bee content: and vn-

till wee bee so farre learned wee shall bee alwayes in many perplexities as I saide before. Therefore let vs marke well the order that Saint Paule kept here. For hee speaketh not here with his mouth halfe shutte, halfe open, hee giueth vs a full doctrine, and such as can haue no fault founde with it. But that wee make our profite the better of it, let vs beginne by this ende, to wit, that we must trust in the liuing God, who giueth vs all thinges richely, and ynough, for vs to vse and enioy.

When Saint Paule speaketh thus, hee meaneth not that wee shoulde simply put our trust in GOD, because wee haue a promise of him of our spirituall saluation, and in deede for this cause it is that hee is called our father, and hath chosen vs for his children, to the ende wee might bee inheretours of the heauenly life: Saint Paule meant not this simplie, but hee comprehendeth also this flitting 30 life.

As if hee saide: As wee must trust in GOD to come to the kingdome of heauen, and bee grounded and stayed vppon his grace, and free mercie, because hee hath called vs in the name of our Lorde Iesus Christ, to possesse the saluation whiche hee promised vs: so while wee 40 liue in this worlde: while wee haue neede of meate and drinke,

we



wee must bee thus resolved in our selues, that it is Gods owne office to feede vs, and giue vs what soeuer wee want. And this is common as well to the rich, as to the poore. For Iesus Christ left not a manner of prayer for the poore onely, but hee gaue vs a generall rule, which all of vs must followe, for hee hath tolde vs there, that we must aske our daily bread, dayly from day to day.

Whereby wee protest, that it is Gods part to feed vs, as a father cherisheth his children: so hath God reserued this to himselfe, that hee will haue vs craue our nourishment at his handes. And Saint Paul saith, *that hee giueth vs all things richly*. Not that wee haue all that wee wish for, and that God filleth vs: for we know that our appetites wil neuer bee satisfied: and if GOD shoulde giue vs whatsoeuer wee woulde aske, it woulde bee ynough to choke vs, for wee are vnſatiabie whirlpooles, and the question is not onely to content vs measurable and soberly, but euerie one of vs woulde swimme in pleasures of this worlde, and play the greedie guts without all measure, yea, & we woulde not onely cram in without all order and excessiue, but wee woulde haue and scrape goods together to put out our eyes withall, and to stifle vs euen with a bountance. Such wee are by na-

ture.

Therefore GOD doth not giue vs richly according to our owne desire whatsoeuer wee want, but yet hee is not so nig-gish, but that hee nourisheth vs his children, as hee knoweth is best and most meete for vs. Thus wee see Gods bountifullnesse, that hee is not wanting to the poore worlde, but feedeth them that commit themselues to him and call vppon him. And if hee haue a care ouer all, (as wee haue seene before) will hee despise his faithfull? will hee forget them? And that wee may not take this word, *richly*, to say, that GOD shoulde cast vs at fixe and se-  
uen whatsoeuer our hearte desi-  
reth.

S. Paule setteth downe these words, *for our use, or sufficiently*, as if he saide, y God restraineth his largesse and bountifullnesse, as hee seeth our neede is to be hol-pen, as by him hee giueth to euerie one what hee knoweth to bee good and meete for him. And therefore let vs learne to content our selues herewith.

Moreouer, this is in fewe wor-des the doctrine y we haue here to marke, to wit, that wee trust in God, not onely for the hea-uenly life, and for the saluation of our soules, but to knowe euen for this flitting life, and all the things that hange thereuppon, that when God placed vs in this worlde, hee reserued him selfe  
this

this office to bee father of the  
householde, and to haue care of  
vs as of his creatures, that wee  
must waite for all goodnesse at  
his handes, it is to him that wee  
must haue all our recours. And  
if wee pray to God in trueth, and  
not dissemblingly, our assu-  
rance must bee fastened wholly  
in him, and wee must bee thus  
resolved and thoroughly persua-  
ded, that it is God that feedeth  
vs from day to day. Then shall  
wee haue a good meanes to call  
backe our hope from the flitting  
thinges of this worlde, and from  
all the corruptions, wherewith  
men abuse themselves, and make  
them selues dronken continual-  
ly. For what is the cause that the  
rich men are so proude (as wee  
shewed before) but onely because  
they thinke they haue no neede  
of God, when they haue faire  
prouision, and their graniers and  
their caues full? Though they  
desie not God with their mou-  
thes, yet they stande there as  
blockes, for they consider not in  
the meane while, that all this  
may bee taken from them in the  
twinkling of an eye. And again,  
though God leaue them the pos-  
session of their goods, for a sea-  
son, yet notwithstanding hee  
will mocke at their follie, and  
take them out of this world, so  
that they shall not inioy them.

A man may haue ynough  
whereof to eate and drinke, and  
in the meane season hee shall bee

deprived of it, and hee as it were  
stified in the middes of his great  
plentie. If the rich mē knew this,  
it is certeine that they woulde  
not thinke so much vpon this  
flitting life, neither woulde they  
bee so subiect to their goods to  
make idols of them.

So then when wee haue re-  
membred this lesson, to trust in  
the liuing God, and to giue him  
that honour y<sup>e</sup> belongeth to him,  
to wit, y<sup>e</sup> it belongeth to him to  
giue vs (as we said) what soeuer  
he knoweth meet for our vse, &  
to suffice vs: then all this vaine  
hope, wherewith the worldlings  
& vnbeleeuers make themselves  
dronke, will be easely corrected,  
and wee shall trust no more in  
this vncerteintie of riches. This  
is a worde that wee haue yet to  
marke well. For Saint Paule  
might haue saide simplie, that  
they shoulde not trust in their  
riches: but hee saith, *in the vncer-  
teintie*: giuing vs to vnderstande  
that the goods wee haue in our  
handes, may quickly vanishe a-  
way, shall melt and vade away  
in a trice: and so wee see it come  
to passe. For though the rich men  
make their account that the earth  
shall neuer faile them, yet not-  
withstanding wee see howe God  
deprueth them of it, and not  
onely to instruct them, but to  
make them looking glasses and  
examples, that other may bee  
taught by their harme, not to  
trust in flitting goods.

Saint



Saint Paul sheweth here what a beastlineſſe it is for men to put their trust in riches, when hee ſaith. *They muſt truſt in the liuing God*; and not without cauſe. For if the bleſſing of GOD be vppon vs, and hee bee fauourable to vs, wee may be aſſured that we ſhall lacke nothing, that the grace which hee promiſed vs, when he ſhewed vs that hee woulde ſuccour vs in all our neceſſities, is ſufficient to content vs, that wee may drawe out of that founteine, and take euerie day, fearing nothing that wee ſhall want at any time: But if wee come to dawne out of our riches, and make no account of this bleſſing, as though wee needed it not, GOD will make vs feeble by experience, that riches vaniſhe away, that they are but a figure that deceiueth vs, and paſſeth quickly away.

And therefore, while the rich men of this worlde poſſeſſe the goods that GOD hath giuen them, and inioy them, let them accuſtome themſelues a good while to this doctrine of Saint Paule, and vſe it, and ſay, This is nothing, all this is vncertaine, let vs beware wee ſet not our mindes on it.

When they haue well thought vppon this, then will God continue his bleſſing towards them, and cauſe them to inioy that which hee gaue them before. But on the contrarie ſide, if they thinke not vppon the vncertaine-

tie that Saint Paule ſpeaketh off, they ſhalbe taught to their coſtes, and to their confuſion. Nowe I ſaide before, that when wee haue put off this vaine hope, yea, this dronkenneſſe, that blindeth vs, in thinking to haue bleſſedneſſe in the ſitting goods of this worlde, pride wilbe forthwith beaten downe.

And therefore let vs ſtrive ſo much the more, to hope in GOD, to withdrawe our heartes from the riches of this worlde, to the ende wee may walke in modeſtie: and let not them that are riche, deſpiſe their neighbours, let them not forget themſelues, let them perſuade themſelues nothing of their ſelues, but knowe rather that they are ſo much the more bounde to God, becauſe hee hath giuen them of his bleſſinges, and hath ſhewed himſelfe ſo liberall towards them.

And when they ſee themſelues ſo much bounde to GOD, it is certaine, that they will ſeeke nothing but to walke in all modeſtie with their neighbours, and eſpecially will not be caried away with pride, to forget the kingdome of GOD, to forget the ſpiritual life, which is daily offered them in the Goſpell, they will not bee caried away with braueries, nor vanities, nor ſuch like matter. This is in fewe wordes the doctrine that Saint Paule layeth out here before vs.

Nowe

Howe the chiefeſt thing in it is this, that wee practiſe it, and be-  
ginne with this hope we ought to  
haue in God, and then that wee  
knowe that all they that are tyed  
to theſe earthly thinges, deceiue  
them ſelues willingly, ſeing there  
is nothing ſteadie nor of long cō-  
tinuance. And therevpon let vs  
learne to reioyce in this, that God  
called vs, to higher and more ex-  
cellent benefites, then the ri-  
ches of the world are, when hee  
made vs his heires. Therefore let  
nothing ſtay vs, to bend alwayes  
to this heavenly life, and that wee  
be neuer full of it. Now after that  
Saint Paule hath remedied theſe  
faultes which we know to be too  
common amongſt men, he addeth  
forthwith, that the rich men muſt  
be exhorted, *To do good, and be rea-  
die to diſtribute: and to part with  
their goods to other, and to be rich in  
good workes.* Theſe three bend (as  
it were) to one, to wit, the riche  
men muſt do good, and part with  
their goodes to other, and giue  
willingly. But yet notwithstanding,  
it is no needleſſe ſpeech. For  
when S. Paule will haue them to  
bee exhorted to doe well, it is to  
giue vs to vnderſtand, that God  
hath giuen them matter where-  
vpon to worke. For according as  
euery mans abilitie is, God pro-  
ueth what his minde is. He that  
hath nothing, may be liberall, for  
he wil haue pitie and compaſſion  
vpon the poore and needie: if it  
were in him, he would helpe the,  
notwithſtanding, he ſpareth not

him ſelfe in what he can do, and if  
he can do nothing, at leaſtwiſe his  
hart worketh. But they that haue  
plentie of goodes, God bringeth  
them (as it were) to y touchſtone.  
And therfore when Paul cōman-  
deth rich men to do well, he put-  
teth them in mind, y it is, bicauſe  
God hath giuen them, as though  
hee had put his owne goods into  
their hands, as all the whole ſcrip-  
ture telleth vs, and that in deede  
we muſt think, that as euery man  
hath receiued either more or les,  
hee muſt make an account of it.  
Thus muche touching the firſt  
word. Now it followeth, *And to  
giue willingly.* Which is more ge-  
nerall. For if men know that their  
ableneſſe bendeth to this end, to  
imploy them ſelues there where  
they ſee need, then are they mo-  
ued to giue willingly. But from  
whence commeth ſuch a vertue?  
For we knowe that euery of vs is  
ſtraite laced, and wee will euery  
man hold faſt for his part, and we  
thinke that that is loſt, which is  
giuen away. Therefore wee muſt  
needes haue this vertue which S.  
Paule addeth, to wit, to bee wil-  
ling to part with our goods to o-  
ther men. And what importeth  
this? That we ſhuld know, when  
God hath thus ioyned vs toge-  
ther, y euery one of vs is indebted  
to our neighbours. If God would  
haue kept vs euery man apart, we  
ſhould not haue had this neceſſi-  
tie, which conſtraineth vs to bee  
conuerſant one with another: but  
mauger mens beardes, doe what  
they



they can, they must needes liue, and haue to do one with another. This is the point wee must come to, yea, and knowe that it was Gods will, wee should be (as it were members of one body. And as the eye can not be without the foote, the hand can not be without the eare, the mouth can not bee without the bellie, so both  
 10 great and small, can not content them selues euery man with him selfe, but wee must be knit together, and haue a brotherly knot (as it were) one with an other. If we haue this respect, wee shall euery one of vs conclude streightwayes, I see my neighbour hath neede of me: if I were in such extremitie, I wold be holpen: therefore must I doe the like. To bee  
 short, this ioyning and liuing together which S. Paule speaketh of, is this brotherly affection, whiche proceedeth from the consideration wee haue in that that God hath ioyned vs together, & hath tied vs together (as it were) in one body, and wil haue vs euery man to imploy him selfe for his  
 20 neighbours, that no man be giuen to him selfe, but serue one another in common. Thus wee see there is no needlesse speech in S. Pauls wordes. But first of all, he will haue vs to consider our ablenesse, to the end that euery one of vs imploy him selfe according as God hath giuen him the meanes. Herevpon we must part with  
 30 our goods to other, we must haue pitie and compassion on them y

want, we must know that the rich must not separate them selues from the poore, y great from the smal, but y we make al one body, & he y seemeth to be the best, must be lowest in heart. Therefore let vs haue this band, and keepe it as an holy thing: and then it is certaine that we wil giue willingly, y is to  
 10 say, none of vs will be so strait laced and niggish as we are, for we are full of crueltie, and know not vpon what condition God hath placed vs in this world, & wherefore also it is y God hath giuen vs his blessings. But yet S. Paul wold add an other spur, to stir vp y rich to do good, saying, *Commauna them to be rich in good works.* And he maketh a comparison here, betwene  
 20 golde, siluer, possessions, corne, wine, houses, & such like, and betwene good works, which are alwayes remaining riches, such as God receiueth and liketh of, and come to accout before him. Such riches are they as can not deceiue vs, & such as we shall inioy in the companie of angels. Thus we see,  
 30 why this worde, *In good works,* is added. For why are me such holdfasts, and why doth couetousnesse hold the backe from doing good, but only bicause they esteeme riches too much, & think all is lost, if they be one whit diminished & lessened? Behold, I am now in honor, I am in credite bicause of my goods: and if I were equal & like  
 40 to a number, what case were I in? No man wold make account of me, I could not maintain my selfe  
 thus

thus as I do. There are other vanities also, that cause vs to bee too carefull to enrich our selues : and this blindeth our eyes. For this cause therefore, let vs learne what true riches are . For if this could come into our heades, that good workes are the true riches which God alloweth of, and can neuer faile vs, and are neither in subiection to corruption, nor theft : it is certain, y<sup>e</sup> we wold seek the more then we do, and so consequently withdraw our selues from this foolish desire of worldly goods, wee shuld not be so drowned in them, as we see the most part is, yea, & almost all . And therefore vnder this worde, let vs weigh this conclusion well, y<sup>e</sup> S. Paul maketh, to the end, y<sup>e</sup> if we desire riches too much, and would be in honour as touching the world, & haue our scope here on earth, we may know y<sup>e</sup> there are other riches far more pretious and to bee desired, euen such as God wel liketh, & remain for euer in his kingdome . And therefore, that we must cast all our minds y<sup>e</sup> way, and not vpon these things, which serue for nothing but to deceiue vs. And to expresse this the better, S. Paule addeth. *Laying up in store for them selues a good foundation against the time to come, that they may obtaine everlasting life.* Vnder this worde, *A good foundation*, S. Paule reprobueth yet againe the vanitie that deceiueth these worldlings, and them y<sup>e</sup> can not lift vp their eyes to God. For they desire much, and thinke the

more riches they can scrape together, the more happie they are, this is their ioy, at the leastwise, as they imagine it and extoll it. But yet let vs consider a little, howe much they get by being so rich. They are alwayes floting vp and downe with their riches in the sea, they haue nothing but griefes and sorrowes which torment them, and carrie them this way and that way. True it is, that they fall on sleepe, when they see they haue so much wealth, and despise God, and be in dead sleepes : but yet notwithstanding, they cease not to be in continuall torment and tempestes . Is not this a poore foundatiō, when men are thus tossed, as if they were in the middest of houe tempestes in the sea? Yet the other are worse then these : for they ouerwhelme them selues, with the weight and burden of their riches, all that they haue scraped together, is but as a mountaine, to brast them, and to cracke their neckes in sunder.

Trueth it is, that the rich men please them selues very much in their wealth, when they handle their golde and siluer, they are in marvellous pleasure, this is great dainties to them, they thinke there are no such gods as they : But if we could in y<sup>e</sup> mean while see what pickle their harts are in, we shuld find them ouer head & cares, we should see that all that they possesse, & al that they pretend to haue, serueth to nothing, but

Sf.ij.

but



but to ouerwhelme them more and more, euen til they braft. And therefore they are farre wide from hauing a good foundation, wher-vpon they may stay the selues to be well assured: they are far wide for hauing any leaning stocke whereon to rest. So then, S. Paule spake very fitly here, when he exhorted the riche to make them  
 10 selues a good foundation, saying to them, that that was the true treasure. Let them trust (saith hee) vpon this treasure. And what? Making a *Good foundation*, for that is the marke, bicause the rich men of the world, when they are spoken to of treasure, thinke vpon nothing but to buy lands & fieldes, and vineyardes, to haue chestes full of treasure, and great prouision. This is their treasure that can looke no further then this world, and therefore they stande  
 20 onely vpon these flitting things, but yet notwithstanding, if they take no foundation, they are like to build in the aire. And why so? For their minde is full of vanitie, it is like a shining bladder, and full, and yet hath nothing in it but winde. So fareth it with all them, that take so much paines for this flitting life. True it is, that they will speake fast ynough of treasure, and a man would think that they want nothing, wee may see great pompe about them, we may see great heapes, they scrape together on al sides, farre and wide,  
 30 high and lowe, they haue greate heaps. But this is not to be grounded, there is no continuance in this: that worse is, (as we said before) beside that they flit vp and downe in this sorte in their vanities, in the end their riches shal ouerwhelme them, and braft them, and consume them vterly, and this is against the nature of a foundation. What must we doe then?  
 40 Wee must aspire to this euerlasting life, as S. Paule saith, to shut vp the matter withall. And when wee are so minded, it is certaine, that riches can hinder vs no more to bend to God ward: yea, that more is, they will bee good aydes and meanes for vs, to set vs forward to our saluation: for, for this cause also, and for this purpose, God gaue vs them. Why doth God giue men more plentie of the worlds goods, then they haue neede of? He will (as wee saide) proue their charitie, whether they be courteous or no, when he hath giuen them matter to doe well withall. And when the faithfull are rich, they haue wherewith to goe on: for they are stirred vp to thank  
 30 God, knowing y he hath shewed him selfe so bountifull to them. Moreouer, they haue to fight against pride, against the pompes and braueries of this world, and when they resist them through the vertue of the holy Ghoste, this is an other aduancement for them. And againe, they consider this with them selues: I haue wherewith to helpe my neighbours, if there be any y want, I am bound to do them good: this is an other  
 wit-

nesse for vs. And thus we see how by al meanes, riches are to better the children of God, and to make them drawe neere to the heavenly inheritance. And therefore they that do shoote at euerlasting life, will beware, they be not holden or intangled in these worldes goods, they will not turne that to their confusion, which God hath 10 giuen them for their saluation. But what? Howe many may we finde that seeke euerlasting life, and build vpon this foundation? Men make much ado, we se what paines they take, howe they trauiell and murder them selues, as though they were their owne hangmen, but yet notwithstanding, who is there amongst them 20 that thinketh vpon the kingdome of God? Hardly will they moue one finger. God calleth vs early and late, he stirreth vs vp: he needeth not greatly to commend the riches of the kingdome of heauen to vs, we should knowe it well y-nough: but yet notwithstanding, the scripture speaketh to vs of it according to our capacitie, and yet wee vouchsafe not to thinke 30 vpon that that we should be well beaten in. And therefore this doctrine is so much the more nedful for vs, when we heare that Saint Paule setteth downe here euer-

lasting life flatly before vs, to draw vs out of the world, that we may be no more so bestly to dwell vpo these earthly things, but that wee may knowe, that God hath made vs, and appointed vs to a better purpose, & to a more wor- thie and more excellent condition, to wit, to be inheritous of the kingdome of heauen. And there- fore let vs shoote at that marke, let vs direct all our thoughtes and studies that way. And though we be as poore strangers in this life, yet for all that, let vs not cease to be assured of euerlasting life, as of our inheritance, which wee shall not be deceiued of. And therefore we must beginne by this founda- tion, to wit, that GOD drawe vs 20 truely to him, and that we breath to this heavenly life, not only for one day, but rest full vpon it, and haue our mindes occupied therein. When we goe on in this wise, then shal all our works be a good building. For wee shall seeke to passe through this world in such sort, that our mind shal be always 30 to come to God, yea, and by holding the right way, and the meanes he appointed & are fit for vs.

Now let vs fall downe before the face of our good God, confessing our faultes, &c.

The 34. Sermon vppon the sixt Chapter.

20 O Timothie, keep that which is committed vnto thee, and auoyd prophane and vaine babblings, and oppositions of science falsely so called.

21 Which while some professe, they haue erred in the faith. Grace be with thee. Amen.





If we knew well the worthinesse and excellencie of Gods graces which he bestoweth vpon vs, we would be more carefull to keepe them, and to make our profite of them, and to applie them also to our vse. But bicause wee are so much giuen to the flitting things of this world, this maketh that we do not much account of spirituall giftes: yea, and they perish also through our negligence. And therefore wee haue so much the more neede of this lesson, which is giuen vs here by Sainte Paule. when hee saith, that if God haue committed his Gospell to vs, it is an inestimable treasure, and wee must take paines to keepe it. And moreouer, every one of vs must consider and marke well, what God hath comitted to his charge. Accordingly as God hath chosen every one of vs, to put vs into an office, and hath also giuen him some graces of his holy Ghost, so hath hee a credite, and this is his charge committed to him. And againe, bicause we may haue many occasions in this worlde, to make vs leaue all that God hath giuen vs, and loose it, vnlesse wee take the better heede to it. Saint Paule addeth, that Timothie, if he will do his duetie vprightly, must withdrawe him selfe from all ambitions and vanities, and content him self to serue God simply, and preach the Gospell that is comitted to him. Thus we see nowe in

fewe wordes what S. Pauls meaning is, and howe fit this doctrine is for vs. But to the end it may be better vnderstoode, first of all we must mark, that it is not without cause that Saint Paul calleth the grace that Timothie had receiued, to bee a Minister of the church of Christ, a thing committed to him. For what part so euer of his goods that God bestoweth on vs, it is with this charge, y we make it available and profitable: not that he can receiue any gaine by it, for he is rich ynough of him selfe, but onely that his name may be glorified. Therefore accordingly as every man is called to an office, or hath receiued more grace at Gods hand then an other man hath done, let him thinke that he hath the harder count to make to God. For God doth not put his graces into our handes, that wee should abuse them, and prophane them, as many do: but vpon this condition, that they be always dedicated to his honor, & we should referre them to that end. As how? He that hath children, must think it is a pledge that God hath committed to his charge: as if a man should commit his goodes to his friend when hee departeth out of his house, and giue him his key, or giue him his purse to keep. Therefore fathers and mothers must keep their children, as things committed to them by God vpon this condition, that they haue to render an account for them. In like sort, he that is called to a greater charge,

charge, and more high, as they that haue the execution of iustice in their handes, and the sword, they must thinke thus: God hath not set me here to the end I should rule, but to the end I should serue him faithfully, and this dignitie wherwith he hath honoured me, is committed to my charge. Bicause hee hath committed this charge vnto me, I must gouerne my selfe in such sort, that I be not faultie for abusing it. So fareth it with them that are shepheards ouer the Church of God. For the treasure of the Gospell is comitted vnto them, and these are the keyes of heauen. For so often as we preach the doctrine of saluation, we shew that God is ready to receiue all them that com to him, that the gate is open to them to call vpon him, and to be assured y their inheritaunce is prepared for them there aboue, and they can neuer be deceiued of it. And thus we see that the doctrine of y gospel is as a thing committed to our trust, to our trust, I say, that are appointed ministers and stewards of it. And therefore we haue to consider, what a worthie thing this treasure is. For there is no talke here either of gold or siluer, or of corruptible things, the matter is concerning the euerlasting saluation of soules, that God may bee glorified in vs, that our Lord Iesus Christ may obtaine the soueraigne empire, y every knee may bowe before him: the matter is this, that the death which he suf-

fered be not vaine and vnprofitable, but serue for our redemption. So then we see now, that that which S. Paule speaketh of, is no small charge. And therefore al they whom God hath committed and appointed to bee Ministers of his word, must well think, bicause the keyes of the kingdome of heauen are committed to them, that they must keepe this treasure that it perish not, which thing will come to passe, if wee make no count of it: as we see, that al hath bene prophaned and marred, bicause that thei which were called shepheards, contented them selues with the title, & in the meane season made a mocke of God, deceiued the Church of that they ought it, and passed not a pin to preach the doctrine y was committed to them. We see y al came to naught by this means. As there is at this day such an horrible bottoomelesse pit in Papistrie, y it will make our haire stare vpon our heads, whē we think vpon it. And therefore (as I said before) let al the whom God hath so honoured, to make them stewards of such a treasure of the heauenly life, haue a care to do their dutie, & keep this treasure y is comitted to the with al reuerence and feare. And in the mean season, let euery man for his own part, thinke y he is indebted to God for al y he hath receiued, to the end we suffer, not the graces which he hath bestowed vpon vs to perish through negligence, but y we may make the do good.

St. iiii.

Thus



Thus must wee practise this doctrine, and applie it to our vse. And though I touch it onely in fewe words, yet may euery one vnderstand well ynough, what the sum of it is. And therefore let all men haue an eye to their calling. We haue all of vs faith to begin withall, which is committed to vs. For God hath lightned vs in y<sup>e</sup> knowledge of his truth, hee hath made vs keepers (as it were) of the treasure of his Gospell. Therefore we must be watchfull, to the end that suehe a blessing perish not, and that we be not deprivied of it, and haue it taken from vs, for our vnthankfulnesse. This is one point. And it is a generall rule to be kept of all the faithfull and children of God. Beside this, fathers and mothers, and maisters, must consider that that which God hath committed to their charge, must be referred to God. And therefore their children must be so taught, that they may be alwayes Gods. For as for the earthly fathers, they must not thinke that their children are so their owne, that God hath not alwayes the soueraigne possession of them: euen so fareth it with all the rest. For God will rule, and not resigne vp his office: although hee make vs partakers of it (as it were) and shew him self thus liberall towardes vs, yet notwithstanding, hee will not leaue his owne right. And therefore let vs learne to reserue that to him, y<sup>e</sup> 40 belongeth to him, and that we be faithfull to him, when he hath com-

mitted any thing to our charge: yea, & that in truth, that we may giue him vp a good count in the latter day. Moreover, as we are commanded here to keep the thing that is committed to vs, and especially the Ministers of the worde of God, are exhorted in the person of Timothie to do it: so must wee marke that God keepeth our saluatiō, and it is that charge that he wil especially see vnto. That it is so, what would become of vs, if we had our saluation in our own handes, and were keepers of it? Therefore wee must take so much the better hearts vnto vs, to stirre to do that that S. Paul saith to vs. For if God had laide the bridle in our neckes, and had not passed for our saluation, but had let vs to do what wee list, and did not thinke vpon vs, in what case were wee? Euery one of vs would bee as a stray sheep, and we shuld al come to naught by this meanes, all the world shoudl perish. But see how God worketh, hee reserueth this office to be keeper of our saluation. For this cause Saint Paule saith in an other place. He whom I haue beleueed, is faithfull. As if hee saide, True it is, that I am a poore and fraile creature: it is true, that such a number of tentations might make my faith vanish away, but I referre my selfe (faith he) alwayes to God, and rest vpon him. And why so? Bicause it pleased him to take this charge vpon him, to maintaine my saluation, & to be y<sup>e</sup> keeper of it, bicause he is faith-

1. Tim. i. 12

faithfull, and can not deceiue his,  
 see this is my truste : and I will  
 make an end of my courſe bold-  
 ly, and without all doubt, know-  
 ing that God, who is able ynough  
 to defend his elect, wil neuer for-  
 sake me. But yet, after that GOD  
 shewed, that our saluation is out  
 of hazard and doubt, bicause hee  
 hath it in his hand, and in his pro-  
 tection, he will haue euery one of  
 vs exercise our selues, and there-  
 fore giueth that that is his, and  
 proper to him, into our hands : he  
 doeth vs this honour, to committ  
 it vnto vs, as if we were stewards  
 of it : and that to proue our faith-  
 fulnesse, and also to exercise vs,  
 to the end we should not be idle.  
 Therefore wee must ioyne these  
 two things together. And as for  
 the first, to wit, that God onely is  
 the keeper of our saluation, Saint  
 Peter also sheweth it more plain-  
 ly, in the first Chapter of his first  
 Canonical Epistle, when he saith,  
 that our inheritance is kept a-  
 boue. For if our saluation were  
 here beneath, it should be subiect  
 to many chaunges : there would  
 be no suretie in it : for we are here  
 as in a forrest ful of theeues, or as  
 in a sea, swelling and raging with  
 continuall tempestes. And there-  
 fore it is requisite that our salua-  
 tion bee on high, to bee in a good  
 and sure haue. And yet notwith-  
 standing, are wee here beneath :  
 and wee see the least thing in the  
 world is ynough to shake vs, and  
 the diuell hath such power ouer  
 vs, that wee are as poore sheepe

without any defence : hauing a  
 number of woolues about vs rea-  
 die to deuour vs. What shall we  
 then doe ? Saint Peter addeth :  
 As our incorruptible inheritance  
 is kept there aboue, so are wee  
 warded here beneath. And how ?  
 Is it through our industrie, or that  
 wee are proper men ynough to  
 defend our selues ? No no : but  
 saith hee : by the vertue of God,  
 by faith. As if hee saide, My frien-  
 des, when we thinke that all this  
 worlde will bee turned vpside  
 downe, and wee see souden tem-  
 pestes, and that there is nothing  
 here that is abiding, let vs lift vp  
 our eyes on high : GOD hath  
 done vs this honour, that our in-  
 heritaunce should bee out of all  
 daunger, that it should bee ex-  
 empt out of the chaunges of this  
 world, and such turmoyles as are  
 daily scene.

And bicause wee must walke  
 on this earth, vntill GOD take vs  
 vnto him selfe, knowe wee, that  
 all our infirmities notwithstanding,  
 yet will GOD defend vs : for  
 it is through his vertue, that wee  
 are preserued heere, in the mid-  
 dlest of so many assaultes as Satan  
 maketh against vs. And howe ? By  
 what meane ? It is by faith, saith  
 hee.

Thus doth GOD stretch out  
 his mightie hand to defend vs.  
 And we feele that vertue by faith  
 when wee rest vpon his truth, and  
 doubt not but he will doe it, see-  
 ing hee hath promised to defend  
 vs : wee are (as it were) in posses-  
 sion



sion, and inioy his diuine vertue, to be inuincible against whatsoever Sathan can deuise and practise against vs. And this is the cause also, why our Lorde Iesus Christe, minding to comfort the faithfull, to the end they should not be troubled in these tossings and turmoylings of the worlde, saide, The father, who hath giuen 10 you to me, is mightier then all. So that Iesus Christe sendeth vs to the mightie power of God his father, to shewe, that it can not bee but God must be ouercome, if so be our saluation were in doubt or vncertaine.

And he addeth moreouer, that he will be our protectour, to the end wee should flee to him, and know that God hath a great care 20 of our saluation, seeing hee hath giuen his only sonne this office, to keepe it in his hand, and to keepe it safely and surely. And therefore we haue no occasion to be slacke and negligent, when we are commaunded to keepe that that is committed to our charge. And why so? For aboue al things God 30 sheweth vs, that he wil keepe our saluation, and that hee hath it him selfe, and reserueth it to him selfe, to maintaine it.

And moreouer, if it please him to exercise vs here belowe, and to doe vs this honour, to giue and diuide his graces into our hands, to the end that wee should bee stewardest of them, let euery one 40 of vs imploy him selfe to do so: & (as I said before) let not our eyes

be so daseled with the beholding of these flitting thinges, but that the spirituall giftes wherewith it pleaseeth God to honour vs, be alwayes farre more precious to vs. And therefore know we, that the Gospell is not as a peece of golde or siluer, but it is an vnestimable treasure. True it is, that all the a- 10 blenesse we haue, is compared to a peece of mony, which god hath put into our hands, to make it increase. For hee comparēth vs to thē that are other mens seruants: as a merchant hath his factors, & sendeth thē to traffike, so is it our Lords pleasure, that we should put that out to gaine in this worlde, which he hath put into our handes. And for this cause hee vsēth 20 this similitude, that the giftes and offices wherunto he hath called vs, are as summes of money, or merchandise. But yet we must remember this well, that the Gospell and that that hangeth vpon it, is not as any flitting treasure of this world, but a benefite of farre greater account, to the end wee should be so much the more earnest in keeping of it, & be watchfull therein, that we be not taken at vnawares, as our Lorde Iesus warneth vs to watch diligently, & be alwayes stirring: seeing Satan lieth in wait for vs, seing he scouteth to take away this treasure from vs, let vs beware we be not a pray to him. And to do this, let vs remember what was said before, 40 that a good conscience is y<sup>e</sup> meanes to keepe this treasure of the Gospell,

Gospell, when wee walke purely in the feare of God, and haue our hearts alwayes aboue, and euery one of vs be awake to serue God, and to dedicate him selfe wholly to him. Thus shall we keepe this treasure, nothing fearing any thing to rob vs: for God wil not suffer it. But if we bee carelesse, is it not reason, that Sathan hauing so good an entrance into vs, as wee make him, should spoile vs, & we remaine stark naked? This is it we haue to note in this place. Nowe this that followeth, is to be referred simply to the Ministers of the word of God. S. Paul warneth Timothie, *To eschue all vaine and prophane babbling, and all opposition of science falsely so called.* Wherby he meaneth, that they which are called to preach the gospell, to teach the flock of our lord Iesus Christ, and to leade them, can not doe their duetie, vnllesse they lay all ambition aside, and seeke not to please men, nor to be scene, nor to bee in reputation: they must account all this: as vanitie, and content them selues to build the Church, to procure the saluation of soules, to magnifie the Maiestie of our Lord Iesus, and cause all to submit them selues obediently to God. To be short, let it suffice them, to put forth the simplicitie of the Gospell, to enrich them that desire to bee satisfied with Gods blessings: let them content them selues herewith, & couer not as many doe, to bee set by, to be esteemed for their branie

babbling and loftie speache, for their subtilties, for their fine and sharpe wits, for their passing brauerie: all these things (saith hee) must be laide vnder foote, or else wee can neuer serue God and his Church. And therefore this knowledge that men so much seeke for is but a meere vanitie, bicause there is no soundnesse nor pithe in it.

S. Paul saith, that this doctrine is theirs that men desire, may well bee taken for knowledge, well may it please them: they may say for example, Hee is a wise man, that man is well learned: when hee can set forth him selfe, and make great shewes, and stretch out his peacocke feathers. For this cause Saint Paule saith, Let men make what account of them they list, yet all this knowledge which is not grounded vpon the Scripture, is but a foolish babbling. For the perfection of our wisdom is to be taught of God, & to remaine within our bounds: it is ynough for vs to follow that simply which it shall please him to shewe vs. And therefore when men fetch their vagaries, and intangle them selues after this sort in their vaine speculations, there is nothing in it but lyes, there is nothing in it but fallnesse and deceiuing of men, though it bee taken for great knowledge. Thus we see S. Pauls meaning.

Trueth it is, that hee speaketh onely to the Ministers of the worde, yet notwithstanding, this war-



warning is profitable for vs all. For as the Minilters are warned here of their duetie, so are al they that must heare the word of God at their mouth, taught, what doctrine they must esteeme, that they haue not itching eares, to desire newe things, and curious questions, as the world is too much giuen to it, and there are these glorious mates, that seeke credite by this meanes: we must lay all this aside, and seeke foode, when wee come to seeke the foode of our God.

But before all thinges, wee must examine a little better what Saint Paule meant by these wordes, *Prophane and vaine babbling*. Bicause there are two Greeke wordes very like the one to the other, and very nigh: and as for the pronounciation, they seeme to bee all one. There was a diuers reading, for some in place of *Vanitie*, put *Newnesse* of babbling: but the true reading and the plainest, is *Vanitie*. Nowe this worde *Vanitie*, importeth as much as *Voydnesse*, where there is nothing but a vaine shewe, without any pith or matter.

Thus much touching the first, to wit, that Saint Paule will haue the manner of teaching which the seruants must holde, to haue substance in it, and bee not a thing puffed vp as bubbles, or bladders, that there be not to make a noyse and ratling without, and haue nothing within. And therefore let vs marke that the doctrine of

G O D must carrie a substance with it. And in deed for this cause it is called meate and nourishment: for it is not our eares that must be fed.

And againe, if a man shall prepare a great banquet, and haue nothing but a faire shewe it, not one moriell to eate, to what purpose were it? So fareth it with this braue kind of dealing which these fellowes vse, that giue them selues to ambition: for they will make a faire shew, a goodly sight, ynough for all the world to gaze at. And when they open their mouthes, the matters that they utter, shall be such blowne bladders, that they will giue a sound to the eares, a man would thinke they would fill his stomache at the first blowe. But what? For all that, this is nothing but winde. This is one point.

And Saint Paul addeth, that such a vaine well-sounding voyce is prophane. And why so? For wee must bee sanctified by the worde of G O D: that is to say, Gods holinesse must appeare there, so that wee must be chaunged into it, that the worlde may knowe, that it is in deepe a doctrine to renewe our soules, and to fashion them againe to the image of God.

And therefore seeing the true marke and ende of the doctrine that must bee preached unto vs, is to sanctifie vs to G O D, withdrawing vs from the abominations of the worlde, if this vanitie be

bee vsed which I haue spoken of, and then bee nothing but brauerie, this will bee prophane, that is to say, as a fleshly fantasie without any doctrine, sauving only subtiltie. Well may this please men, and occupie their wits, and cause the to vse such speeches as these, Oh, these are goodly speculatiōs. But in the meane while, God shal be buried as it were. Therefore, because al this Rhetorick which ambitious men vse, doth not draw y world to God, nor dedicate it to his seruice, therefore Saint Paule calleth it prophane. Nowe let vs see that wee make our profite of this doctrine. And first of all, let them that are appointed Ministers, take good heede, that they folow the simplicitie of the Gospel, that they vse not any affected prating, but content them selues to edifie the people of God in the feare of God. To be short, let them haue an eye rather to y profite and saluation of soules, then to get them selues credite: if they doe not so, doe what they can, there wil be nothing but corruption in it. True it is, that they may please themselves for a time. But what? It will be but smoake. Therefore let vs giue our selues to this modellie, that as oft as we goe vp into the pulpit to doe our duties, we haue this wel imprinted in our hearts, that wee cast away all prophane vanitie, and vse no babbling to dote mens heades vpon, and to please the world, to tickle their eares, but all this bee

farre from vs; and let vs seeke nothing but to edifie. And when we haue substance in our talke, this is it that God commendeth, then shall we edifie his Church. And therewithall let vs ioyne this title of holinesse with it: let not our doctrine (which we beare) sauour of worldly Philosophie. As there are a number, that vse to disguise the Gospel: if a man heare them, it shall not taste of one drop of the Maiestie of holy writ, it is no better, then if a man should heare a merrie tale. And let vs beware of that: for it is saide, that Gods holinesse must appeare in the doctrine which wee bring, that is to say, the worlde must see the policie of the holy Ghost (as it were) in it, and through a spirituall vertue, we must exercise asouereigne iurisdiction by the Gospel, to cōdemne the world, and to bring it to the obedience of God, to edifie consciences, to mortifie them, because the word of God must be as a two edged sword, to pearce to the deapth of our hearts: that there may bee no thoughtes, nor affections, euen to the marrowe and bones, but all must be tried. Let vs thinke vpon this especially: as touching our office, that is to say, as touching the that haue the charge and office to preache the word of God. Nowe I saide, that this doctrine belongeth to al of vs in generall. For as we see a great number that seeke to please the world, and to win their hearers by their fine & smoth tongues



So how many are there that seeke nothing, but to haue pleasaunt Musicke sung in their eares? Whē they come to a Sermon, or reade the worde of God, they care for nothing but to be delighted, and to haue God to make them some pastime. And in deede, what is the cause that they that should teach the Gospell purely and simply, 10 giue them selues to vaine speculations, but only bicause they see men out of taste, and haue disordered appetites? For if the hearers for their part, sought nothing but to be fed and nourished, with the true substance that God appointeth for the food of our soules, it is certaine that they whose office it is to teach, should not be 20 moued to vse any disguising, nor painting of the word of God. As S. Paule compareth them all which followe not the Gospell, but vse painting, and faire colours to winne the world withal, to hucksters. Therefore the Ministers would not be tempted to marre the worde of God, vnlesse they sawe them to whom the doctrine 30 is directed, to bee so corrupted in their appetites as they are. And therefore we must marke this rule so much the more. And as S. Paule forbiddeth Timothie to intangle him self with vaine and prophane babbling, so must we also haue no itching eares, nor bee desirous of it. When we come to the sermon, let vs be thus aduised: I come not 40 hither to heare any vaine noyse or sound, to returne home to my house, as though I had come hither to heare a player, or some songs of Musicke, wee may in no wise come to seeke our fleshly desires in Gods doctrine. What then? The food of our soules. And therefore let it suffice vs to haue true substance laid out before vs, and let vs keepe in our witts, that they runne not astray, and let vs not giue the bridle to our vaine curiosities, which we are to much giuen vnto of nature, but let vs bend our selues alwayes to our God, who will that we take pleasure in his word: not that it shuld bring vs a vaine sound, or any goodly speculations and subtilties, but to nourish and feede our 20 soules. This is it we haue to note first of all. And moreouer, that we thinke vpon this holinesse also which we haue made mention of. Why is the Gospell preached to vs daily? To the end wee should be drawen away from the pollutions of the world, and be dedicated to God. Seeing it is so, let vs not seeke an affected kinde of teaching, suche as the Heathen Philosophie is: let vs consider y God hath set his mark in the holy Scripture, to the end the world should knowe, it is he that speaketh, and that men do nothing for their partes, but onely are his Ministers and instruments: but the doctrine proceedeth from GOD onely, it is from him that it cometh: and that sheweth vs howe wee must submit our selues to his righteousness. And therefore let

John. 5. 24.

vs learne to bring suche a desire when we come to the Sermon, y God would sanctifie vs with his word: as in deede this is the true vse of it, as our Lord Iesus Christ speaketh, that wee are quickened by the doctrine y we haue heard. Thus must we in fewe words applye this doctrine of S. Paul to our instruction. And he addeth, beside the vanities of prating, *Opposition of science falsely so called*. And by this word *Opposition*, S. Paul meaneth that that riseth vp to darken the doctrine that God giueth vs, and which is cōtrarie to the holy scripture. For we see y the Gospel hath no great shew in it: god who framed the tongs, could haue giuē an other manner of shewe to his Prophets. Truth it is, that we shal find in some Prophets, a polished kinde of speach: and it pleased GOD to shewe thereby, that hee could haue made all them whome hee vsed, as eloquent as euer the greatest Oratours in the world were: but hee contented him selfe to giue a taste of it. In the meane season, we see that the holy scripture is very simple, it seemeth to be a doctrin for fooles and idiots onely: and it is not so provided without cause. For on the one side, God would take away al excuse from men, that they might not excuse them selues vnder a colour, that they were rude and had no learning, to say. Wee were neuer taught. As wee see there are a great number that will say, Ho, as for me, I am no clerke,

I neuer went to the schoole. They thinke they haue washed their handes, to liue in their beastlines, when they haue brought this for the selues. But God taketh away all cloakes from them, in that hee offereth vs his doctrine in suche sort, that y simplest that are haue their part in it. Therefore a man needeth not to bee a great Doctor, to be partaker of Gods doctrine: for he frameth him selfe to vs in such sort, that he playeth the nurse with vs, to y end that both great and smal, men and women, may bee fed with this heauenly nourishment. This is one point. But yet beside this, God would proue our obedience. For y humblenes of our faith is shewed, whē we suffer our selues to be taught of an heardman: as God chose Amos of y occupatiō: let vs not be ashamed also to submit our selues to fisher men & handicrafts men, for such wee knowe the Apostles were. And though they speak thus grossly, & haue nō very excellent stile, nor polished tong to cōtent mens eares, yet let vs desire nothing, but to be fed with the substance that is contained in their doctrine. Thus we shew our obedience, and thus is our faith truly humble. And againe on y other side, we haue a more certain witness of the vertue of our God, whē we are not drawn by mens meanes, & there is no great skil shewed on mens part. As whē we read these Rhetoricians, and Heathen Philosophers, true it is, y we may be



be touched: but it is because this eloquence hath some force in it, and to bee short, wee see, it is not Gods vertue that maketh there, but a resemblance and likenesse, that is betweene our nature and it. But when our Lorde speaketh simply, and after a rude & grosse manner, and when we feelee such a vehemencie there, that wee are 10 touched to the quicke, therein we knowe his vertue, and that our faith is grounded upon the grace of his spirite, as S. Paule saith to the Corinthians. So that wee see nowe why it pleased God to put forth the doctrine of saluation, in so base and despised sorte, as touching the world, yea, and too 20 too simple and abiect: yet notwithstanding all this, the diuell, knowing the lightnesse of mens braines, that they will alwayes be aloft, and seeke nothing so much as vaine speculations to carrie them away, commeth and setteth abroch a braue kind of doctrine. Saint Paule calleth this *Opposition*. The doctrine of God sheweth it selfe milde and sweete, and is cal- 30 led the foode of our soules, to the end it may suffice vs to be gouerned by Gods hande, who vseth great familiaritie with vs, in that he setteth his word so familiarly before vs. But the diuell, because hee seeth that there are light and loftie heades, putteth into their braines and foolish noddles to make great shewes, and perswade 40 them that this vaine & prophane babbling which S. Paule spake of

before, maketh a goodly shewe. And though it might seeme y the doctrine of God should be cleane buried, when the diuell stretcheth out his wings in this sort, & hath his long and large tapistrie clothes, yet must not wee be moued for all that, to start aside from the pure simplicitie of the Gospell. And therefore though they that haue the office, to beare the message of saluation, and to preach the doctrine of our Lorde Iesus Christ, may get greater reputation with their filed tongs, hauing a shewe to please men, hauing goodly Rhetoricke, fine phrases, and tauntes, and such like things, then by folowing simply the pu- 20 rite of the Gospell, yet may they not turne aside from it for al that. If a man would say, and why so? This were to bring oppositions against the pure doctrine. When a proud and vaine glorious man cometh, it seemeth that the word of God is troden vnder foot. And if he be not stooode against, what a thing wer it? But let vs not passe 30 on this, let vs do what God commaundeth vs, and vse no vaine & needlesse subtilties, though they that go against the truth, vse the. Thus wee see S. Pauls meaning. And as he exhorteth Timothie here, and in his person, al the Ministers of the word of God, let vs marke that wee must forbear it. And though we see Sathans Imps 40 get credite, yet let vs not enuie them: let them come as much as they will, yet let vs serue GOD simply

simplie, let vs content our selues  
 with the measure that he hath gi-  
 uen vs. And if we doe so, we shal  
 say soberly and modestly, True  
 it is that the world will please y  
 that is nothing worth, as greate  
 knowledg(as we see it is too cō-  
 mon)but it is nothing but fallie-  
 hooe it is nothing but lies. And  
 thought it set it self against God,  
 and men think that these foolish  
 speculations which the Monkes  
 and Friers & such like bring, are  
 to abolish this word of God, be-  
 cause it is so buylt, yea notwith-  
 standing seeing it hath so good a  
 foundation as the truth is, it shall  
 be maintained. Therefore let vs  
 always go on and keep our way,  
 let vs not go out of y right path,  
 though the worlde bee neuer  
 so wicked and naught to iudge  
 euill of vs. And S. Paul saith flat-  
 ly, that they which gaue themsel-  
 ues thus to babbling *Have erred*  
*in the faith*, that is to say, in the  
 ende they turned them selues  
 away from the pure truth of god  
 and became as bastards. And this  
 is verie notable. For they that  
 lift vp theselues after this sort &  
 seeke to get themselves credite  
 in the worlde, will not at the first  
 dash ouerturne the truth of God  
 nor set false doctrines abroach,  
 but yet notwithstanding y word  
 of God shall loose his maiestie;  
 it shall not bee perceiued that it  
 is God that speaketh, mens con-  
 sciences shall not bee touched.  
 This it the first mischeefe. But in  
 the end our Lord will not suffer

his owne worde to be thus moc-  
 ked with al, to be made a iesting  
 stock, to be set vp as an interlud,  
 and stage play. And therefore he  
 striketh them with blindnes, that  
 thus deface and destroy the ma-  
 iestie of his worde, so that they  
 come to prophane it and pollute  
 it, with diuerse verie grosse and  
 doltish errors. And bicause they  
 haue busie braines, they shal de-  
 uise and imagine some time one  
 thing sometime and other: and  
 God will giue Sathan the whole  
 length of the bridle to carrie the  
 away. For this cause Saint Paule  
 threatneth them which thus dis-  
 guise the pure simplicitie of the  
 gospel. And this threat is directed  
 as well to all in general. For if we  
 bee desirous to heare newes,  
 and to haue prophane babling,  
 out of doubt God wil in the end  
 take away the right foode from  
 vs: wee shall haue nothing but  
 winde to fill vs, we shall haue no  
 substance to feede; and satisfie  
 vs, as the Prophete Esay sayth;  
 that the true rest of our soules is  
 to heare God speake, and when  
 his truth is layd foorth vnto vs,  
 to bend wholly to it: and seeing  
 hee vttereth and declareth him-  
 selfe to cleaue fast to the bright-  
 nesse of the Gospel, and seeketh  
 nothing but to enioy this treasure  
 which hath bene giuen vs, to the  
 end we may haue y possession of  
 it for euer. And if we wil not be  
 depriued of it, and haue it taken  
 from vs, we must beware lest our  
 folishe and headie lustes carrie

Esa. 55. 3.  
 17. 19.



vs not aside this waye and that way: we must thinke it inough for vs, to heare that onely, which our Lorde sendeth vs, and that that is simply layed foorth vnto vs out of the holy scripture. And beside that threate that S. Paule maketh vs here, experience it self may cause vs to tremble. For we see what hath befallen to the Papistes. From whence came that corruption which we se amongst them? Would not a man thinke that they haue set themselves at defiance with God, to destroy & plucke downe what soeuer hee had built by his Law, by his prophetes, and by the Gospell? Are there not such grosse abominations amongst them, y<sup>e</sup> it would make a man a fraide to thinke on them, and such doctryns, that vnlesse me were cleane out of their wittes, they would neuer receiue them? And no doubt, the faulte can be layed to nothing else but this, that men would not holde themselves to the simplicitie of y<sup>e</sup> Gospell: & therefore God could not but reueng himselfe, because men would be wiser, & do more then he had taught them. So the seeing we see before our faces, that the worlde fell into suche thicke mistes and darkenes, that they became so beastly as to forsake Gods pure trueth, and the diuell preuailed so sore and hor-

ribly against them, because they contented not them selues with the simplicitie of the Gospell, let vs beware of the like vengeance. For it is as readie for vs, as for them, if wee be more busie brained then we shoulde be, and let our lustes rule as they list. Therefore if we will not erre in y<sup>e</sup> faith, that is to say, if we will hold our selues fast in the pure doctrine of saluation, let vs see we shunne al ambition and vanitie, and that they which beare the worde of God, seeke nothing but to build vp the people in his feare, and shewe vs howe we must call vpo him, and howe wee must flee to him. And moreover, all they that come to heare the Gospell muste haue no other desire, but to bee sanctified and made holy to God that he may take the to be of his flock, to fede them with the true substance of his word, which is y<sup>e</sup> foode of their soules: and they must not onely heare him with their fleshly eares, but God must giue them a true and liuely root, to the ende that by this meanes they may bee drawen to euerlasting life, wherevnto we are dayly called.

Now let vs fall down before the face of our good God, confessing our faults and praying him that it would please him, &c.

*The Lorde be prayssed.*

THE SERMONS OF IOHN

*Caluine vpon the seconde Epistle of  
S. Paule to Timothie.*

The seconde Epistle of S. Paule to Timothie.

Chapter. 1.

1 *Paule an Apostle of Iesus Christe, by the will of God, according to the  
promise of life, which is in Iesus Christ.*

2 *To Timothie my verie deare Sonne grace, mercie and peace, from God  
the father and from our Lorde Iesus Christ.*



**E** Hough in all that  
S. Paule hath left  
vs in writings,  
we haue to consi-  
der that it is God  
that spake to vs by the mouth  
of a mortall man, and we must  
receiue his doctrine with suche  
authoritie and reuerence, as if  
God shewed himselfe from hea-  
uen to be sene with our eyes, yet  
notwithstanding ther is one thing  
more to be considered off in this  
Epistle, then in the other, and it  
is this, that S. Paule beeing now  
in prison, and seeing his death at  
hande, meant to confirme his  
faith in this place, as if he had sea-  
led it with his owne blood. And  
therefore so oft as we reade this  
Epistle, let vs lay that stat before  
our eyes that S. Paule was then

in, to wit, that he looked for no-  
thing but to die for the witnes  
of the Gospell, as he did indeed  
as bearing y standard before vs,  
to put vs more out of doubte of  
his docten, and then we shal be  
touched to the quicke. As no  
doubte if a man reade this Epi-  
stle diligently he shall finde the  
30 Spirit of God shewe him selfe  
in such sorte, and in such a ma-  
nifeste and vertue, that whether  
hee will or no, he shall bee as it  
were rauished with it. As for me,  
I know I haue profited, & do dai-  
ly profite more by this Epistle,  
then by any booke of the scrip-  
ture, and if euerie man wil looke  
into it diligently, I doubte not  
40 but he shall finde the like.

And if wee desire to haue  
witness of G O D S true the



to pearce through our herts, we may wel stay our selues here. For a man must needes be verie heauie on sleepe, and more then a stocke if God worke not in him, when he shall heare the doctrine that is drawen out from hence.

This it is wee haue to marke before wee enter into the matter.

And again we see the same that was shewed vs in the other Epistle, to wit, that Saint Paule had not respect to one man onely in this place, but to the whole Church of God. For if hee had written to Timothie onely: hee had no need to vse this title *That he was an Apostle according to the will of God*. For Timothie was sufficiently inoughe perswaded of this, for hee had knowen him a long time, and had had prooffe of that that is conteyned here: yea and wee see that there was no doubte of Pauls beeing an Apostle of Iesus Christ, hee neuer troubled himselfe to goe about to certefie the faithfull of it. And therefore let vs markewel, though this Epistle beare Timothies name, that yet notwithstanding, it is dedicat to the whole church of God, to the ende that it maye serue vs at this day. And therewithal also let vs marke, that whē Saint Paule calleth himselfe the seruaunt of Iesus Christ, he sheweth that all the authoritie hee seeketh for, is not that mē should preferre him before other, but y<sup>e</sup> God may be exalted and obied in him. For surely they that be-

haue themselves faithfully in the Church of God, seek not to play the maisters themselves, but rather that Iesus Christ onely may haue all the preheminece, and that all men submit the mselues to him, as he was appointed our teacher from God his father, and therefore that we stand to y<sup>e</sup>, that he shall say. Therefore muste all loftinesse of man abase it selfe & stoupe, when that dignitie of our Lorde Iesus Christ commeth in question: and that that was saide by Iohn Baptift must be accomplished, to wit, all must diminish and be lessened, & he only grow from more to more. Moreouer S. Paul sheweth vs also, y<sup>e</sup> our faith must not bee grouded vpo men, but haue God alwayes for her mark, and looke vpon him onely that speaketh in his name, to wit, vpo our Lord Iesus Christ. Therefore whē men lift vp themselves and take such a state vpon them; y<sup>e</sup> they would haue men beleue what soeuer they liste, and take vpon them to make newe articles of faith they robbe the sōne of God, they take that away fro him, that is his: For it is of him onely that the father hath spokē: Hear him. And if there be anye man worthe to be heard at this day, was Saint Paule lesse then he? And yet he tooke nothing to him selfe, but onely borrowed Iesus Christe hys name, because hee sente him to beare the message that was committed to him. And to the ende, wee may bee

Ioh. 3. 16

bee put out of doubt that hee thrust not himself falsely, he ad-  
deth that he was so, *By the will of God.* For (as the Apostle sayth, in the Epistle to the Hebrues) no man may thrust in him selfe, it is too noble and too pretious a thing to gouerne the Church of God, to say that men should be so hardie: God hath kept this office to himselfe, to appoint such as hee thinketh best. Nowe hee began with Iesus Christe, to the ende that he might be a posterne for vs all. Althoughe all maiestie and empire belongeth to our Lord Iesus, yet notwithstanding hee woulde bee appointed by God his father, with a solemne oth. Why so? Hee is as it were a looking glasse vnto vs, that thinges bee not donne disorderously in the Church of GOD, but that euery man must waite for his calling. And Saint Paule speaketh flatly here of the wil of God. For though men wil chose often times, (as God would that policie should be kepte) yet notwithstanding, God gouerneth alwayes if matters goe well. True it is that there was a peculiar thing to bee obserued in the office of an Apostle: for it was requisite that God shoulde as it were speake in person. But as for al preachers, & the ordinarie gouernment of y Church they must be obserued, that all come to the degree of office by the will of God, that his name be called vpon, to y end that he may sit as

ruler in the counsell, that he that shall be called, may haue a witness that it is not by men, nor by his owne ambition, nor by any other euill practise.

So then we see in fewe wordes y it was Paules minde in this place to shewe vs that it is not for euery man to put forward him self, but that God must reach vs out his hande to haue good order in the Church, and that matters be not shuffled vp and confunded. And so hee always reserueth God his right, to y end we may know that he hath not resigned vp his empire, but will haue his people to be subiect to him. Whereby also we see what fatherly loue he beareth vs. For when he disposeth the offices of his Church, as he thinketh good, it is a token that hee is presente with vs and watcheth ouer vs. When we see y God hath such a care ouer vs, & that hee prouideth Shepherdes for vs, and chooseth them, wee are thereby so muche the more put in mind of the infinite goodness he sheweth vs, and haue good occasion to comforte our selues & to magnifie his fatherly goodness which is witnessed to vs in this place. But yet beside all this there is an other point, to wit, that Saint Paule magnifieth Gods grace onely in this place, and alledgeth no desertes of his owne, nor that he hath deserued this honor. For when he speaketh of the will of God, there is a priuie comparison as it were be-



twixt the free choyse that God maketh of vs, and the desertes, that to our thinking wee might bring. Men woulde alwayes be-thought to be able inough, and they woulde haue the worlde thinke that there is some vertue in them whereby God shoulde be bounde to them. S. Paule on the contrarie side, when hee calleth himselfe an Apostle, setteth not vp his combe, as who would say he put forward himself to it, but referreth the whole to Gods good will and pleasure, as if hee said, it booteth not to talke whether he were better, or more fit then other. True it is that he was so, because God had framed him & made him to the purpose: but yet notwithstanding he maketh no account of that which otherwise men vseth to chaleng to the selues. And therefore Saint Paule confesseth that he is an Apostle, not because hee deserued it, but because it pleased God. Whereby we se (according to the doctrine that he setteth foorth in all his writings) that hee leaueth nothing to men to brag of, but wil haue God appeare in all respectes what soeuer. Beside this there is an other worde added which is of much weight, touching the *Promisse of life which is in Christ Iesus*. Whereby S. Paule sheweth that the Apostles were not made like to dombe dogs, or idols, but to teach the doctrine of saluation & to be witnesses of it. I say this point is of greate force.

For wee see that the Pope and his horned beasts, are not ashamed to call theselues successors of the Apostles, and yet notwithstanding if a man woulde draw them to the pulpit to doe this duetic, it lesseneth their Byshop-like dignitie, as they thinke. But Saint Paule sheweth here, that there is no dignitie of prelate, Byshoppe, nor Shepeherde, but onely to beare and preache the Gospel. Therefore all they y will haue any preferment in y church must knowe that God hath placed them in this office, to lay foorth the doctrine of saluation. And therefore let the Pope brag of his Hierarchie as much as hee list, and say that all those monumentes, that is to say, those Byshops that are in place, represent y Church, we nede but this one worde of Saint Paule, to shewe their impudencie, and to plucke of this visarde from their faces, wherewith they couer themselves. For if they preached y truth of God to vs, and were witnesses to vs of our saluation, wee could not gaynesaye that that they alledg. But seeing they peruert all order, and passe not one whit, to doe this office that God hath committed to them, but rather mocke at it, and thinke it not semelie for them, nor conuenient and meet for their estate, we shall nede no long disputations with them: for if they be Bishops, their mouths muste bee open to preach. Yet notwithstanding it is not

not enough for me to do y office  
of preachers, but they must bee  
true messengers of God, and put  
forth none of their own dreames  
and fantasies, but laye out that  
which they haue receiued faith-  
fully, without adding any thing  
to it. So then, let vs beare awaye  
this leasson, that all they that wil  
be taken to bee shepcherdes in 10  
the Church of God, must binde  
themselues to this rule, to wit,  
to preach y gospel in such sort, y  
for their part they make no mix-  
ture, nor blend any of their owne  
stuffe with it. And herewithal also  
S. Paul giueth vs occasiō to be in  
loue with his ministers, to y end  
wee shoulde knowe, that it is the  
greatest blessing that can happē 20  
to vs, to heare it, and receiue it.  
For to what ende and purpose  
is it, that God rayseth vp teach-  
ers to preache the Gospell to vs?  
Is it for any gaine that hee hath  
by it? No, no, but he tendreth our  
saluation. Therefore when wee  
see that god minded nothing but  
our profit and welfare, when it  
pleased him to haue his Gospell 30  
made knowen vnto the worlde,  
wee are worse then Bedlems, if  
wee refuse to bee so gouerned.  
For it is as if we should be at de-  
fiance with God and cast away  
that life, that he offereth vs. If he  
shold come to claime his right,  
as Princes doe that claime their  
tributes, and shoulde vse such ri-  
gour as he might, yet notwith- 40  
standing we were bound to stoup  
down our neckes. But we might  
haue some excuse before men to

say if God would shew himself  
a father and Sauour towards vs,  
we would be content to submit  
our selues to him, but seeing hee  
vseth nothing but fearfulness, you  
may not meruel if we giue back.  
This might we alledge. But now  
we haue no such excuse. And  
why so? For god speket not but  
onely for our profit: he wil haue  
his loue, his mercie, his infinite  
goodnes, to be layed out before  
vs: he will haue vs assured of our  
saluation, he will haue vs drawne  
out of euerlasting death, he will  
haue vs loosed out of Sathans  
bandes, he will haue vs set at li-  
bertie out of the slavery of death  
and be made inheritours of the  
kingdome of heauen. Therefore  
seing God meaneth nothing but  
this, shall wee not say, that Sathā  
hath too too much bewitched  
vs, if we be not readie to receiue  
such a doctrine? And therefore,  
whē we shall feele any rebellion  
in our selues, or any gainfaying  
or any toomuch slackenes, that  
we are not so nimble and readie,  
as it were to bee wished, to suffer  
our selues to bee ledde by Gods  
mouth, that we haue not such a  
burning and earnest affection, as  
were to be wished, let vs cal that  
to remēbrāce which S. Paul spe-  
keth here of y gospel, to wit, that  
God wold not haue it preached  
to vs for anye gaine that hee is  
like to haue for his parte, but for  
our profite. This is it wee haue  
to marke. And yet notwith-  
standing it is not without cause  
Tt. iij. that



that Saint Paule sheweth that he layeth it out in Iesus Christ: For by this worde hee meaneth to shewe vs that God hath honoured vs more then the old fathers, and hath set vs in a degre aboue them. And therefore we are to be condemned so much y more, and our vnthankfulnessse will bee the lesse able to to bee excused, if wee come not with a burning desire, to such a bidding as God maketh, in that it pleaseth him his Gospell shoulde be layed out to vs, and preached to vs. True it is that from all seas God promised that saluation to the faithfull, which wee at this day waite for and is presented to vs in the Gospell, for it was the fruite of their adoption. For to what ende would it haue serued them to haue knowen that God was their Sauour and Father, vnlesse their marke they shot at had beene euerlasting life? And therefore the Fathers vnder the Lawe, had one selfe same hope that wee haue nowe at this day. But yet notwithstanding: they were as it were houerling, they wore awaye, they were alwayes as it were in distresse, vntill Iesus Christ came into the world: For it is in him, that all the promises of God haue their, Amen, & their certaintie, and that GOD voucheth them as good. And therefore let vs marke well, that when Saint Paul speaketh of the promise of life, hee sheweth vs, that it is more familiarly shewed

vs at this day, then it was vnder the Lawe. For wee haue Iesus Christe, who is the fulfilling of all thinges, that are requisit for our redemption, in him wee behold that that was figured as it were in a shadow to our Fathers, And therefore (as I sayd before) we be to vs if we listen not with our eares, to receiue the promise when God offereth it vs, yea & fulfilleth it in deede, in the persons of our Lord Iesus Christ. Nowe vpon this Sainte Paule addeth. *To Timothie my beloued Sonne, grace mercie and peace fro God the Father, and from our Lord Iesus Christ.* When hee calleth Timothie his sonne, it is because he begot him in the Gospell. And this is not against the saying of our Lorde Iesus Christ, when he forbideth vs to haue any Father in the world: For it is to the end wee shoulde all caste our eyes vpon God, to honour him, and bee subiecte to him. Therefore if euerie man make him a father, God is put besides his honour. But when wee are brought to God onely, and this doctrine is faithfully Preached to vs, that all fatherhoode hangeth vpon him, and we cleaue to his truth, and beare him that honour wee ought, this hindereth not, but that they that preache the doctrine of the Gospell to vs, may be as fathers to vs. Why so? GOD worketh by their meanes, and putteth them in this place, not to diminishe ought of his right, (as

(as we haue shewed before) but when GOD is chiefe father, men are vnder him, & cease not to be our fathers, & we are their children. Prouided alwayes that they bring vs the incorruptible seede, whereby we are borne a newe, to be the children of God, & also nourish vs with the selfe same doctrine. For well may the Popish Bishops call them selues fathers, (as they do) but yet they haue nothing in them why they should take that dignitie vpon the. For it is saide y we are made Gods children by the Gospel, which is the incorruptible seed. So that all they y do not preach the Gospel, can allege no fatherhood, vnlesse they beget bastard children, whom God liketh not of but casteth away. And therefore let vs marke well, that when S. Paule giueth himselfe here the honour of a father, he doth it not but in respect of the gospel, which he beareth: & so because he is GODS minister, he begate soules. By this we see how God worketh by his worde y is preached vnto vs, that it is not a bare voice that soundeth onely in the ayre, and so vanisheth away: but GOD putteth to it the vertue of his holie Ghoste, in so much that we profite, when we drawe euerie man of vs, after this sorte, into Gods handes. No doubt, if we come to the temple, we shall not onely heare a mortall man speake, but we shall feele that God speaketh to our soules, that

he is maister, and that by his secrete power: he toucheth vs in such sort, that the voyce of man entreteth in into vs, and profiteth vs in such sort, that we are restored and nourished: This we haue to marke vpon this word, *Father*. And yet there is no doubt but S. Paule setteth foorth Timothie as an example to all the faithfull. So exhorteth vs, to suffer our selues quietly to be brought to GOD by the doctrine of the Gospel, and receiue them that bring vs that doctrine, as fathers, not to make idols of them, not to lessen Gods honour the least iote that may be, but to vse them as God hath dedicated them to vs, and will display his vertue by their meanes, that their labour taken with vs be not in vaine. Therefore let vs marke wel, that Timothie sheweth vs the way here, that if we will be taken for Gods children, we must frame our selues to the obedience of his worde, in such sort, y we giue eare to them that preach y Gospel to vs, and submit our selues to that that they bring vs in the name of God, with all readinesse to be taught, and reuerence. And for this cause it is plainly saide by the Prophet Esaie: I haue put my word in your mouth. And when God saith that he will be known to be a father, he addeth that the Church is the mother of all his children. Moreouer if Timothie, whom God chose as a pearle amongst other, kept him-  
 T. v. selfe



selfe in this degree of a childe; what must they doe: I pray you, that are scarce come to their A. B. C. And yet notwithstanding, we see such pride now a dayes; that there is no talke of modesty and sobrietie: they will be taken of all men to be Christians, they think it a shame for the to submit themselves to any order or pol-  
 10 licie. But yet the example that is here set downe before vs sheweth vs, that God will not suffer such pride to be unpunished.

And therefore let vs beare away that that hath beene sayde before, to wit, that seeing it hath pleased God to put the seede of life into mens mouthes, and will have vs renewed by it, let vs eue-  
 20 rie one submit himselfe to this order, and when we are taught by men, let vs do that homage to GOD, that we shewe that we leaue not to accept his worde, although it be a treasure in fraile vessels and of no price, as Saint Paule speaketh to the Corinthi-  
 30 ans. Nowe let vs come to the rest. He saith, *Grace, mercie, and peace from God the Father, & from our Lord Iesus Christe.* Trueth it is that these two words, *Grace*, and *Peace*, are almost in all the salu-  
 40 tations that Saint Paule maketh in his Epistles. Here he putterh the word *Mercie*, betwixt them. When he speaketh of the grace of GOD, he meaneth his loue, that he would be fauourable to vs, and receiue vs. But because this cannot be done, but by his

mercie, he expresseth that here which he touched shortly in o-  
 ther places. And therefore let vs marke well, that vnder this word  
*Mercie*, Saint Paul would bring vs to this fountaine of the grace of God. How doeth God fauour vs? How doth God like of vs? When this question is put forth,  
 10 let vs examine our owne selues, and we shal see that there is nothing in vs but miserie, a horrible bottomlesse pit of all wretched-  
 nesse. How shall God loue vs then? How may we finde grace before him, vnlesse he haue pitie and compassion of our miseries? And therefore (as I haue shewed already) the mercie of God is the  
 20 beginning and the fountaine of the grace & loue he beareth vs, when it pleaseth him to loue vs, and receiue vs as a father doeth his children. Therefore to be hol-  
 pen of God, and to the end that he may be fauourable to vs, he must first of al loue vs. But how? By his goodnesse, because there is nothing at al in vs but miserie.  
 30 Because he seeth that we are poore damned creatures, that there is no hope of saluation in vs, he openeth the bowels of his mercie, (as the scripture spea-  
 keth) he sheweth an affection of all goodnesse, and nothing re-  
 40 garding what we are worthy of, taketh occasion to loue vs, be-  
 cause he seeth we are lost. Be-  
 holde these are my creatures, & yet Sathan ruleth ouer them: see, they are head ouer eares in  
 the

the bottomlesse pitte of death: I must draw them out. Thus we see that the worde which Saint Paule addeth here, is not needlesse: and though he expresse it not in euerie place, yet notwithstanding, we must learne to enter euen to this mercie, if we will be cleane out of doubt of the fartherly fauour of our God. But yet let vs marke also, that God is not mercifull towards vs for one blow, but continueth, (as in deed we haue need) euen vnto death. For how doeth he helpe vs euerie day, when we are tossed vp & downe with our euill tentations? It is he y<sup>e</sup> strengtheneth vs: And how so? Because he hath pitie vpon vs. Howe doeth he forgive vs our sinnes? Euen for the selfe same cause. So then let vs marke well that the mercie of God, continueth his course alwayes towardes vs, we must not onely feele it, in that that hee rooke vs to be his children at the beginning, but because it goeth on still, and he vseth it daily towardes vs, and ceaseth not to powre it downe continually, so that it is alwayes ioyned with this grace which is here spoken off.

Now let vs come to these two wordes, which Saint Paule vseth commonly in his Epistles. True it is, that because we haue spoken of them before, we shall not neede to stand long vpon them: but yet notwithstanding, we must shortly call to remem-

brance what is saide, to wit, first of all, that God beeing fauourable to vs, sedeth vs whatsoeuer we can wish for our happinesse: as on the contrarie side, when he is our enimie, or when he casteth vs off, we can haue nothing but miserie. I say, though we had whatsoeuer we could desire. For well may the vnbeleeuers eate their fill, they may be aduanced to honour and credite, they may haue health, they may iporte themselves, make their triumphes, haue their wishing: but all this shall be turned into a curse to them.

And why so? For, the blessings that God bestoweth vpon vs, are not sanctified for our saluation, vnlesse we feele before all thinges, that he is fauourable and mercifull towards vs. for this cause Saint Paule beginneth with this worde *Grace*, shewing that we must not be so beastly to seeke earthly thinges, for that were to put the cart before the horse, (as we say) but we must alwayes lifte vppe our heades on high. When a swyne seeketh his foode, he goeth smelling belowe, he casteth vp with his snoute, he rooteth euerie where: so doe they that cleaue too fast to the worlde. For they know not that the true blessing, and the perfect felicitie of men standeth in this, that God receiueth them, and liketh of them.

Thus the vnbeleeuers content themselves to be rich, & to haue their



their delicates and pleasures, & to giue them selues ouer to all their lustes: & then to get themselves credite, and moreouer to scrape together, and be worldly riche: this is all the blessing they care for, and all their happinesse.

But on the contrarie side we must be thus wise, that hauing the goodes of the world, beeing at our ease and commoditie, and what else so euer, we seeke to haue God our father, and that he take vs for his children. When we haue this, let vs next marke the peace that Saint Paul setteth down here. For vnder this word *Peace*, He comprehendeth all thinges that are meete and convenient for vs, which we cal prosperitie. And therefore let vs not think to prosper truely, vlesse it be because God loueth vs. And moreouer, when S. Paule ioyneeth peace with the loue of God, he signifieth that God is rich ynough, to giue vs whatsoever we want, if on our part, we seeke to be beloued of him, we shal not need to care for the rest, And this is a verie notable point: for we see how our nature moueth vs to distrust, and we thinke daily that the earth will fayle vs. And what honour do we to God in y meane season? We wil confess: y he is our father, & euerie one of vs wil brag of that: but in the meane season, if we want any thing, we are in such anguish and sorrow, that it is pitifull to beholde, we are at a stay, as

though God could do nothing, as though he wanted meanes to helpe vs. Therefore when we see our selues thus tossed with distrust, we must muse vpon this doctrine so much the more, and bestowe our studie in it, seeing we are tolde that if God be favorable to vs we may not dour, but he will make vs prosper, and will giue vs by his blessing whatsoever is requisite: but howsoever it be, let vs content ourselves onely with y grace of God. True it is, that we may aske of him well whatsoever we neede, euen to a morcel of bread to eate: We must vnloade our selues and lay all our cares vpon him: but yet notwithstanding, we must begin with the chiefest, to wit, with the loue he beareth vs, and knowe that he hath a care of our saluation, and if we haue this, let it content vs, though we want all the rest. Now in the end Saint Paule addeth, *From God the Father, and from our Lord Iesus Christ*. Wherein hee confirmeth the doctrine which we haue declared already, to wit, that if men seeke to haue what so euer is good for them, they must not stray farre from God. And yet notwithstanding, we see how our desires leape this way and that way: and in the meane season, who secketh God? True it is, that we will speake of him in a worde: but let euerie man look narrowly to himselfe, and he shall find, that we would gladly haue God away

away from vs, and doe his owne  
businessse, (as men say) and let vs  
alone to sporte our selues. Thus  
beastly are men. And for this  
cause, S. Paule sheweth vs, that  
we must seeke no felicitie, but in  
God onely: for we may scrape  
vp a great deale together, all the  
creatures in the worlde, may be  
fauourable to vs, but yet in steed 10  
of going forward, we shall giue  
backe vntil we be come to God.  
And yet he sheweth vs, that we  
may wel aske this with ful hope,  
and trust that it shalbe graunted  
vs. And why so? For we must not  
barely consider in God his ma-  
iestie, but also the name of *Father*  
wherewith he is clad as it were,  
to the end we might come fami- 20  
liarly to him. And therefore let  
vs marke wel, that S. Paule spea-  
keth not here barely of God: for  
when we would thinke to draw  
neere to him, because we are so  
vnworthie, we should be afraid,  
and as it were at a maze: but he  
saith that he is our faith also.

And so he giueth vs to vnder-  
stand, that he will not be known 30  
of his without his mercie, and by  
his example exhorteth vs to  
seeke peace in God, and in the  
grace which he spake off. And  
this is a word, which is wel wor-  
thy to be thought vpon of vs.  
For the maiestie of God will be  
alwayes feareful to vs, if we con-  
sider him only, as he is a Creator.  
Therefore, so oft as we will haue 40  
God to receiue vs, and we will  
also come boldely to him, we

must haue this worde *Father* be-  
fore our eyes, which can not be,  
vnlesse we haue Iesus Christ for  
our Mediator. And for this cause  
also S. Paule put. *Our Lord Iesus*  
*Christ*. Trueth it is, that when he  
saith, that grace and peace come  
from him, as fro God his father,  
he sheweth vs y we must wor-  
ship him, & that he is not a bare  
creature, & that he hath that in  
him, which neither men, nor An-  
gels haue. And therefore we may  
out of this place, take a witnesse  
of the Godhead of our Lord Ie-  
sus Christe, to the end we may  
exalt him as he deserueth. But  
yet S. Paule will confirme vs in  
that that he saide, to wit, that we  
may boldly aske grace & peace  
at Gods handes, and craue it of  
him, because he is our Media-  
tor, that giueth vs boldenesse to  
make such a request. And this is  
it, that I touch'd before, that we  
cannot conceiue that God is our  
Father, vnlesse our Lorde Iesus  
Christ present him selfe, & shew  
himselfe to be the onely Sonne,  
and that we are ingrafted into  
his bodie by faith, when we are  
his members, and through his  
meere goodnesse maketh vs par-  
takers of whatsoeuer he hath to  
him selfe, not because it is due  
to vs, but because he powreth  
out the riches of the mercie of  
God his father vpon vs. Thus we  
see that there is no needlesse  
thing in this salutation of Saint  
Paule. And though he spake to  
Timothie, yet he gaue a rule for  
all



all of vs. Will we then, euen for this present life be at rest? We must before all thinges seeke to be beloued of God: and then knowe the way, for we are not worthie of it. Therefore we must come to our Lord Iesus Christe. Now if it be so, that for this flitting state of this world, and that that cōcerneth our bodily food, we must beginne at this end, to haue God fauourable to vs, what shal we say, if there be question of the saluation of our soules? If we wil eate one morcel of bread, if we will drinke, and be clothed for our necessitie, we must be alwayes grounded vpon that, that God looke vpon vs in pitie, and that we begin by his free goodnesse. If we can neither eate nor drinke, nor receiue any other thing that maketh to this present life, but it will be to our confusi-  
 10 on, vnlesse God blesse vs by his grace, much more, when there is questiō of the heauenly life, must we remit our selues wholly to the grace of God, and fully resolute our selues in this adoption whiche he hath made by our Lorde Iesus Christ, and be not so proud to thinke, that we haue in our selues to bring vs to this saluation, which is promised vs in the Gospel. And therefore let vs forget al that we haue in our selues, and let vs begin with the adoption of God. And moreouer, whē  
 20 God hath once receiued vs to mercie, let vs cal vpo him boldly let vs not be always in doubt as

these poore vnbelieuers are, whiche know not whether they be heard or no, but let vs be thoroughly resolved, and conclude vpo this, that seeing God loueth vs, all shall go well for vs, yea, if we haue that loue, we can want nothing, for God hath all in his hand, he is the founteine of all  
 10 goodnesse, and of all happinesse. Thus we see, how all our saluation, and the praise thereof, must be so shut vp within the simple loue of God, that euerie one of vs reoyce boldly and doubt not to be faued. And why so? Because it hath pleased GOD to loue vs, though we were vnworthie. Thus must we lifte vp our  
 20 heades, without any doubt, seeing God hath witnessed to vs, that he will be our father in our Lorde Iesus Christe, we must march boldly, surmounting all hinderances that might let vs frō comming to our God, vntill we be entred into this triumph, whiche is prepared for vs in heauen. And though we must fight now,  
 30 yea euen to death, and though our life be hidden, yet let vs not dout, but God is our father, seeing hee beareth vs this fatherly affection which Saint Paul speaketh of here.

Now let vs fal downe before the face of our good God, confessing our faultes whiche wee cease not daily to cōmit against him, praying him that it would please him to put them, &c.  
 The

## The 2. Sermon, vpon the 1. Chapter,

- 3 I thanke God, whom I serue from mine Elders with pure conscience, that without ceassing I haue remembrance of thee, in my prayers night & day.  
 4 Desiring to see thee, mindfull of thy teares, that I may be filled with ioy.  
 5 When I call to remembrance the vnfeigned faith that is in thee, which dwelt first in thy grandmother Loys, and in thy mother Eunice, and I am sure that it dwelleth in thee also.



He summe of this that we haue presently read is this, that Saint Paule sheweth the affection he bare to Timothy, and giueth the reason why, to wit, because he seeth him to be a man that feareth God, and such an one as alwayes had some good seede, euen from his verie childhood. But yet let vs marke, that he setteth downe these things not so much for the regarde of Timothie, as for them to whome he would haue this letter common, to the end that euerie one might be edified by it. And for our part this is the best, that we gather out of it such doctrine as is meete for vs. First of all the carefulnes that Saint Paule had of Timothie, ought to be an instruction to vs. For because God hath ioyned vs together, it is good reason, that we should euerie one of vs thinke vpon our neighbours, whiche something touche vs and come neere vs: I speake not of them whiche are our neighbours according to the flesh, but seeing God is father

to vs all, we haue to see that we foster vppe, and cherishe this brotherhoode, which he hath dedicated in the blood of our Lord Iesus Christ. And therefore, let vs as much as lieth in vs, procure the saluatiō of all them, that are of the household of faith: And againe, let the shepherdes that haue publique charge in the Church, make accompt of this. For their zeale must needes farre passe the zeale of priuate men, which haue to consider nothing else but this that they are members of the Church. For this cause Saint Paule witnessed the care that he had of Timothie, and of his saluation.

30 We see moreouer, that when GOD hath put forward a man, and hath bestowed the graces of his holie Ghost vpon him, we may not say therefore that we may not alwayes pray for him. For there will neuer bee suche perfection in this worlde, but we shall haue neede to be better and better, and to haue Gods helping hand alwayes, praying him that he would augment his gifts, and cut off those corrup-  
 40 tions



tions that are in vs. Therefore when we haue an excellent man amongst vs, and such an one as seemeth to be halfe an Angel, true it is that we haue great occasiō to giue thanks to God, for that he hath powred out y<sup>e</sup> giftes of his holie Ghoste so abundantly vpon him: but yet notwithstanding, we must pray to God for him, that he would go on to increase him, vntill hee haue brought him to perfection. Now if we haue neede to pray for them that God hath so highly aduanced? What must we do for the poore sillie ones whiche do but beginne, which are yet weake, which haue onely some little taste of the trueth? Ought we not to be so much the more carefull for them? Yea, no doubt. And therefore let vs make our reckoning thus, that there was neuer mortall creature in this worlde, but had nede to be commended to God, that that might be brought to a full end, whiche was begon in him. Why so? For men are always vpon their way, while they liue vpon the earth. And this may reache vs to humble our selues, that no man esteeme himself, that no man content him selfe with his estate, to say, I am come so farr as I should come. But let vs alwayes go on, and let vs pray to God, that he would put vs forward, knowing well that we haue not yet gotten to the marke, as Saint Paule speaketh. Phil. 3. 12. And on the

other side, Saint Paule sheweth vs here, that euerie one of vs hath not onely to giue thanks to God for the blessings that he hath receiued of him, but when he hath giuen his giftes to our brethren, we must be all glad of it, and likewise all giue him thanks: True it is, that as God hath shewed him selfe liberall to-  
 wardes me, I must needes feele my selfe more bound to him, and I must be stirred vp thereby to giue him thanks, to magnifie his name: but yet notwithstanding, I must not holde my selfe shut vp and strait laced in the respecte of mine owne person, but I must also behold y<sup>e</sup> goodnesse of God, towards his whole Church, towards euerie one of his flocke.

And because the diuersnesse of these giftes whiche he powreth out vpon his, pertaineth to his glorie, I must be glad when I see my brethren haue wherewith to serue God, and that he pusheth them forward, and guideth and gouerneth them, when I see a good agroement amongst them that bend to goodnes. We see then that we must not looke euerie man to himselfe only, but there must be a generall societie and felowship amongst vs: when God in this sorte diuideth the giftes of his holie Ghoste amongst his faithfull, euerie one of vs must giue him thanks for it.

And by this we see what manner

lice

lice it is, when wee enuie them whom God hath beautified with his graces: as we see for the most parte, men are bent to this, euery man woulde haue all for himselfe. And yet it is saide, that if god haue put his graces in other, wee must feelee such a ioy in our heartes, as if wee had receiued it all our selues.

And in decde, if wee were so wise as we should be, wee would knowe, that our brethren haue nothing, but it turneth to our profit and saluation. And therefore, as God hath powred out the giftes of his holie Ghoste both here and there, he procureth our profite and saluation. And for this cause wee are so muche the more bounde to be thankfull to him. This is it in fewe wordes wee haue to gather out of this place. And that wee may bee better confirmed in this doctrin, let vs marke the wordes that Saint Paule vseth: he saith, *As without ceasing I make mention of thee, in my prayers, day and night.* Here wee see that that I touched already, to wit, howe carefull Saint Paule was for Timothies saluation, in that he remembered him without ceasing.

But yet let vs marke also that Saint Pauls prayers were often: for hee saith, *In my prayers night and day.* Hee remembered not Timothie in his dreams, as fleshly louers remember their friends well ynough, and drink to them in their absence, and talke of

them, but Christian loue hath a farre greater matter in it, to wit, when euery man presenteth him selfe to GOD, and saith, Our father, for then wee thinke of them that are ioyned and knitt together with vs, and from whome wee may not separat our selues.

20 And though we cannot make a perfect role, at the least let vs take some one and other, and pray to GOD for them that employ them selues in his seruice: for them whom we knowe to be zealous, and to haue other vertues to glorifie Gods name withall: let vs haue pittie on them that trauaile, and are troubled among the enimies of the religion, that are as poore sheep amongst wolues, let vs haue pittie and compassion vppon them, and of all them that are in any necessitie, as wee shalbee informed of them, let vs be moued to present them before GOD, that it woulde please him to helpe them, as hee shall see neede.

30 Thus must wee shewe our selues friendes, not to remember them after a worldly sort, which touch vs somewhat, but especially that wee commend them to GOD as Saint Paule speaketh here. And this is a thousande times better then all the worldly friendships. It is but Beastlinesse when men loue one another, and passe not to haue God witnes of their loue, y it may redound to him, and be a meanes to make

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them haue a care of eche others saluation. But (as I saide before) if we will practise this that Saint Paule speaketh here, wee must haue another manner of earnest & hoat burning to pray to god, then wee haue had. For they that are so colde, that they know not whether they ought to pray to God once in a weeke or no, 10 how can they protest that which Saint Paule saith here, to wit, that night and daye, hee made mention of Timothie in his prayers?

Beholde therefore a worthie example to bee remembred, to wit, that we must not onely pray to God once a daye for fashion sake as it were, but wee must re- 20 turn often times to this exercise, and stirre vp our selues, seeing our slothfulnesse, and thrust euerie one another forward, if hee finde him selfe too colde. For it is not ynough for vs to knowe this fault, but wee must remedie it, as I saide. Therefore let vs pricke one another forward, and let euery man stirre vp him selfe, 30 and not looke til he be chafed by another. For what shall we need more then this example of Saint Paule?

And moreouer, if we haue not another manner of zeale and earnestnesse to pray to GOD, this witnesse shalbe an horrible condemnation to vs. True it is, that wee haue not receiued the 40 Spirite of God in such plentiful measure as S. Paule had, and all

cannot bee equall, but yet notwithstanding wee cannot haue so small a portion of Gods grace but it must bee shewed this way, to wit, that we haue an affection to pray to God, and that not for fashion sake, but wee must returne often to it: we must forget all thinges else to lifte our hearts to God, although we haue busi- 10 nesse of our owne to doe, yet must God receiue some sobbes from vs: when wee see all the miseries that are through the whole worlde, when we see the confusions, when we see the necessities, let vs pray to God, to stretch out his hande to helpe vs or at the lest wise, let vs cast out 20 some sobbe, that our Lord may heare that, and let vs reach forth this carefulnesse, even to our neighbours that wee thinke not euerie man onely vppon himselfe, but that euerie one of vs seeke to procure the saluations of the whole bodie of the Church in generall. This is it we haue to beare away, out of this circum- 30 stance that is set downe here. Nowe when Saint Paule saith, that he remembrath Timothies teares, and his unfained faith, hee sheweth vs hereby, that accordingly as we knowe a man to be indued with goodnesse, we must honour him and loue him so much the more, if we loue God. And this doctrine must serue vs 40 to a double vse, for oftentimes wee haue wandering lustes, wee looke not whether men haue true

true godlinesse or no, that is to say, wee looke for no tokens of the feare of God in them, whether they walke with a pure conscience, whether they haue any good affection in them, wee regarde not one whit of this, and therefore our friendshippes are light and foolish. But on the contrarie side, if we were framed aright, when wee sawe a man well gouerned by the spirite of God, and that God had imprinted his image in him, in such sort that wee might well perceiue he dwelled in him, wee would bee affectioned to loue such men, & if wee doe it not, are wee not worse then beastes and stockes? It is saide flatly in the fifteenth Psalme. The man that feareth God, will loue all them that hee knoweth to be such, and wil dispise the wicked and vniust. When we see men y<sup>e</sup> contemne God, that make no bones at it to prouoke him to anger, and being lewde persons doe as much as they can to marr all, we should hate such men as bad as y<sup>e</sup> plague, wee shoulde account them, I say, as stinking villaines: to shune them and auoide them. So on the other side, when we see men that feare God, that are ioyned to vs with such an affection, it is certaine that if we loue them not, nor honour them wee dispise God, and the iniurie wil come to him, and wee shall giue an account for it. And therefore let vs learne to correct. and amende all

our vanities in this behalfe, and let vs so be affectioned toward y<sup>e</sup> parties, as we shall see them to be good, and to feare God, and to be of a good religion, and to be vpright. And herewithall also wee are warned euerie one of vs, to walk rightly, if we wil be loued. Therefore if I desire the faithful shuld pray for me, let me giue the such occasion that they may haue care of me, and let euerie man do the like. wee thinke oftentimes that men doe vs greates wrong, if they thinke not vpon vs. But what? If men consider what wee are, we deserue iustly to bee forgotten, and to bee forsaken because we are nothing worth. And therefore, to the ende that God may heare the prayers of his, and also that they may bee stirred vp on their part to pray for vs, let vs practise that that is saide here, that men may knowe wee loue y<sup>e</sup> kingdome of God, and as he will haue men to thinke on vs, let vs also thinke vpon him, and then let vs not doubt but hee will helpe vs at our neede. This is it wee haue to beare away vpon this point. Nowe let vs come to that that Saint Paule saith of his owne selfe. Hee protesteth that *hee worshipeth the GOD of his ancestors with a pure conscience.* There is no doubt, but Saint Paule meant here to beat downe those false reportes and slaunders that were cast abroade of him amongst the Iewes.

For many helde him as a back-

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slider, which had fallen away from the lawe of Moses, and had forsaken the God of his fathers, the religion wherein he had ben brought vp. Therefore Saint Paule will shewe here that hee worshippeth the God of Israell, that he standeth still in the pure and true religion, which was in the time of the law, yea, & when he addeth, *with a pure conscience*, he sheweth that he was neither moued with pride, nor ambitio, nor with foolish desire; as many men do that seeke nouelties, because they haue no conscience to stay them and holde them in the feare of God.

Therefore Saint Paul sheweth, that that he held of the Gospel, was not by a vaine desire, but he sheweth him selfe to stand there before God, and seeketh not credit before men, nor to commend him selfe, but is content to worship the liuing God. This is it in fewe wordes that Saint Paule ment. And here we haue to note that if so excellent an Apostle as he, was slaundersed by the wicked, we may not think it strange, if the seruants of God be so exercised. And againe, let vs follow the example of S. Paul, to wit, y we may haue this buckler in our handes, to beare of all the false slaunders wherewith men charge vs, and go about to bring vs into hatred with men, that we may always shewe, I say, of a trueth, and not onely to bragge with mouth, that wee serue the liuing

God, and that we go forwarde therein with a pure conscience: when we haue that witnesse before God, and are able to shewe wherewith before men, we must bear patiētly such murmurings, false reportes, and lyes, as are cast and sowne abroad of vs: for there is no reason wee shoulde haue a greater priuiledge then S. Paule had. Thus much touching his person. But in the meane season wee haue a good rule here, of seruing god aright. For as hath ben said, he looketh to the inward man, and not to the outward appearance that the world so much accompteth of, wee must not serue God with our handes and feete onely, our heart must goe before. Therefore the true seruice of God must be heartie, for so it is saide in the Lawe, Thou shalt loue thy God and cleaue to him with all thine heart. True it is that God will haue vs employ all our powers and all our members in his seruice, y whole must bee dedicated to him: for no doubt, the good tree will alwayes shewe it selfe by the outward frutes. And therefore, when wee haue an heartie affection to serue God, it must needes shewe it selfe in our whole life, all our woorkes must bee as it were frutes of this good race.

But yet if wee will serue God aright, we must before all things haue this pure conscience wherof Sainct Paule speaketh here.

Wee

wee must not onely haue a well framed life before men, and such honestie, as wee are not able to be touched with any matter, and marueilous and strange vertues: to be short, we must not be gylled without, the gold must bee within; we must not haue a faire shewe without onely, but wee must be masie, that is to say, the feare of God must be steadie and sounde in vs. And so, if we consider why God so much detesteth hypocrisie, which is as much to say, as fayning, whe men play the counterfeites, and haue but onely a visard to seeme vertuous, wee shall see there is good cause in it. And why so? for all his seruice is but corruption. And this is sacriledge. For if the seruice of God bee turned vpside downe, then is his name prophaned, and that cannot be done without sacriledge: and more, his trueth is turned into a ly, which doth further decay his glorie, and turnes it into another hewe. Therefore doth God, not without cause, so much hate hypocrisie. And therefore must we bende so much the more to this pure simplicitie, and vprightnesse of heart, that euery of vs present him selfe before God, to examine what is within him, and when the worlde doth make no account of vs, we must conclude thus within our selues, yet will God like and allowe of mee. For if all the worlde should giue mee their hands, & no man were able to say, blacke is mine

eye, and in the meane while, my God and iudge coulde not abide mee, what good had I gotten? Therefore when we are thus resolved within our selues to saye, I content not my selfe with the reputation I might haue amongst men, but onely that my conscience be pure before God, and to haue a desire to profit in his fear. When I say we haue this respect, all the seruice that we shal do to God, shal bee welcome to him, but without this, there wilbe nothing but smoke: We may haue the fairest painting in the world, but it wilbe but filth and stinche before God. This is it we haue to marke in this place touching a good conscience.

Nowe S. Paule addeth, *That he worshippeth the God of his ancestors.* Why so? I shewed the reason before, because it was vprayed against him, that he had made a religion in haste, & was become such a bastarde, that he had forsaken the God of his fathers. But hee sheweth, that hee worshippeth the liuing GOD, who firste of all chose Abraham and his race, who gaue his Lawe by Moses, who spake by his Prophetes. So that Sainct Paule sheweth, that hee is not fallen away from the olde doctrine, that he hath not deuised an vknownen religion, but that hee standeth fast to the lawe, & the Prophetes, that he mainteineth that puritie that hath beene from all ages, that he is not such a man, as



is to be taken for a backe slider. This is it in fewe wordes that he shot at. As wee see at this day, howe the Papistes charge vs with the like fault. For they make the simple and vnlearned beleue, that wee haue deuised a straunge kinde of life, that wee haue destroyed all simplicitie, & that wee holde no parte of that  
 10 that was receiued from the Apostles, and from the Martyres. But wee knowe well the contrarie: for why doe wee fight against the Papists, but onely because wee agree not to their deceiuing lyes? for all that they call Gods seruice, their articles of faith, and all the rest, they haue forged it at home in their  
 20 owne shop. And so the Papists haue made an hotchepoche and a sawse medley of lyes that they haue scraped together from all corners: and wee in the meane while, seeke to haue men holde them selues to the Lawe, to the Prophets, and to the Gospell. For there hath God giuen a perfect doctrine, which no man can  
 30 finde fault withall: that is the doctrine that must be heard, and whereunto wee must submitt our selues.

This we say. And thus wee see that Sainct Paule was constrained to vse that defence in those dayes, which wee are driven to at this day. And this is a iolly comfort for vs, when wee  
 40 see that wee neede not seeke here and there for excuses, to

shutt Papistes mouthes, and all their false obiections: but that it is sufficient for vs that S. Paule hath answered in our name. Why so? The cause is all one. Haue wee not occasion to reioyce, when GOD maketh S. Paul the aduocate and proteester of our cause against the Papists? So that wee are not troubled  
 10 nowadayes to deuise any reply of our owne braines, it is sufficient for vs to bring foorth and alledge that that Saint Paule vttered with his owne mouth, being led and guyded by Gods Spirite.

And if wee haue Sainct Paule to bee our aduocate, the holye  
 20 Ghoste wee are sure alloweth vs from heauen. Yea, and Sainct Paule had a sufficient warrant for his prostership, to shewe that hee spake not as a mortall man, but in Gods name, and Gods authoritie.

And therefore let vs take good heartes to vs, when wee see that y Papistes blame vs wrongfully, and let vs not bee grieved at all too much at it, seeing that  
 30 GOD taketh our cause in hande, and giueth vs such a defence, that though our mouthes were stopped, and wee held our peace, he will not leaue to shewe that the Papistes shalbee condemned in all their vaine glorie. But yet it might seeme  
 40 that Saint Paule woulde saye here, that they that chaunge the fashion of dealing, are to be condemned,

demned. For wee cannot denye, but wee haue changed much: for wee were constrained to drawe the poore and silly worlde, euen out of the bottomlesse pittes of hell as a man woulde say. Wee knowe there is nothing in Papistrie but is marred and mangled. And therefore it was requisite: for vs to make a greate change. But this is easie to be answered. For when Saint Paule speaketh of his auncesters, hee meaneth not to allowe all the superstitions that were crept in, as in those dayes there were a greate number of errours among the Iewes.

Saint Paule was wise ynough to incumber him selfe after that sort: but he speaketh of his auncesters, so farre soorth as they came of Abraham, and so referreth the whole to this beginning, and to this fountaine of the couenant that GOD made with the Iewes. As when wee saye, that wee holde the faith of the holie fathers, wee speake trueth. And why so? who are our fathers, (according as it is saide in the Psalme) but the Apostles, and they that haue been appointed to publishe the Gospell through all the worlde, and the Martyres that followed them.

Therefore wee protest truly that wee holde the faith of the holy fathers, and yet referre the whole to the Gospell. But when the Papistes bragg that

they holde the faith of the fathers, they lye. And why so? for they bring for their fathers, poore abuses which were in the time of ignoraunce: they take Monkes and Fryers, that dreamed and deuised a number of pelting trifles: These are the Papistes fathers.

And againe, when they alleage the olde doctours for themselves, they take their errours: and that that is good and sounde in them, they cast it away, so that a man woulde thinke they had conspired to abolishe all Gods graces. And if there bee any thing falsely written, if there be any reading to coulour their dreames withall, that they take, this is their sticking to their fathers: euen so fared it in Saint Pauls time.

And therefore let vs marke well that Saint Paule meant not here to condeme all change that is made when as religion is corrupted and euill ordered, and men haue blended their own inuentions with it: all that must be cut off; wee must come backe to the pure and simple religion of God, to the ende y this foundation may reigne, that GOD onely rule, and he onely gouern his people. But when Saint Paule saith, that he worshipped GOD euen from his auncesters, he meaneth, that hee in no part lessened that pure religion which God had established amongest the Iewes.

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as Paul

Psal. 44. 7.



And hereby also wee see, that Saint Paule meant not here generally, that he y could alledge his ancestours, should forthwith be iustified, for that were but a mockerie.

The Turkes at this day, can alledge and saye for themselves; wee serue God from our ancestours. It is a good while agoe, 10 since Mahomet gaue them the cup of his diuelish dreames to drinke, and they were drunken with them. It is about a thousand yeres since that those cursed helhoundes were made drunken with their follies: they may alledge for themselves that theirs is no newe religion. But yet if it had beene from the begin- 20 ning of the worlde, they say nothing. Why so? Idolatrie is so olde. Wee see it came not in only when the worlde was restored after the floode. Was the name of God called vpon in all places before? No, no, but it is saide that Seth his household was that, where God was serued: and it is a wonder y the puritie of Gods 30 seruice was not to be founde but in a litle handfull as it were, and a small number of men. And therefore auncientnesse will not serue to prooue a religion, that were too beastly: for so there should be no religion more certaine then those that are false, & wicked, and which God abhorreth and cannot abide. But that 40 was Saint Pauls foundation which wee spake of before, to

wit, that he came of the race of Abraham, and that the GOD that was worshipped there, was no Idoll, but the maker of heauen and earth, hee to whome we must come to haue saluation, hee that is our father in deede. And for this cause also our Lorde Iesus putteth a difference betwene the Iewes and other nations.

You knowe not what you worship. Trueth it is, that he spea- 10 keth to the woman of Samaria: but yet that people had more affinity a great deale with the Iewes, then all the rest of y world had. For the Samaritanes were circumcised, and vaunted that they worshipped the GOD of Abraham: they sacrificed after the manner of the Iewes: but yet notwithstanding the lawe did not allowe of them, nay their religion was a bastarde religion. Iesus Christe saith openly, that they knowe not what they doe, it is but lost labour: you take much paines about seruing of God, but he can abide none of it, 30 for you know not what you worship, there is no certentie in it. But on y other side he saith, We know what we worship, he speaketh there of the Iewes, y they knew they worshipped the true God. And why so? for y law was an vndoubted witnesse to them which coulde neuer deceiue the, & was thoroughly confirmed by the couenant which was made a long time before with Abrahā. And therefore let vs marke well that

Iohn 4. 22.

that Saint Paule speaketh not here of all fathers and auncesters without exception, but of them that are grounded in gods truth, and haue beene taught by him. Wherefore let vs beware wee bee wise and discreete, when this commeth in question that we must say, our fathers, our fathers: let vs not bee too rash nor 10 hastie: for otherwise wee shalbe like to the Turkes and Heathen: and though wee haue the vpper hand before men, and the matter go on our sides as touching the worlde, what aduantage get we? What must wee then doe? Let vs choose such fathers, as are in deed Gods children, that their race be a good race and not bastard. I 20 speake now of y<sup>e</sup> spirituall race: and that our fathers bee Gods children, (as I saide before) that all may bee referred to him. And such we shalbe, if we followe the pure simplicitie of the Gospell and the holy scripture, and seeke that God that is there opened & set forth vnto vs, then can we not do amisse: and though the world 30 condemne vs, if wee are assured that wee are liked off aboue, it is ynough for vs. And thus much touching this worde where Saint Paule speaketh of his auncesters. Nowe he addeth afterwarde, that he giueth thanks to God for the vnfaigned faith that was in Timothie, which had dwelt before in his graund mother Lois, and in 40 his mother Eunice, and that he is perswaded that it dwelleth in him

also. When Saint Paule speaketh of an vnfaigned faith, it is to confirm the matter which he intreated of before, touching a pure conscience, for so also he called *Faith* in first Epistle. This is a doctrine which wee must marke well, for if when we haue to doe with our neighbours wee must 10 walke vprightly, God will neuer abide hypocrisie. What shall we do then, when wee come before him? If we goe about to deceiue a mortall man, God cannot abide it. Then if we will deceiue him, and mocke him, and play with him as with a little childe, what geare is that, I pray you? Is not this too greate an abusing of his maiestie? And therefore it is not without cause that this title is giue to the faith, that it is without hipocrisie, without dissembling, will we then be faithfull? Let vs first of all put off all our dissembling, where in we are too much inwrapped. We see what our nature is: if a man keepe him selfe as he is, he wil alwayes haue 30 a thousand starting holes, he will deceiue himselfe, hee will make himselfe beleeeue hee is a maruei- lous fellowe, and yet he shall be but an asse: for wee see not our faultes, nay wee winke at them, and seeke nothing but to flatter our selues. And therefore to bee faithfull in deede, let vs begin at this ende, to wit, to put off all 40 our fleshly fantasies, and all our dissemblings which wee are too much bent and giuen vnto. And



wee see hereby that faith is no small matter. Trueth it is, that euerie man braggeth of it, but wee shall perceiue in the ende, that it is a precious thing before GOD, and that wee may not vse such a name as that is, at all aduerture, as commonly we vse to do. Euery man will say I am a beleuer, and hee will bee taken to bee such an one. But what? In the meane season all are full of hypocrisie, wee doe all dally with God, wel then though the worlde make good peniworths offaith yet notwithstanding we see, it is a verie hard matter to bee counted a beleuer because this is requisit, that we be voide of all lyes, of all starting holes, that we haue learned to be angrie at our selues for our sinns, and search them so deeply, that we bee no more holowe harted before God, but condemne our selues and seeke nothing but to frame our selues wholly to him. Thus much touching this title of faith, which was rooted in Timothies person. And this must serue for an instruction for vs all, as Saint Paule to confirme Timothie the better, willeth him further to followe on that good race which hee was entred into, for that his graundmother and his mother, had a true faith. Why doth hee not make mention here of his father as well? Hee could not, for hee was an Heathen, as Saint Luke also reporteth in the Actes.

Actes 16.

So then Timothie was by his

fathers side an Heathen: and his fathers race was defiled before God, and condemned: but on his mothers side he was a Iewe. And therefore Saint Paul setteth precisely his mothers example before him. Knowe wee then that the pride of men is beaten downe here, for wee may not praise and account of our selues, according to these earthly degrees. Trueth it is, that the man is to be preferred before the woman, as touching pollicie, hee must alwayes haue this preheminance and dignitie to bee the womans heade. But if the man, wander out of the way, if hee bee an idolater, and an vnthrift, if he be wicked and naught: if the woman keepe her selfe to the worde of God, if shee haue Iesus Christ for her heade before the Angels of Paradise, shee shall bee better then all the men that so run a straie, and that that is spoken of the childre of God, shall be fulfilled in a woman, that we shall treade vpon all our enimies, that wee shall stampe their heades vnder our feete. And therefore let vs marke well, that all pride of the fleshe is beaten downe here, to the ende we shoulde giue God that honour that beløgeth to him. Whē it is said that Timothies graundmother and mother were esteemed before God, and haue this honor to be named here, and men are let alone, as vnworthie to be spoken off, and worthie to bee cast off, and sonke in bottomlesse pitts

Psal. 44. 6.

pittes as it were. And why so? for they do not homage to the living God. But women are as it were canonised here: GOD putteth them into his register, and setteth them in an honourable degree.

More ouer, let vs mark, that the faith Saint Paule speaketh off here, was a good affection that these women had to serue God, although the Gospell was not as yet reueiled to them. And therefore, though there was not a full knowledge of the Gospell, and of our Lorde Iesus Christ, yet these women had a right faith, & such an one as God allowed off. Why so? for they waited for the promised Mediatour: though he was not reueiled while they liued, it is sufficient that they walked in this hope, and called vpon God vntill hee had fulfilled his promise. And this is no smal praise: for in S. Paul time, al was so prophaned, that it was horrible to be holde: there was no feare of God at all amongst the common people, I meane among y<sup>e</sup> Iewes and the doctrine was so blended with corruptions inuented by men, that it was pitifull to see, yet notwithstanding had God reserved a little seede. For this cause I saide, that Saint Paul gaue these women a greate commendation, for that they walked amongst thornes, & were not pricked, but but kept themselues alwayes vp-right, and in the feare of God. As wee see also, that it is said in

the Gospell. This man walked for the kingdome of God. This worde is not vsed past twise or thrise: and why so? For it is no common title, to waite for the kingdome of heauen: that is to say, that they hoped that God would sende our Lorde Iesus Christ, for a Redeemer, that he should restore the thinges that were out of order in the worlde, it is said, that they looked for the kingdome of God. And therefore they were seperat as it were from the order that all other were off, & as the number was verie small, the commendation that is giuen them ought to serue vs for an instruction.

True it is, that at this day, the Gospell soundeth, we heare the voice of it verie loud and farre: & yet wee see there are verie fewe, that worship God purely, we see the stifnecked rebellion and malice that is in the most part, in so much that they to whome the Gospell is preached, sharpen the selues against God, and shewe themselves openly to be more against him, then the papistes do: we see this before our eyes. And yet notwithstanding what is ther in Papistrie? What confusion is there among them? Therefore we haue neede to remember that that is saide here, that faith dwelt in some, so that they were not dismaide: though all the worlde was starke naught, yet they hoped patiently in GOD: and they are not men that are com-

Luk. 2. 35.



commended here, for he speaketh not of doctours here, but they are women. When we heare this, let vs take heart of grace, and if we see all the worlde caried away, and bee as it were on a fish-poole, let vs learne to forethinke our selues, and drawe our selues out of our corruptions, for vnlesse we doe so, wee cannot haue the faith, which wee must giue lodging to within vs, as it is saide here, that faith dwelt in Timothies graundmother and mother. So then, let vs lodge our God, & his worde, that faith, may dwell in vs, though we see it driuen out of the doores, and as it were banished of all the world. And againe to make an end, let vs marke, that if these women in the time of darkenesse, when there was nothing in Iudea but cōfution, ceased not to cleaue fast to the faith of God, and had such an affection as S. Paule alloweth off here, there will bee an horrible vengeance vpon all them, that continue in their vnbeliefe, though God appeare as cleare as y<sup>e</sup> noone day, though Iesus Christ bee the sonne of righteousness that lightneth vs, yet wee see a number that shut their eyes. And therefore what condemnation wilbe vpon their heades, seeing that they which wander & go a stray whē matters are out of frame, cannot be excused for all that? For as the holy Ghost alloweth them, that continue in the faith, because he inflameth them, so no doubt hee

condemneth and detesteth all them that take occasiō to estrang themselues from GOD, when thinges are not after their fantasie as they woulde haue them. Now when Saint Paule saith to Timothie, *that hee knoweth also that the faith dwelleth in him.* He speaketh not of that faith that he then had presently, nor of that faith that he had after he was called to the Gospell, but of the faith whiche he had euen from his childhood, for God was so gracious to him that he followed the right side, and claued to his mother, because his father was an infidel, as saint Luke also reporteth in the Actes of the Apostles. Why then doth Saint Paule call him backe to the faith which he had euen from his childhood? To stirre him vp so much the more to followe that good doctrine wherein hee had beene instructed euen from the beginning.

And hereby wee are warned, y<sup>e</sup> if we haue ben nourished in the pure religion from our childhood, out fault will bee so much the worse, if wee disorder our selues and turn aside. A man that neuer heard speake of the gospel but three dayes before, if he fall away afterwarde hee shall beare his condemnation: but when god hath called vs euen from our childhood to y<sup>e</sup> pure doctrine, if we become men, and forsake all, and change our minds, what condemnation will there be ouer our heades? And yet we see howe the world

world goeth: A man would haue thought we shoulde haue had in these our dayes little Angels; and seeing they are brought vp in the gospell, we might haue deemed, they woulde haue sucked true religion out of their nurces breasts.

To bee short, it was looked for, they shoulde haue beene perles in the Church of God. But what is become of them? They are become as bad as deuills, they are farre worse then if they had taried stil in these horrible abominations of papistrie. And therefore we haue greate cause to bewaile this miserable world, whē we see god thus prouoked to anger. There-

fore let vs not thinke it straunge, if God send such horrible confusions as wee see, but let vs look for greater, as in deede wee must needes bee swallowed vp quicke, if god visit in vengeaunce, that vnthankfulnesse wee see in euerie place.

Nowe let vs fall downe before the face of our good God, confessing our faultes and praying him that it would please him to make vs feele them better, to the ende that we may bee prouoked thereby to mortifie the desires of our flesh more and more, and desire that renuing, &c.

### The 3. Sermon vpon the 1. Chapter.

- 6 For which cause I put thee in remembrance, that thou stirre vp the gifte of God which is in thee, by the putting on of mine handes.  
 7 For God hath not giuen to vs the spirit of feare, but of power, and of loue, and of sobrietie.  
 8 Be not therefore ashamed of the testimonie of our Lorde, neither of me his prisoner, but be partaker of the afflictions of the Gospel, according to the power of God.



**V**ee it so fall out 30 commonly amongst men, that when a man hath behaued himselfe valiantly he is quickly verie of it, and lea- uet h off, and thinketh that men ought to holde him excused: by meanes whereof they suffer o- ther to come in, as though they had done al that they should, and in the meane season God is ser- ued but for a blast. But Saint Paul

on the other side sheweth vs in this place, that the more gracious God hath beene to vs in times past, the more carefull must wee be to go on, & stirre vp our selues to do daily better & better. There- fore hee that hath done worthe- ly for a season, must not onely not to bee slacke and negligent, but on the other side, hee must thinke, that he is greatly bounde to God, if it haue pleased him to vse our labour, and employ vs to



magnifie his name: for in deede we are not worthie of such honour. And therefore let euery man strue with himselfe, according to the exhortation that is set downe here, after that he hath beene taught, euen from his childhood in Gods trueth to go on euen to the ende, and when he hath once walked vprightly, to 10 march forwardes dayly: for wee hearde this morning what Saint Paule saide: his wordes to Timothy were these, I am assured that the faith which was in thy grandmother and in thy mother, dwelled also in thee euen from thy childhood. He addeth that Timothy had shewed a singuler affection to liue well. For this cause 20 hee addeth *See thou do better yet*, he saith not, it is ynough, I absoulue thee, I set thee at libertie: but, thou must finish it. Because thou hast behaued thy selfe valiantly, consider howe much thou art bounde to God, who hath beene so gracious to thee: for hee will not be serued of vs for three dayes, but to liue and die. And 30 therefore go on still and bee not wearie in the midde way. This is Saint Pauls meaning: will hee then correct the coldnesse and slothfulnesse that is in vs? When wee feelee that we haue not such a zeale and deuotion in vs, as were requisite, let euery one of vs think thus with himselfe: go to, when thy God had placed thee in this worlde hee shewed himselfe vn- 40 to thee, and thou hast knowen

him a greate while since: he doth thee this honour, euen to thee that art a poore, silly, & vnprofitable creature y thou hast beene his instrumēt to exalt his glorie, to set forwarde his kingdome: thou hast serued him, and this commeth not from thy selfe.

What must thou then doe? Must thou rest thy selfe now, or bow down vnder thy burden? No no: but thou must bee so much the more redie to finish thy course. Seeing god hath thee in the right way, and hath put thee forward, beware now thou faile not. Thus must we practise this doctrine.

But to make our profite of it the better, let vs see the matter of 20 in fewe wordes. *stirre vp the gifte* (saith he) *which is in thee*. The worde that Saint Paule vseth here cannot well bee vttered in one french worde, vnlesse wee take this worde, *kindle*, for it signifieth properly to lay the brandes together and to kindle the fire, which hee vttereth in 30 fewe wordes.

Hee vseth a similitude here, that if a fire that hath but little woode, wax out, wee put the brandes together, and blowe it, that it may burne. So S. Pauls minde and meaning is, that wee shoulde take paines to stirre vp Gods graces. And why so? for euery man receiueth according to 40 his potion, wee haue not such plentie as were to be desired, not that God is niggish towards vs, but

but because he will bridle vs, and because he seeth wee are giuen to presumption, he giueth vs what hee knoweth expedient for our saluation. But yet wee haue not the graces of God in full measure wee haue onely a little and small quantitie of them. But nowe let vs consider the meanes that Satan hath to kill that, that God hath put into vs. There are a thousand tentations to keepe vs backe and holde vs in this worlde, and this smothereth the fire. When a man is troubled with cares, for the affaires of this worlde, hee thinketh not one whit vpon the kingdome of God. Therefore when the fire was kindled before, and there haue ben good flames, and some heate, yet notwithstanding this vanitie that turneth the winde away, choketh the grace of God forthwith. And so standeth it with all the rest: yea, and as men that neuer thinke vpon it, without any greates and open resistance, and striefe to the contrarie, wee maruile greatly, if there be any good zeale in vs, so easily it waxeth colde and vanisheth away by little and little. And so the graces that God had bestowed vpon vs, are as it were vnprofitable, and we knowe not what is become of them: where as GOD had indued vs with his holy Ghost, wee become doltes. Seeing then wee see that the exhortation which Saint Paule maketh is so necessary for vs, to wit, to lay the brandes endes toge-

ther that the fire go not out, or giue not such an heate as were requisite, let vs take paines to make the graces available which wee haue receeived, and set them on fire, and see that euerie one of vs stirre vp himselfe to doe so. And if so excellent a personage as Timothie was, for so God witnessed of him, had neede to bee thus pricked forward, alas what are wee? let vs euerie man consider: for hee that hath a publike charge committed to him, must sharpen his wittes so much the more, to stirre vp the graces of God, to set them on worke, and to make them doe good: though this belong generally to all men, yet notwithstanding they whom God hath not set in an higher rome, and higher degree, must go before: and shewe an example to other, and to them that are not so farre forward: Howe so euer it be, let vs marke that the giftes of the holy Ghost ought to moue vs to seeke the aduancement of Gods glorie, and to haue a zeale to followe that which hee commaundeth vs: & to be caried beyond this world, y the flesh do not beare rule in vs, neither our wicked affections, but that we be set on fire with this hote and burning loue to come to God. To this end must the gifts of the holy ghost be referred. And nowe because we are of our nature colde, and Satan hath many subtile meanes to smother and chooke vp y flames y should burne in vs, let



let vs see that wee kinde it, and that euerie one of vs strue with himselfe to, lay the brandes together. And if we feele Gods giftes begin to wax deade in vs, let vs take paines to stirre them vp, although we can not thoroughly do it. And for this cause, God commaundeth vs to profite more abundantly in his Lawe. This is one point. Moreouer, Saint Paul saith that this gift was in Timothee *by the laying on of handes*. Whereby he meaneth, that when he was made a shepherde, he receiued newe graces to serue the Church the better. And this is a verie notable point: for we must marke what he saith in an other place, that as god setteth men on worke, so he giueth them wherewith to furnish that place.

As for example, when ministers are truly called by him in deede, he gouerneth them in such sort that we shall see by the effect that they were not brought in of men, but that God is authour of their calling. Many may boast & brag that they are in this office of the ministerie, and in deede they occupie the place that belongeth to them whom God appointeth, but yet wee finde nothing in them worthie the true ministers of God, either they are iesters and prophane fellowes, & of a naughtie life, or they are ignorant: to be short, they are such that haue neither salt nor saue in them, whiche is a most certeine token that God alloweth not of

them, and that they were neuer brought in by his authoritie. The reason: As I saide before, GOD hath meanes to make men fitt, when hee will applie them to his seruice. And I haue saide, that if he will vse any man, he will giue him what is requisite to execute his charge withall. Therefore when there are ministers that were not called by ambition, or worldly fauour, nor came in by the windowe, but are rightly called of God, wee shall see them forthwith fit to doe their duetie, and shall not be voide of the graces of the holy Ghost. And therefore we must be thoroughly resolved vpon this point, that God giueth his graces to them, whom hee appointeth ministers of his worde. This is it in fewe wordes that Saint Paule meant to shewe, in saying that when Timothee was taken into that office, he receiued necessarie giftes to behaue himselfe faithfully. Truth it is that this worde *by the laying on of handes*, is not needeleffe: for it was an ordinarie ceremonie, which they vsed in those days to appoint ministers: & y Apostles kept it of an auncient custome of the Lawe. For they vsed to lay handes vpon y sacrifices: & when they made any solemne prayer, they layed on handes also.

This was a signe of an offering that they offered that to GOD, which hee accounted off, as if it were dedicate vnto him. And so by this meanes they that were appointed

pointed to preach the worde of God, were put in minde, that they were no more their owne men, & that they were no more as priuate persons, they were no more at their owne libertie, but were wholly bound to God, and to his Church. And while they made such an offering, euerie man prayed: as in deed it is a singular blessing of God to haue faithfull Sheperdes, to preach his word, and to do that office in deepe: for herein standeth the saluation of all the faithfull. And therefore it behoueth the whole bodie of the Church, to pray for him y is so appointed Shepherd: for euerie man doeth it for his owne profite. And God hearde the prayers that were thus made ouer the mans head. For first of all they made a solemne protestation, This man is dedicated to God, to the end he should apply himself wholly to the edifying of the Church. And therefore because men are not fit, nor sufficient to do that that is requisite in their office, no not to do the hūdreth part of it, God must needs worke here. And therefore the first thing is, to craue at Gods hand, that it would please him to giue the man y is chosen, grace, to deale in such sort, y y Church may be rightly serued: and then, that he may haue such a constancie, that he cōtinue vnto the end. For this cause S. Paule saith that Timothie receiued the giste of the holie Ghoste, when he was

made Minister. And they had some experience of this giste in their cōmon prayers: & besides that, the ceremonie also was not needelesse, it was not a forme & maner of doing brought in and deuised in hast, but it was a witnessse, that when God receiueth them that are offered to him he gouerneth them, and giueth the wherewith to execute the office, that is committed to them. And thus we see what this meaneth. And I would to God that such a simplicitie had bene kept in the Church. For then had we not known what this hellish and diuelish priesthood which the Papists haue, had meant, if men had onely appointed Shepherds & Ministers to serue God by preaching his word: this cursed sacrifice of the Masse, would not be in vse, but the worlde shold haue known that God requireth nothing of y Ministers of his word, but only that they teach the people purely, which is committed to their charge, and Minister the sacramentes. But see a new follie which the Papistes haue forged, they must haue their fingers greased, and they must be called Priestes. And what to doe? To make God at one with men, to offer sacrifice, to obtaine forgiveness of sinnes. Thus are the greased Popish Priestes, appointed with diuelish blasphemie in the office of our Lorde Iesus Christ. For to him onely doeth this title belōg to be the Mediatour betweene



tween God & me: but thus hath Satan peruered al the puritie of the Gospel. And therefore let vs learne to make a difference betwixt the Popish priesthod, & y that Iesus Christ alloweth of, & had his beginning of the Gospel. The ministers that were chosen and appointed in the Apostles times, were not made but onely to preach the Gospel, and minister the sacramentes, to dedicate them selues to serue God and his Church, according as their persons were offred. But the Pope, he wil haue his Priests annointed, euen as they were in the time of Moses lawe, and giueth them this office to sette God and men at one. This is an horrible sacrilege, & an inuention that Sathan hath forged. And therefore let vs abhorre such a Priesthood, as it is worthie. And let vs marke well, that they that are offered to God, to preach his word, if prayer be made as it ought, shall not be destitute of y grace, that is requisite for this office. And why so? For God sitteth as cheefe in the middes of his Church, and he will display his vertue to gouerne them that occupie his place, and whose estate and office he alloweth off. This is it we haue to beare away in this place. Now let vs marke moreouer, that before Timothy was chosen, he had excellent gifts already: But God confirmed them, whē he would haue him to enter into the mi-

nisterie. They whome he chooseth, must needes haue some prooffe of the office before hand: men will not go hand ouer head and take simple idiots, and ignorant men, and such as haue no fitnessse in them to preache the word of God, we must take such men, as in whom we see already some grace. But God ceaseth not to worke an augmenting & increasing of his gifts which he hath alredy giuen men, so y we may perceiue, that seeing he wil vse them, his spirite shal appeare more effectually in them. And this is not onely as touching the Ministers of the worde of God, but also as touching Magistrats. Trueth it is, that the choyse and election wil be verie euill fauoured and out of order, if we make no differēce of men, & make not choise of such as are fit, according to mans iudgement. But yet God must work in the when they are chosen, & giue them a new grace, otherwise they shold find themselues verie weake: for it is no small matter, to present Gods person in this worlde, and to be in his seate, to render euerie man his right. Yea, and there are such thinges requisite to it, that no earthly creature can be answerable to it. And therefore must God needes worke with his owne hand. And therefore let vs learne to exercise our selues in this vse, which S. Paule noteth here, to wit, whē we choose Shepheardes, that are specially

appointed to preache the Gospel, that we pray for the edifying of the whole bodie. When we choose Magistrates, let vs also craue at Gods handes, that it would please him to giue them such plentie of his grace, y they exercise their charge faithfully, to giue an accompt, when they shal come before y great iudge. 10 This is it in fewe words, we haue to marke in this place. Now after that S. Paule hath vsed this speech, he addeth. *That God hath not giue a spirit of feare, to the that must preach the Gospel, but a spirit of strength, with loue, and sobrietie.* Whereby he meaneth, that to shewe that wee are Gods true seruants we must not go to work with a dead hand (as the prouerb is) but we must shewe, that the zeale of G O D is a burning fire within vs, and pusheth vs forward, and that we haue a spirite not of feare but of strength. In the Epistle to the Romanes, S. Paule making a comparison betweene the fathers that liued vnder the Law, and the Christians, 30 saith that there was such a flatterie vnder the Lawe, that men durst not boldly call vpon God. For we see the Lawe made men afraide, they knewe not what should become of them: and not without cause. For God had not displayed his grace there as yet, as it appeareth at this day in the Gospel: but since y time y Iesus 40 Christ came to vs, God hath so confirmed his adoptio, that we

may crie with open mouth, seeing he is our father, y he would receiue vs for his children. This belongeth generally to all the faithfull. But here S. Paule speaketh onely of the ministers of y word of God. For he saith, if they will shew, that God hath truly called them, they must be strong they must haue an inuincible confidence, they must not bow: how soeuer the world goe, they must not be as wauering reedes, they must not be to please the world, they must not be foud to change neither must they haue their mouthes shut, when they should speake, but they must be quick, and shewe themselves men, where 20 neede is. And when they shall see the wicked lift vp the selues against God, they must withstand them mightily, they must shew the selues good souldiers: when they shall see the word of God assayled, and some lift vp themselves openly against God, other play the hypocrites, when they shall see all goodnes almost banished, they must not dissemble, 30 they must then shewe what God hath giuen the to set them selues against wickednes: to be short, they must shewe that they are true proctors for God.

This is S. Paules meaning in this place in fewe wordes. But Helas, we see now a dayes, there are verie fewe that haue this 40 prooffe: & so consequently, that the title of Ministers and Shepheardes, and Elders, is too much



prophaned. For how many may we find that haue this stoutnesse of courage to stande against all the world, and whatsoeuer come of it, wil neuer leaue to go on in their course? Nay we see cleane contrarie, that men will not incurre displeasure, but seeke to please. And who? The most wicked that are: in so much y<sup>e</sup> there are a number, who a man might sooner make to preache Mahometts Alcaron, then the Gospell: so that they may haue their full dishes, and their fat potage, all is one to them. We see this. Helas, shal our armes be thus blased to our great shame? But what? what gaine shall we haue, when our filthines shall be notorious euen to litle children, & shall be spoken of in the pulpit? Let vs beware therefore: and let them that are appointed Ministers of the worde of God, (beginning by my selfe,) consider that it will serue them to great purpose to bragge of this name: for Iesus Christ will not know them, vnlesse they haue this constancie in them, to maintein the trueth, yea and to cause Iesus Christe to be honoured, and serued, and worshipped, and all the loftinesse of the world to be beaten down, to do him homage, for that he hath placed them in so honourable a place: and if they do not so, their confusion shall be a great deale more horrible, if they shoot not at this marke, which S. Paule setteth before vs. True it is, our

weaknesse is such, y<sup>e</sup> we can not do what were to be wished: but yet we must take pains about it, or else woe be to vs. Thus much touching the spirite of vertue, which is set against the spirite of dastardlines. For this word *Fear* could not properly be vsed, because there might be some doubt in it: for there is one feare that is good. But S. Paule speaketh here of dastardlines, as the word which he vseth in the Greeke tongue, chiefly signifieth. So then the ministers of y<sup>e</sup> word of God, shal be constant if they feare god. For what maketh vs hardie, to stand against whatsoeuer listeth vp it self against God? What is it, that giueth vs such a constancie? The feare of God. So then this feare may not holde vs back, but rather incourage vs to serue God, and to honour him. Therefore this feare, that is a good and holie feare, must take away the other from vs: that is to say, this dastardlinesse, which is in men: so that we must conceiue a boldnes, and stand thus resolued: wel notwithstanding, in despite of y<sup>e</sup> world, we must go on in our calling. Let men storme neuer so much, let them be on fire, let the play y<sup>e</sup> diuels, yet God hath commanded vs to preach the gospel, we know what our rule is, let vs not swarue from it, which way so euer the world go, for God must needs be preferred and obeyed aboue all. And whe we see Sathā himself stir vp such stormes and tempests,

pestes, as though we should be cleane ouerwhelmed, then is the time y<sup>e</sup> true ministers must shew them selues cōstant. We shall see some swell as big as mountains, whē they are not assailed, a man wold think their zeale were a verie fire, if there be any questiō to set them selues forth, and neuer strike stroke : but when they should fall to it in deede, then they plucke backe their wings. If they should be employed in any good worke, we should easily perceiue, that al the faire shew they made is nothing. There are a greate sort verie valiaunt when they are farre ynough off frō blowes, but when they come to ioyne, (as we say) we see they haue not one drop of that spirite of vertue, and constancie, which S. Paule speaketh off. And beside this he addeth. *Sobrietie and Lowe.* To giue vs to vnderstande, that we must not haue our harish & madde zeale, as there are some that are vtterly void of all affection. True it is that they wil shew a zeale that is too excessiue: yea 30 there shalbe some shewe of vertue, as who should say, see these people are maruelous hote, I thinke they will reforme all the world, they can abide no sinne: & yet these men, are full of wastifnes, they can suffer nothing, they disdain all the world, they neither care for their brethren, nor haue any compassion, to 40 bring them to goodnesse with gentlenesse.

Moreouer there shall be no moderation scene in their dealings, but verie extreame rigour & seueritie passing all measure. And this is it we must mark well, how that Saint Paule when he saith, that the ministers of the word of God must be constant and stedie, and voide of al feare, that may make them dastardes, sheweth notwithstanding, that they must beare a loue to their neighbours, and vse a moderatiō and measure to moderate their zeale, that they brust not into their storminges without cause. As we saide before, there are a number will skirmish and be in a maruelous rage, and yet they know not wherefore: they are oftentimes angrie at their owne shadowe, and when it commeth to y<sup>e</sup> push, they are out of heart, they are ouercome oft times, and neuer strike blowe. But this is not the way that we must deale. Let vs (as I saide) approue our zeale, to shewe it when neede shall require, and to declare the loue and affection we haue to serue God, let vs take good hearts vnto vs, though we see y<sup>e</sup> our doctrine doeth not please the worlde, though men murmur against it, let vs goe on still what soeuer become of it. And if we must needs come to greater bickerings, if there be no way, but we must encounter, & fall to blowes, see that we haue this stedinesse, that we giue not backe, but go on still in despite



of all their teethes, that lifte vp them felues, againſt our Lorde Ieſus Chriſte: yea if it come to threats and daungers, let vs then ſhewe this vertue, which is here ſpoken off. But yet let vs not ceaſſe to take paines (as much as we can) to bring al them to Ieſus Chriſte by gentleneſſe & meeke dealing, that ſhewe them felues teachable, let vs haue pitie and compaſſion vpon them. For we muſt make a difference between them that are ſtubburne, & them that are meeke hearted. If I ſee a man, that deſireth nothing but to be taught, to what purpoſe, ſhould I deale rigorouſly with him. Againe, if I ſee a ſtubburne fellowe, I uſe him after the like ſort. Now let vs marke, y when the miniſters office is ſpoken of, it is ſaide, that they muſt hea'e the ſicke, ſtrengthen that that is weake, beare with the feeble, & reache them out their hand: and when they are wolues that wold runne vpon the flock, they muſt keepe them off, with great rigor: they muſt comfort them that are in penſiueneſſe and ſorrow, they muſt by threatens & ſharp words bring them that play the wilde beaſts vnder Ieſus Chriſts yoke: and if we uſe this diſcretion, we ſhall haue this ſobrietie that S. Paule ſpeaketh of here. Now to ſhut vp the matter, he exhorteth Timothy *Not to be aſhamed of the Goſpel of Ieſus Chriſt, nor of him his priſoner*. As if he had ſaide, we muſt ſhew our coſtancie in theſe

dayes: ſeeing GODS name is blaſphemed, & the Goſpel mocked at, & reſuſed of the moſt part of the worlde, let vs be armed with vertue, that we bow nor, nor be miſſed and caried away for all that. And this is a verie neceſſarie exhortation. For if we will go on daily and do our due-tie, it is certaine that our eyes muſt be ſhut, againſt all chaunginges and turninges that may befall in the worlde. And why ſo? For men haue itching eares, we ſee a number ſeeke for nouelties, we ſee againe, that it is harde to continue, yea the good ſhall ſometimes be ſhaken, ſeeing matters ſo farre out of order: to be ſhort, it is verie hard ſerue God without great tentations.

For we ſee a number of prophane people, and ſuch as wold gladly the Goſpel were cleane put out: there are other y would there were no preaching, but onely for faſhions ſake, they would haue it a dead doctrine: for they can abide no correction whatſoeuer. There are other that would haue y preaching to be of no authoritie, but to be al one to heare a man preache, & to heare a harpe, or the noyſe of a flute: they would haue their eares beaten with it, and that is all. We ſee an other companie that ſecketh nothing but to diſguiſe matters, yea they mocke at all good doctrine, as men paſt all ſhame, and like maſtiſe curreſſes, ceaſſe not to barke againſt the truth of God.

Thus

Thus is the Gospell at this day more despised and mocked at, I say, euen where it is preached, than it wold be amongst the Papists, and that hellish gulf. And when we see thinges goe after that sorte, what haue we to doe, but shut our eyes that we be not ashamed of the witnesse of Iesus Christ? That is to say, seeing our Lord Iesus Christ alloweth his Gospel, seeing it is a precious treasure in his eyes, though men refuse it, let vs magnifie it, doing that that God commandeth vs, and let vs not looke what the worlde doth. And S. Paule speaketh also precisely of his owne person: because he was then a prisoner, nie to death, & it might haue beene caste in Timothies teeth, Thou hast a goodly Maister, he is in prisō in such a place, he will one day be hanged: and in the end, what will become of his doctrine? Thus are mens iudgements. But Saint Paule sheweth Timothie that he must not beate his head about those thinges, that men prattle and prate: for they seeke for nothing but a cloake to mocke at GOD, and to speake euill of his doctrine.

Therefore, when they see any chaunge, then take they a pleasure to be meddling. For this cause Saint Paule saith, that we must not be ashamed of the persecutions, that the seruantes of God suffer, nor of all y blasphemies that are spoken against the

Gospell.

For our eyes must be vppon the witnesse that we haue from heauen. The sonne of God auoucheth his Gospell, though the worlde despise it and reuile it. Therefore let vs not be ashamed to vouch it with him. And moreover when he doeth vs this honour to make vs witnesses with him, how courageously haue we to imploy our selues? For to this end hath he appointed ministers in his Church. You shalbe witnesses with me, saith he. Seeing it is so, let vs learne to acknowledge the honour that the sonne of God doth vs, when he vseth in so worthy & noble a charge, to haue vs witnesses of his truth, and let vs not be ashamed to be partakers with him, in that which is so precious to him, I mean his Gospell, though that moste parte of the worlde refuse it. For we must esteeme men as filth & stinch, and detest them, when they lift vp them selues against him, to whom belongeth all glorie and all maiestie for euer.

Actes. 1. 4.

Now let vs fall downe before the face of our good God, confessing our faultes, and praying him that it would please him to make vs feeble them more and more, vntill he haue brought vs to a true repentance, and that renouncing whatsoever is in vs of our owne, we seeke nothing but to conforme our selues wholly to his holie will, &c.

Xx.iiij.

The



## The 4. Sermon vpon the 1. Chapter.

8 *Be not therefore ashamed of the testimonie of our Lorde, neither of me his prisoner, but be partaker of the afflictions of the Gospel, according to the power of God.*

9 *Who hath saved vs, and called vs by his holie calling, not because of our works, but according to his purpose and grace, which was giuen to vs thorough Iesus Christ before the everlasting times.*



Hough God shew his glorie and maiestie to be worshipped in y<sup>e</sup> Gospell, yet notwithstanding, the vnthankfulnesse of men is such, that we haue neede to be exhorted, not to be ashamed of the Gospel. And why so? For though G O D call all creatures to him, to do him homage, the moste parte rebell against him, despise, yea and are at defiance with the doctrine, whereby he would be knowen and worshipped. And though men be so wicked to lift vp them selues against their Maker, let vs notwithstanding, beare away that which is taught vs here in this place, to wit, that we must not be ashamed of the Gospell. And why so? For it is the witnesse of our God: and because we holde all of him, it must be preached, all must be referred to this ende, that he onely be knowen, and glorified as he ought to be. And if the Gospell be not preached, then is Iesus Christe buried as it were: therefore he must haue a good witnesse: and he hath giuen vs it here. And therefore let vs do him this honour, when we see

all the world so far out of frame, (as we haue saide) to holde our selues alwayes to this hollesome doctrine.

And Saint Paule setteth out his owne person here before vs: not y<sup>e</sup> he passed much to be approved, but because we are straitwayes in a maze, if we separate our selues from the seruants of God, to see our Master so quickly forsaken & left alone. At the first blush, when there is a minister of the word of god troubled and molested, and persecuted, if we forsake him in his neede, we think it is but a mortall man forsaken: But God feeleth himselfe offended, because this man that suffreth, beareth the marke of y<sup>e</sup> gospel, & it is as much, as if gods cause were betrayed. Therefore: S. Paul seeing this, faith precisely to Timothie, *Be not ashamed of me.* And in deed, (as we haue touched it before) a mā might mock at Timothie, & send him to his maister: as the wicked can well make their profit of such things, when God humbleth his seruants, and suffereth them to be wrongfully troubled, & men lift vp themselves against all them, that cleaue to their doctrine:

Ho,

Ho, thou seest howe the worlde goeth. Timothie might haue ben as it were shaken, and therefore Saint Paule saith to him, Though the world despise me, and some mocke at me, and othes hate me as a roade, yet must not thou be moued for all this: For I am Iesus Christ his prisoner: as if hee saide, Let the worlde speake as euill of mee as it can, it is not for mine offences: God alloweth my cause: for in deede it is hys, I suffer not for mine owne euill doinges, I haue his truth alwayes on my side: And therefore seeing the cause of my persecutiō is no other, but bicause I haue mainteined the worde of God, and doe maintaine it, thou must not stande vpon the worlds iudgement, for men are carried away with euill affections: let it bee sufficient for thee then that I am as it were a pledge for the Sonne of God, that hee magnifieth my person, in so much that if it be reprochfull to the world, it ceaseth not to bee honoured and of accompt before God, and before his Angels.

Let vs learne therefore not to deceiue Iesus Christ of the witnessse wee owe him, hauing our mouths stopped, when it is needfull to maintaine his honour and the authoritie of his Gospel: yea and when wee see our brethren to bee afflicted for Gods name, let vs ioyne our selues with the, and fight as much as we can for this quarell, let vs not be shaken

for all the tempests we see arise, but holde it good though the diuell haue bridle at will, and matters be neuer so far out of orders let vs remaine alwayes constant in our purpose, seeing we must be witnessses of the sone of God, seeing hee is so gracious to vs to vse vs in so worthie a matter.

10 And in the meane season, let vs marke well, whether men suffer for their sinnes, or for Gods truth: let vs beware when wee see one oppressed that we despise him not therefore: for we must not be rash in this behalfe, otherwise we shall do iniurie to God. And therefore wee must inquire diligently for what cause me suffer. 20 If wee see they haue walked in a good conscience, and be blamed for it, & tormented because they serue God, al this is inough to blott whatsoeter the wicked world can say against them. And therefore Saint Paule addeth, *Be partaker of the afflictions of the gospel.* For there is no man but would gladly spare him selfe, 30 we haue that of nature, & though we confesse without any dissembling that it is a singular grace y God bestoweth, when hee vseth men to maintaine his cause, yet there is not one of vs, but would willingly drawe his necke out of persecution. Wee can quickly prayse them y courageously offer themselues to bickerings (as the Martyres of our Lorde Iesus Christ are worthie to bee esteemed and honoured) but yet ther



is none of vs but is content to be  
farre enough off from blowes.

And why so? For we looke not  
to this lesson that Saint Paule gi-  
ueth, to wit, that the Gospell  
bringeth troubles. Iesus Christe  
was crucified once in his owne  
person, and wil haue his doctrine  
ioyned yet still with many mis-  
eries. He could (if it pleased him)

Psalm. 110

come to him vppon this condi-  
tion to suffer many bickerings,  
because the wicked list vp them  
selues against God when he cal-  
leth them to him. And therefore  
it is impossible for vs to haue the  
Gospell without affliction: not y  
the fiers bee alwayes kindled,  
but yet notwithstanding, either  
one way or other, we must be ex-  
ercised, wee must fight, I say vn-  
der our Lorde Iesus Christe. So  
then doeth not hee renounce his  
saluation, that woulde get him-  
self away fro the crosse of Christ?  
What is the hope of life, but on-  
ly in this that wee are bought by  
the sacrifice of the Sone of God?  
Then will hee haue vs made like  
to him, and haue vs transformed  
into his image. Seeing it is so, let  
vs learne to frame our selues to  
this condition, seeing wee are  
called to it, as wee haue scene  
here tofore, that it is the good  
will of God: therefore without  
any replying, wee must bowe

downe our shoulders. Nowe let  
vs adde that y S. Paul saith here:  
For hee bringeth vs toir by de-  
grees: We must not be ashamed  
of our brethren: When wee see  
them euill reported off and cast  
off of the worlde, let vs bee al-  
wayes one with them. And how  
shall this bee? He sheweth first  
of all that the Gospell can not be  
without affliction, (as wee haue  
sayd) it pleaseth God that men  
shoulde be so diuided. Not but  
he calleth al to the vnitie of faith  
and the doctrine of the Gospell  
is the message of attonemēt: but  
yet the faithfull are drawn by y  
vertue of his holy Spirite, (as it  
shall bee handled more at large  
streight wayes) the vnbeleeuers  
remayne in their hardnesse: thus  
the fire kindleth, as when thun-  
der engendreth in the ayre, there  
must needes bee great troubles,  
so fareth it when the Gospell is  
preached. Nowe if the Gospell  
bring afflictions, and if it be Ie-  
sus Christ his minde y that whi-  
che hee suffred in his person, shal  
bee fulfilled in his members, and  
be dayly crucified, is it lawefull  
for vs to withdrawe our selues  
from that condition? Therefore  
seeing it is so, that al hope of sal-  
uation standeth in the Gospell,  
and wee must rest therevpon, let  
vs marke what Saint Paul sayth,  
that we must rech out our hands  
to our brethren; when wee see  
them troubled, and troden vnder  
foote and spiten att, and dispited,  
let vs rather choose to bee their  
com-

companions to suffer the rebukes  
and vilenes of the worlde; then  
to be honored, to be in good re-  
putation and credite, hauing our  
backes turned fro them that suf-  
fer for that cause which is as well  
ours as theirs. This is it we haue  
to marke in this place. But bi-  
cause we are on our parts weake,  
and thinke y we should be swa-  
l<sup>o</sup> lowed vp of pericutiōs, so soon  
as our enemies assaile vs with  
such a rage, and see that y world  
hath such a power, S. Paul addeth  
that we shall not be destitute of  
the aide and succour of our god,  
and when he sendeth vs to bic-  
kring, it is not to trie our strength,  
but he armeth vs forthwith, & gi-  
ueth vs an ynuincible power to  
stand fast & sure. For this cause  
S. Paule addeth. *According to  
the power of God.* To take away  
all excuse of slackenes. But as we  
haue said, euerie man woulde be  
glad to haue some colour & clok  
to withdraw him selfe fro perse-  
cutions: Ho, I wold gladly, if my  
God gaue me that grace to suffer  
for his name, I know it is the gre-  
test blessing that could come vn-  
to me. Euerie man will confesse  
this: but they will adde, y we are  
weake, we shall quickly be bea-  
ten downe the torments woulde  
make vs agashed, the crueltie &  
rage of the enemies is such. Thus  
woulde euerie man quit himselfe,  
when he hath confessed that it is  
a good and excellent thinge, to  
suffer for Gods name. But Saint  
Paule taketh awaye this excuse

from vs, saying that GOD will  
strengthen vs, and that we muste  
not looke what is in our selues.  
For it is certaine that if we neuer  
come to blows with our enemies  
yet we should bee afraide of our  
owne shadows: the verie appre-  
hension of it, is inought to make  
vs flee. And seeing we know that  
weakenesse, let vs come to y re-  
medie.

Wee muste in dedde confi-  
der what weakenes there is in vs,  
and howe hard a thing it is for vs  
to holde good againste our eni-  
mies, but yet it is to this ende to  
stir vs vp to pray to God moste  
humbly that he would assiste vs,  
seeing we know we can doe no-  
thing, let vs come & humble our  
selues before God, and praye  
him y hee woulde reach vs out his  
hand, & whē we come to y pinch  
that he wold not forsake vs. And  
so when we be at rest, knowe we  
y we are soo too feble to y ende  
that our God may make vs redy,  
howsoeuer the world goeth, and  
y we may be armed, whē it shall  
please him to bring vs to y profe  
and triall. This is the true weigh-  
ing of our weaknes, I say to this  
end, y when we know our owne  
naughtines, we should come to  
God to helpe our weaknes, as he  
knoweth meet for vs. This is it  
we must consider off. And if this  
doctrine were well imprinted in  
our heartes, wee shoulde with-  
out anye long disputation be a  
greate deale better disposed to  
suffer, then we are.

But



But what? There are verie few, that remember this lesson: Yea that more is, wee seeme to stope our eares, and close vp our eyes when men speake to vs of it. We will make a shewe to wishe that God would strengthen vs, but how fouer it bee, wee can not bring our sight to this power that Saint Paule speaketh of, we thinke alwayes, that wee haue nothing to doe with it. And yet our Lorde sheweth vs that his power shall bee alwayes in vs, and wee shall be satisfied with it. And therefore let not our weakenes cause vs to withdrawe our selues from y<sup>e</sup> crosse, and fro<sup>m</sup> persecutions, seeing God hath receiued vs into his hands, to supplie our wants, and promisseth also to do so. And Saint Paul, tooke not the power of God here to iest withall, but hee hath shewed all the faithful, that it shall bee readie and at hand for vs if wee seeke it, if for our partes wee desire to be furnished with it, and armed to fight, when y<sup>e</sup> S<sup>on</sup>e of God calleth vs to bickering. Moreover, because men haue neede to bee pricked forward on all sides Saint Paule addeth here a lesson, to make vs greatly ashamed, if wee bee not inflamed to glorifie Iesus Christ by suffering persecution, when it shall so please him. Hee sayth, *That God hath saved vs and hath called vs with an holy calling.* And seeing God hath so preuented vs of his infinite goodnesse, let vs consider whether our vnkindnes

be to bee excused, when wee for our partes are not aunswerable to him.

Beholde God hath drawen vs out of the gulf of hel, we were utterly cast away and condemned: and nowe he hath brought vs saluation: and againe, he hath called vs to the ende we shoulde be partakers of it, Therefore seeing God hath shewed himselfe so liberall, if wee on our partes turne our backes to him: and dayne to accepte the saluation, which hee offereth vs, is not this too shamefull a malice? Therefore let vs marke well, when S. Paule accuseth them here, that haue not beene constant, & take not harte to them to suffer all the assaultes that are made and ray- sed against them for the Gospell sake, that there is no doubte but his minde was also to comforte the faithfull in a good hope for the time to come, shewing them what God had done for them already. For when God had giue vs any token of his goodnesse, it is to the ende we shoulde hope for the like at his handes, and waite that hee will bring to passe what he hath begonne. Therefore if god haue saued vs and called vs with an holy calling, doe wee thinke that he will leaue vs in the midde way? When he hath shewed vs our saluation, and giuen vs feete to march withall, & giuen vs his Gospell, whereby he calleth vs to his kingdome, & openeth the gates vnto vs, when

hee

he hath wrought after this sorte,  
thinke we that hee will leaue vs  
there, and mocke vs, and make  
his grace lost and vnprofitable?  
No, no: let vs hope that hee will  
bring his worke to a perfect end.  
And therefore let vs go on with  
a good courage and seeing God  
hath already displayed on piece  
of his power towards vs let vs  
not doubt, but hee will goe on  
hence forward, and wee shall  
haue a perfect victorie against sa-  
than, and our enemies, if wee  
wayte til Iesus Christ, who is our  
heade and captaine, shewe that  
God his father hath giuen him al  
power to the ende hee shoulde  
make vs partakers of it. Thus we  
see Saint Pauls meaning. So  
then hauing vnderstoode the  
power of God which wee spake  
of euen now, let vs put vnto it y  
lesson that is giuen vs here. Go  
to, God hath witnessed vnto vs  
in deede and by experience, that  
he wil ueuer faile vs at our need.  
And why so? For hee hath alrea-  
die saued vs. In that he hath cal-  
led vs to the Gospell, what is it  
but a redemption wherwith god  
hath redeemed vs that were lost?  
And hath God thus saued vs? Let  
vs wayte at his handes, seeing  
wee are yet in the way, that hee  
will bring vs to saluation. Hee  
hath called vs with an holy cal-  
ling tha is to say, hee hath cho-  
sen vs vnto him selfe, he hath ga-  
there vs to him out of this ge-  
nerall confusion of man kinde.  
Therefore seeing our Lord hath

thus drawn vs out, will hee not  
holde vs vnder his hand, & guid  
vs to the end? This is a sure co-  
firmation of the power of God,  
y we shall find him always rea-  
die to helpe vs, so that wee put  
our trust in him, and remember  
howe we haue felt him alreadie.  
But y we make our profit of this  
doctrine well, let vs knowe firste  
of all that where as God hath gi-  
uen vs y knowledge of his truth,  
it is as much as if he had shewed  
vs already, that we belong to his  
heauely inheritance, that he will  
haue vs to bee his, and of hys  
flocke. If we bee well perswaded  
and resolued in this, then shall  
we not dout to walke on alwayes  
and to go forward in our cause  
for wee shall bee vnder his pro-  
tection. And seeing he is strong  
inough to ouercome all our ene-  
mies, our saluatiō is safe inough,  
Therefore let vs not feare, and  
be agashed at our weakenes, co-  
sidering that God will prouide  
for it, seeing he hath promised to  
assit vs. And this is worthy to be  
thought vpon: and therefore let  
vs bende our studies to it, & see  
that wee receiue that whiche is  
saide to vs. For afterwarde wee  
shall not neede long rhetoricke  
to strēgthen vs against tentatiōs  
when wee are once resolued of  
this pointe, that our Lorde will  
bring our saluation to an ende,  
as hee hath begune it, assistinge  
vs in the middes of persecutions,  
so that wee shal haue constancie  
to ouercome them, and he wil  
make



make vs triumphe against all our enemies, though to the seeming of the worlde, we bee troden vnder foote, and vtterly ouerwhelmed. But we must come to this declaration which S. Paul addeth touching the saluation which we haue spoken of, and the holy calling. He saith that it is not *According to our workes, but according to the purpose of God and his grace.* Whereby he meaneth to warne vs the better, shewing vs that our vnthankfulness shall bee so much the worse, and worthier to be condemned, because GOD hath opened the inestimable treasures of his goodnes towards vs. For hee hadde no respecte to our workes, nor to our dignitie, when he called vs to saluation: hee did it of his meere grace, this is the cause of his taking vs to to him. And therefore we shall be lesse able to bee excused, if we breake promise with him, seeing wee haue not only ben purchased by the bloude of our Lorde Iesus Christ his onely sonne, but hee hath also had a care of our saluation before the world was made. Therefore let vs marke well that Saint Paule condemneth our vnthankfulness here, if we be so vnfaithfull to God, and holde not fast, to beare witnes to his gospel seeing he hath called vs to it. Why so? *We are not saved by our workes* (sayth he) *but according to the purpose of God.* And y he may better expresse this free purpose, Saint Paule addeth, that this was giue

vs, *Before all times*, before the worlde had his course, and hys beginning: but nowe it was reueiled to vs (sayth he) at the coming of our Lorde Iesus Christ, when this greates Sauour appeared, the grace that was hid before, yea and could not be reached into by mans brain, was made cleere and open. And why so? For the sonne of God both destroyed death (saith he) and also brought euermlasting life. And we neede not goe about the bush to finde it, for the Gospell leadeth vs vnto it, and calleth vs to it. And when God sendeth vs this message of saluation, we neede nothing els but receiue the inheritance which he promised vs, we shall not neede to trotte farre, God cometh to seeke vs: onely let vs open our mouthes, that hee maye fill them, let vs open our hearts, and giue this testimonie of the Gospell leaue to enter, and the immortalitie of the kingdome of heauen shall dwel in vs, though wee be poore fraile vessels, and ther be nothing but corruption and rottennes in vs, yet notwithstanding wee doe alreadie laye holde vppon this immortalitie, and haue a moste certaine witnesse of it, when we can accept this grace that is offered vs in the Gospell.

This is all the matter y Saint Paule handleth here. But yet y wee maye better vnderstande what is conteyned here, let vs marke that this worde *Purpose*, sign-

signifieth the euerlasting decree of God, which hath no causes any where wherefoeuer. For whē we speake of Gods counsell, we may neuer dispute who moued him, as though we shoulde imagine reasons and say, This is y<sup>e</sup> reason why God hath determined after this sort, this is y<sup>e</sup> cause why hee woulde haue it so: For  
 10 on y<sup>e</sup> other side, God wil haue vs vse such such sobernesse, that his bare wil must suffice vs, for al reason. When it is saide, God hath thus appointed it, though our eyes be daseled, and the matter seeme straunge vnto vs, and we see no appearance by reason, yet we must conclude that his onely will is iust, and not to be found  
 20 fault withall: This is all our wisdom I say, to take in good parte whatsoeuer God appointeth and doth, and neuer aske why. But because mens heades are alwayes busie, and they giue too much to their curiosities, Saint Paule to beate downe such boldnes, bringeth vs to gods purpose, and telleth vs that wee muste consider  
 30 that God hath his purpose which is so deepe, that wee can not enter into it, to knowe who moued him.

But this onely moued him, that his will is iust: yea, and a rule of all iustice. And therefore we are warned hereby, that our saluation hangeth not vpon any respect of desertes. God neuer examined what wee were, nor what wee were worthe off,

when he chose vs to him self, but he had his purpose, that is to say, hee sought no cause of our saluation without himselfe. Sainte Pauls intent sheweth evidently y<sup>e</sup> this word *Purpose* signifieth this decree: but because man can not by reason of the pride that is in them with holde themselves from imagining some worthinesse of their own, but thinke that they wel deserved that God shoulde seeke them, Saint Paule sayth flatly to shutte out more playnely whatsoeuer men might giue and chaleng to themselves, *Purpose and Grace*. And this it as much as if he had saide, free purpose: This is therefore to beate  
 20 downe all our works, that we bee no more so foolish and stifnecked, to thinke that God chose vs, because ther was some thing in vs worthe of it. No, no: But knowe we, that God neuer went further then himselfe when he chose vs to saluation. For he sawe that there was nothing but condemnation in vs: and therefore hee contented him selfe with his meere grace, and infinit mercie, to looke vpon our miseries, and helpe vs, although we were not worthe. And for better prooffe hereof Sainte Paule sayth that the grace was giuen  
 30 vs before all times. And hereby we see howe voyd of sense men are, when they will vaunt themselves, and make themselves beleue that they are cause of their owne saluation



tion, and haue preuented Gods goodnes, or were before him, & met with him. Wherevpon hangeth our saluatiō? Is it not vpon y election & choise that hath bene from euerlasting? God chose vs before we were. And what could we doe then? Wee were fit, wee were well disposed to come to God. Nay we see that our saluatiō be-  
 10 ginneth not after wee haue knowledge and discretion, after we haue any good desire: our saluatiō, I say, be-  
 15 ginneth not there, but it is grounded in Gods euerlasting election, which was before any parte of the worlde was made. What could we then? Had we any meanes to put forth our felues? Could we giue god  
 20 occasion to call vs, and separate vs from the rest of the worlde? Are wee not then meruelously drunken, when we thinke wee haue some worthinesse in vs, and  
 25 set our mindes to exalte our deserts to darken gods grace withall, and will be thus prepared of our selues to haue accesse to him by our desertes? Therefore let  
 30 vs marke well for what purpose Saint Paule set downe the election of God here, saying, *That grace was giuen vs before all times.* But we haue a good instruction hereby: to wit, that they that  
 35 thinke to abolishe the doctrine of Gods election, destroye as much as lyeth in them the saluatiō of the worlde, in so much y  
 40 the diuell hath no fitter instrumentes to deface the vertue of

the bloode of our Lorde Iesus Christe, to bring to naught and destroy the Gospel, yea & to put the goodnes of God not of mans memorie: the diuell hath no fitter instrumentes then these that  
 5 fight against predestination and can not in their diuelishe rage suffer it to be spoken of, and let  
 10 this message bee preached as it ought to be. If we detest the Papistes, as in deed they are to bee detested, because they haue prophaned all the holy scripture, & haue marred and depraued the  
 15 truth of the Gospell, and the seruice of God in that that they haue infected all the world with superstitions and idolatries, they are much more to bee detested  
 20 that goe about to bring Gods election to nothing and endeouour by indirect and crooked ways to stoppe men from speaking of it  
 25 plainly and openly, and to lette this doctrine to bee preached as it ought to bee. For wherein consisteth the election of the faithful but onely in gods free election? Will we not haue men preach  
 30 that God hath chosen his of his free goodnes, without regard of any thing whatsoeuer? Will we not haue this so high a mysterie as it is, and such as can not bee  
 35 attayned vnto, shewed and declared to vs, so far forth as God would reueyle it? Out of doubt wee conspire with Sathan, as  
 40 though Iesus Christe had suffered in vaine, and the passion that hee suffered, profited the world  
 nothing

nothing at all, and that all might come to nought, & runne to the diuell. This is the first point y we haue to marke here, to wit, y the Gospel cannot be preached, that it is a bastard and prophane Gospell, that it is a doctrine of Mahomet, that there is no more a Church nor any Christianitie, if Gods election bee abolished, 10 what a thing would y be? That the holy Ghoſte that speaketh here shoulde be prooued a lyer, as he must needs, if this doctrine be not receiued. And therefore let vs see for our partes, that wee fight constantly, for it is the groundworke of our saluation. Howe can wee buyld, and mainteine the buylding, if the foundation be destroyed? Saint Paul calleth vs here, when hee will shewe vs with what vertue wee must fight, and howe wee shall come to this inheritance whiche was so dearely purchased for vs, howe wee shall enter into the possession of the glorie of God, howe wee shall make an ende of this buylding, and saith. My 30 friends, wee must bee grounded vpon this grace that was giuen vs, not to day nor yesterday, but before the worde was made.

True it is that God calleth vs at this day, but yet his election goeth before, yea, and God chose vs without any respecte to our workes, as though wee coulde haue done any thing before, but onely that we are debtors to him 40 for all, and hee drewe vs out of

the bottomlesse pittes of destruction, wherein wee were as poor silly creatures, past al hope of reuerie.

And therefore there is good reason for vs to submitt our selues wholly to him, to binde our selues wholly to his goodnesse, and be thoroughly rauished with it. Thus Saint Paule speaketh, And therefore let vs holde fast this foundation (as I saide) ynlesse wee will haue our saluation perishe and come to naught.

Moreouer, let vs marke also to make an ende, that this doctrine is verie profitable for vs, if wee can apply it well to our vse.

They that woulde not haue vs 20 speake of Gods election, wil say, Ho, how now? this is not necessary. But such men neuer tasted either what Gods goodnesse is, or of the hope that wee ought to haue: neyther do they knowe what it is to go to our Lorde Iesus Christ. For if we knowe not that we are saued because it pleased God to choose vs before the worlde was made, howe can we knowe that that Sainct Paul reherfeth to vs, to wit, that wee should giue our selues to GOD, to be disposed to liue and dye in his seruice? Howe can wee magnifie his name? Howe can wee confesse that our saluation cometh from him onely, and that he is the beginning of it, & that wee haue not holpen him therein? Wee may well say so with our mouthes, but it will bee but

Yy. hypo-



hypocrisie, vnlesse we be wel resolved of this doctrine, as it is sett forth here. Therefore let vs learne y this doctrine. of Gods election, whereby we are taught that he predestinate vs before y world was made, that this doctrine, I say, ought to be preached openly and fully, in despight of all the world that would stand against it: and not so onely, but knowe we, that it is a verie profitable point for vs, because wee cannot in deede lay hold vpon the infinite goodnesse of our God, vntill we come thither. For vnlesse this point bee well cleared, Gods mercie shalbe alwayes disguised, vnlesse I say this be made plain vnto vs, that he hath chosen vs before we were borne, and before wee coude preuent him. And why so? for men wil easily say, that we wer bought with the bloude of our Lorde Iesus Christ, and that we are not worthis, that God should shewe vs so great mercie, but yet thei wil say to, And who hath parte and portion in such a redemption as God hath made in the person of

his sonne? Euen they that will, euen they that seeke God, euen they that submitt themselues to him: they that haue some good motiō, that are not to rude, y are of a good nature, that haue some good deuotion. Now when men make such a mixture, and think they are called to God & to his grace for some thing y is in the, that they bring some gobbet to parte stakes with God of their saluation, the grace of God is so much darkened, yea & rent in sunder. And this is a sacriledge that is not to be borne withall. For this cause I said, that y goodnesse of GOD shall neuer bee thoroughly knowen, as it is meet, vntill the election be laid out before vs: and we are taught, that we are called at this day, because it pleased God to stretch forth his mercie vpon vs, before wee were borne. This is it in fewe wordes we haue to beare away. Trueth it is that this doctrine must be followed more at large, but we cannot at this present, it shalbe after dinner.

Now let vs fall downe &c.

### The 5. Sermon, vpon the 1. Chapter.

But be partaker of the afflictions of the Gospell, according to the power of God. Who hath saued vs, and called vs by his holie calling: not according to our merites, but according to his purpose and grace, which was giuen vs through Iesus Christ before the everlasting times. And now is made manifest by the appearing of our Lord Iesus Christ, who hath destroyed death, and brought life and immortallitie to light by the Gospell.

We



**W**E haue shewed this morning, according to S. Pauls text, y if we wil know the free mercie of our God in sauing vs, aright, we must come to his euerlasting counsell, whereby he chose vs before the world was made. Forther we see he had no regard to our persons, 10 neither to the worthinesse that was in vs, nor to any deserts that possibly we could bring. Why so? Before y euer we were borne, we were inrolled in his register, he had adopted vs alredie for his children. And therfore let vs learne to yelde the whole to his mercie, knowing that for our part we cannot boast of our sel- 20 ues, vnlesse wee rob him of y honour y belongeth to him. True it is, notwithstanding (so malicious we are) that men haue gone about to inuent cauils to darken the grace of God. For they haue saide, Though God chose men before the world was made, yet it was accordingly as he foresawe, that one woulde be diuerse 30 from another. The Scripture sheweth plainly ynough, y God waited not to see whether men wer worthie or not, whē he chose them: but the sophisters thought they might darkē y grace of god by saying: though he regard not the desarts y were passed, yet not withstanding he had an eye to y desarts y were to come. For say 40 they, thogh Iacob & his brother Esau had done neither good nor

euil, & God chose the one, & refused the other, yet notwithstanding he foresaw (as all things are present to him) that Esau would be a naughtie man, one y should set light by al goodnes, & Iacob should be such an one in time, as he shewed himselfe. Thus these foolish men buyld. But these are but foolish speculations. For they plainly make S. Paul a liar, who goeth about to prooue that God rendered no reward to our workes when he chose vs, because he did it before y world was made. But though the authoritie of S. Paul were not, yet y matter is verie plain & open, in so much that they y would make an escape af- 20 ter this sort, shewe themselues to be beasts, & men void of al skil, I say not only in y holy scripture, but in all reason. For if we serche our selues to the bottome, what can we find in our selues. I pray you? Is not all mankind cursed? And what do we bring from our mothers womb, but sinne only? Therefore wee differ not one 30 whit one frō another, but onely because it pleaseth God to take some to himselfe whō he listeth. And for this cause also S. Paul vseth this word in an other place, when he saith, that men haue not whereon to reioyce, for no man can find himselfe better then his fellowes, vnlesse it bee because God discerneth vs.

And therfore seeing it is gods office to discerne vs from them that remaine in their condemna-

Yy. ij. tion,



tion, knowe wee that we should be all cast away, were it not we had a remedie from elsewhere. So then, if wee confesse y<sup>e</sup> God chose vs before the worlde was made, it followeth then vpon it, that God prepared vs to receiue his grace, that he put that goodnesse in vs which was not in vs before, that hee did not on-  
 10 ly choose vs to bee heires of the kingdome of heauen, but also marked vs therewithall, to iustifie vs, and to gouerne vs with his holy spirite. And the Christians must and ought to bee so well resolu'd in this doctrine, & out of doubt of it, that if men should despise it, as we see there are a number of impudent men  
 20 at this day, that woulde gladly the trueth of GOD were put out, wee haue to knowe that such men fight against the holie Ghost, like Bulles, and madde beastes, that go about to abolish all the holie Scripture. For in deede, there is more honestie in the Papists, then in them: for the doctrine of the Papistes is a  
 30 great deale better & more holy, and more agreeable to the holie Scripture, then those vile wicked mens is, which at this daye caste downe Gods holy election, these dogs that barke against it, these swine that come and roote vp all with their snoutes as wee see at this day, that this wickednesse sheweth it selfe but too muche.  
 40 But howsoeuer it be, let vs holde fast that that is taught vs here, y<sup>e</sup>

because God chose vs before the world had his course, wee must attribute the cause of our saluation to his free goodnesse, wee must confesse that hee did not take vs to bee his children for any desertes of our owne. For we had nothing, neither coulde we bring him any thing of our own.  
 10 Therefore wee must put the cause and founteine of our saluation, in him only, and ground our selues vpon it, otherwise, whatsoeuer and howsoeuer wee buyld, it will come to nought. Moreouer and beside this, wee must mark here what Saint Paul ioyneth together. First the grace of Iesus Christe, with the ouer-  
 20 lasting counsel of god his father, and then hee bringeth vs to our calling, to y<sup>e</sup> end we should be assured of Gods goodnesse, and of his will that had beene hid from vs, vnlesse we had had a witnesse of it. So then S. Paul saith first of all, y<sup>e</sup> the grace which hangeth vpon the onely purpose of God, & is comprehended in it, is giuen  
 30 vs in our Lord Iesus Christ: as if he said: Seeing we deserue to be cast away, & hated as gods mortall enemies, it was needefull for vs to be graffed as it were into Iesus Christ, to y<sup>e</sup> end y<sup>e</sup> God might acknowledge vs, & allowe vs for his childrē. If god looke vpo vs our selues, he cannot but hate vs, because ther is nothing but wret-  
 40 chednes in vs, & wee are full of sinne, & stuffed vp as it wer with all iniquitie.

God

God who is nothing but it-  
 selfe, can haue no accorde  
 nor agreement with vs, while he  
 considereth our owne nature.

Therefore when he would adopt  
 vs before the worlde was made;  
 it was requisite that Iesus Christ  
 should be, as it were betwixt vs,

and that wee shoulde be chosen  
 in his person, for he is the welbe-  
 loved sonne: and when God ioy-  
 ned vs to him, hee maketh vs

such as he liketh of. And there-  
 fore let vs learn, to come straight  
 to Iesus Christe, if wee wil be out

of doubt of Gods election, and  
 make our profit of it: for he is y

true looking glasse wherein we  
 must behold our election. If Ie-  
 sus Christ be taken from vs, when

is Gods iudge for sinners, so that  
 wee cannot hope for any good-  
 nesse or fauour at his hands, but

looke for vengeance rather, and  
 without Iesus Christ, his maie-  
 stie wil be alwayes terrible and

fearfull to vs, if we heare spea-  
 king of his euerlasting purpose,  
 we canot but be afraid, as though

he wer alreadie armed to plunge  
 vs ouer head and eares. But when  
 we knowe that all grace resteth

in Iesus Christ, then we may as-  
 sure our selues, that God loued  
 vs, although we were vnworthy.

This is for one point, touching y  
 that S. Paule setteth downe here.

Nowe for the seconde, wee must  
 marke that he speaketh not sim-  
 ply of Gods election: for y could

not well put vs out of doubt, we  
 shoulde rather remaine in per-

plexitie and anguish. But S. Paul  
 adileth the calling, whereby God  
 hath opened his counsell to vs,

which before was vnknownen to  
 vs, and we could not reach to it.

How shall wee knowe then, that  
 God hath chosen vs, that we mai  
 reioyce in him, and boast of the

goodnesse that hee hath shewed  
 vs? They that speake at all ad-  
 uentures of Gods election, leaue

the Gospell alonie, they leaue all  
 that God layeth out before vs,  
 to bring vs to him, all y meanes

that he hath appointed for vs, &  
 knoweth to be fit and proper for  
 our vse. But wee must not go

on so: but according to S. Pauls  
 rule, we must ioyne the calling  
 with Gods euerlasting election.

Nowe this worde vocation, is as  
 much as this worde calling, and  
 it is taken out of the latin tounge,

therefore let them that are not  
 learned take the meaning of it.

Well then it is saide, that we are  
 called, and so wee haue this se-  
 cond worde, calling. Therefore

God calleth vs. And how? Sure-  
 ly, whe is pleaseth him to certifie  
 vs of our election, which other-  
 wise wee could not by any mea-  
 nes attaine vnto. For who can en-  
 ter into Gods counsell? as y Pro-

phet Esai saith, & S. Paule also  
 speaketh. But when it pleaseth  
 God to communicate him self with

vs familiarly, then haue we that  
 that surmounteth all mens witts:

for wee haue a good & faithfull  
 witnesse, which is y holy ghost,

who listeth vs vp beyonde the  
 Y. iij. worlde

Esai. 40. 3  
 Rom. 11.



world, & bringeth vs euen into y  
wonderfull secret of God. So  
then we see now, y we must not  
speak rawly of Gods election, to  
say, we are predestinat, but if we  
wil bee thoroughly assured of our  
saluation, wee must not lightly  
enquire of it, to wit, whether god  
take vs to be his children or no.  
What then? Let vs looke to the  
Gospell which is set foorth vnto  
vs: there God sheweth vs y he  
is our father, and that he hath  
marked vs to bring vs to the in-  
heritance of life, and that know-  
ledge is a seale of the holy ghost,  
in our heartes, and an yndoubt-  
ed witnesse of our saluation, if  
we receiue it by faith. For y Gor-  
spell is preached to a great num-  
ber, which notwithstanding are  
reprobate: yea, and God discour-  
uereth and sheweth that he hath  
curst them, that they haue no  
part nor portion in his kingdom  
because they resist the Gospell,  
& cast away the grace that is of-  
fred them. But when we receiue  
the doctrine of God, with obe-  
dience of faith, and rest our sel-  
ues vppon the promises, & ac-  
cept this offer that he maketh vs,  
to take vs for his children, this I  
say, is a true certaintie of our ele-  
ction. But yet we must marke, y  
when we haue knowledge of our  
saluatiō, because we are called, &  
because God hath lightened vs  
in y faith of his gospel, this is not  
to bring to nought y euertlasting  
predestination y went before.  
But ther are a great number now

adays that will say, who are they  
whom God hath chosen, but on-  
ly y faithful? I graunt it, but they  
make an euill consequent (like  
beasts as they are) to wit, y faith  
then is the cause, yea, and the first  
cause of our saluation. If the cal-  
led it a middle cause, it were true  
in deede: for the Scripture saith,  
that wee are saved by faith. But  
we must go vp higher: for yet, if  
they attribute faith to mens free  
will, they blaspheme wickedly  
against God, & are right sacrile-  
ges, worse then the Papistes, as I  
laid before. But on the other side  
we must come to that which the  
Scripture sheweth vs, to wit, whē  
God giueth vs faith, y it is not in  
vs to receiue y gospel, but onely  
because he hath framed vs by his  
holy ghost. For it is not ynough  
for vs to haue our eares beaten  
with the voice of man, y is but a  
sound y vanissheth away in y aire,  
vnlesse God worke within, and  
speak vnto vs after a secret ma-  
ner by his holy ghost. And from  
hence faith commeth. And who  
is y cause of it? why is faith giuen  
rather to one then to another? S.  
Luke sheweth it vs saying. That  
they y were appointed to salua-  
tion, beleueed Pauls preaching.  
There were a great sort of hea-  
rers, & yet but a few of them re-  
ceiue y promise of saluatiō. And  
what few is this? They y wer ap-  
pointed to saluatiō, saith S. Luke.  
Shal we dispute any more about  
it? Againe S. Paul handleth it so  
largely in y first to y Eph. that it

Eph. 1.8

Act. 13.48

cannot be but y<sup>e</sup> enemies of gods  
predestination are verie blot-  
heads, & y<sup>e</sup> the diuel hath cleane  
plucked out their eyes, & y<sup>e</sup> they  
are vtterly voide of all reason, &  
wholy bewitched if they cannot  
see a thing y<sup>e</sup> is so plain & euident.  
For S. Paul saith y<sup>e</sup> God hath cal-  
led vs, & made vs partakers of his  
treasures & infinite riches, which  
he brought vs by our Lord Iesus  
Christ. And how? Accordingly  
(saith he) as he had chosen vs be-  
fore the world was made. S. Paul  
when he speaketh of faith, bring-  
geth vs to this principle which  
is a great deal higher, to this first  
cause, & the verie fountaine of  
our saluatiō, y<sup>e</sup> free goodnes whi-  
che we haue spoken of suffici-  
ently ynough already. Therefore  
when wee say y<sup>e</sup> wee are called to  
saluation, & assured of it, because  
God hath giuen vs faith, it is not  
because there is not an higher  
cause, to wit, the everlasting ele-  
ction: & whosoever cannot com-  
thither, he taketh somewhat from  
God & lesseneth his honor, whē  
he putteth a difference betweene  
men according to their deserts, &  
as they are framed, & disposed.  
Thus must we hold fast y<sup>e</sup> knott  
which S. Paul hath set downe in  
this place, which is also found in  
euery place almost of the holy  
Scripture. And now y<sup>e</sup> wee make  
a short conclusion of al, let vs see  
what order we must keep in this  
matter. When we enquire of our  
saluation, wee must not begin at  
this end, to say, Are we chose or

not? No, no, for wee can neuer  
climbe vp so high, we shalbe co-  
founded a thousande times, and  
haue our eyes daseled before we  
can come nigh to Gods straight  
counsel. How must we do then?  
Let vs heare what is said to vs in  
the Gospell and when God hath  
bene so gracious to vs, to make vs  
receiue the promise hee offereth  
vs, knowe wee that it is as much  
as if hee had opened his whole  
heart vnto vs, & had inregistred  
our election in our consciences.  
Thus we must be certified that  
God hath taken vs for his chil-  
dren, and that the kingdome of  
heauen is ours vndoubtedly, be-  
cause (I saide) we are called in e-  
sus Christ. How may we knowe  
this? Howe shall we stay vppon  
the doctrin that God setteth out  
before our eyes? We must forth  
with to magnifie the grace of  
God, knowe, that wee can bring  
nothing for our partes, and wee  
must become nothings in our  
owne eyes, to the ende wee cha-  
lenge not one dropp of praise to  
vs, but knowe that God hath cal-  
led vs at this present to the gos-  
pel, as hee chose vs before the  
world was made. Nowe it is true  
that this election of God is as it  
were a letter sealed vp vnto vs,  
because it consisteth in it selfe, &  
in it owne nature: but wee may  
reade it, because God giueth vs  
a witnesse of it, when hee calleth  
vs vnto him by the gospell, & by  
faith: then haue wee as it were a  
counterpaine of it.

Yy. iiii.

For



For euen as the originall or firste copie taketh no whit from the letter or writing that is read, but is rather a confirmation of it, in so much as a man wil not go seek for the coppie, when he hath the authentical writing in his hand: euen so must wee bee out of doubt of our saluation. For when God certifieth vs by the gospel, that he taketh vs for his childre; these letters carie meate with the in their mouth & being signed with the blood of our Lord Iesus Christe, and sealed by the holie ghost. When we haue this, haue wee not ynough to content our selues? So then, (as I said) Gods election is so farre from being against this, that it confirmeth the witness which we haue in the Gospel, a great deale better. Not that we neede to go to turne the first copie, and Gods register, as though there were any doubt in the matter: we haue the writing that cannot deceiue vs: what will wee more? Were it not a rashnesse and pride to say moreouer, wee will goe vp aboue the cloudes, seing we haue y word in our mouths & in our hearts as Moses saith: True it is yf a mā thought his writing were not taken out of y true register of y first copie, then it might be doubted of: but when y matter is cleere ynough, what will we more? Euen so saith it with vs in this case: wee must not doubt but God hath inregistred vs before the worlde was made amōg his chosen chil-

Deut. 30. 12

dren, but he reserved this to himselfe. But yet notwithstanding we haue letters patēt of our saluation, we haue a writing sure ynough, as I shewed before. Ther is yet another thing, we must alwayes come to our Lorde Iesus Christ, when we talke of our election: for without him, (as he hath shewed) wee cannot come nigh to God. And therefore, when we talke of his decree, wee shal be astonished, as men worthy of death: but if Iesus Christe be our guyde, wee may boldly be merrie, knowing that hee hath worthinesse ynough in him to make all his members to be well liked of Gods y father, that it is sufficient for vs y we are ingrafted into his bodie, and that wee are made one with him. Thus we must muse vpon this doctrine, if we will make our profite of it aright: as it is shewed vs hereby S. Paule. He saith y this grace of saluation was given vs. And how? Before all times saith he. We must go beyond all order of nature, if wee will knowe, howe wee are saued, and by what cause, and from whence it cometh. Moreover, knowe wee, that god would not leaue vs in doubt neyther did he hide his counsel, y we should not knowe how our saluation went, but hee hath called vs vnto him, not onely when the Gospel was preached to vs. for y were not ynough, but hee sealed y witness of his goodnes, & of his fatherly loue in our hearts. So

So then when we haue such a certintie, firste of all let vs glorifie God, for that he hath of his free mercie called vs: and then let vs rest our selues vpon our Lorde Iesus Christ, and know, that he hath not deceiued vs, when hee caused it to be preached vnto vs, howe that he gaue himselfe to vs and hath also witnessed vnto vs 10 by his holy ghost. For faith is (as I saide before) an vndoubted token that God taketh vs for his children: and thereby also we are led to the euermoving election. And why? G. Q. D. hath called vs (saith Saint Paule in the first to the Ephesians) accordingly as he had chosen vs before. blee saith not that God had chosen vs, be- 20 cause we haue hearde the gospel but on the other side, he attributeth the faith that is giuen vs, to this highest cause, to wit, because God had reserved vs to saue vs, seeing wee were lost & cast away in Adam. Moreover let vs marke that Saint Paule speaketh here, but by one of y<sup>e</sup> faithful, for there are certein docts, which to blinde 30 the eyes of the simple, and such as are like themselves, woulde cauil here, that the grace of saluation was giuen vs, because God ordeined that his sonne should redeem mankind, and this is common to all, and indifferent. But Saint Paule spake after an other sort, & men cannot by such childish glosses marre his doctrine, for he said flatly before, that God hath saued vs. Is this referred generally to

all, and without exception? No no: he speaketh only of the faithfull. Againe, had Saint Paule called all the worlde? some were called by the preaching: but yet they made themselves vnworthy of this saluation which was offered them. And therefore they were reprobate. God left other in their vnbeliefe, whiche neuer heard one worde of the Gospell preached.

And therefore saint Paule directeth himselfe flatly and precisely to them whome God had chosen and reserved to himselfe. And therefore let vs marke, that Gods goodnesse shall neuer haue it true shew to be honoured as it deserueth, vnlesse we know, that God woulde not haue vs remaine in y<sup>e</sup> generall distruction of man kinde, wherein he left them that were like to vs, and from whome we differ nothing, for wee are no better then they: but so it pleased him. And therefore all mouthes must be stopped here, men must presume to take nothing vpon them, and yet wee must haue our 30 mouthes open to praise god, confessing our selues detters to him for all our saluation. This is it in fewe words wee haue to beare away. Nowe let vs marke well the other wordes that S. Paule vseth here. True it is that in some hee meaneth that which wee haue declared before, because Gods election could not be profitable to vs, nor coulde not come vnto vs, vnlesse we knewe it, and had to

Yy.v. know



know it by the means of the gospel: for this cause it pleased God to open that which he kept secret in himselfe before all ages. But to declare his meaning the better he addeth this by the way, that this grace is reuealed to vs now. And how? In the appearing of our lord Iesus Christ. When hee saith that this grace is reuealed to vs in the appearing of Iesus Christe, hee sheweth (as wee touched before) that we shoulde be too vnthankfull, if we could not content and rest our selues when the sonne of God giueth himself vnto vs. And what looke we for more? If wee could climb vp aboute the clouds, and search out the secrets of god, that are most deepe, what would be the end of it? Is it not to know that we are his childre and heirs? Nowe we know this wel ynough and it is opened clearely ynough in Iesus Christ. For it is saide, that all that beleue in him, shal enioy this priuiledge, to bee Gods children. Therefore wee must not swerue from Iesus Christ the lest iote that may be, if wee will bee thoroughly certified of our election. Now it is true that Saint Paul shewed vs before, that God had neuer loued vs, nor chosen vs, but onely in the person of his onely sonne, now he setteth it out more at large, when he saith, that when Iesus Christ appeared, he reueiled life to vs, whiche otherwise wee shoulde haue ben farre from, hee hath made God so familier to vs, y we know his euerlasting coun-

Iohn. 1. 12.

sell, and neede neuer to make further serch which otherwise is not lawful for vs. When god teacheth vs with his owne mouth we must not presume to go on too fast, as they do that walke not obediently: it is presumption for men to attempt to knowe more then God will haue them know. But if wee walk soberly and reuerently vnder the obedience of our GOD, hearing and receiuing what hee saith in y holy scripture (as I saide before) the way shal bee made, plaine before vs. So then S. Paule saith to vs now, that when the sonne of God appeared to vs in the world, he opened our eyes, so y we know y God was gracious to vs before the world was made and wee were receiued for Gods children, and hee liked of vs, and accounted vs for iust, so that wee may not doubt but y kingdome of heauen is prepared for vs: not that we haue it by our deserts, but because Iesus Christ hath y right of it, and maketh vs partakers of it.

Now when he speaketh here of the appearing of Iesus Christ, we must referre this to the Gospell, because S. Paul concludeth in the end y hee hath brought life and immortalitie to light by y gospel. For how is Iesus Christ appeared to vs? As he appeareth euery day. But yet S. Paul meēt not to darkē y things which y scripture layeth out before vs, to certifie vs y wee haue saluation in Iesus Christ. It is not only said in one word, that Iesus

Iesus Christ is our saviour, that he was sent as y<sup>e</sup> lieutenāt of god his father. What than? It is said, that he is sent to bee a Mediatour for vs, which reconciled. vs by y<sup>e</sup> sacrifice of his death, he is sent to vs as y<sup>e</sup> Lamb without blemishe, to purge vs, and to make satisfaction for all our debts: he is our pledge to deliuer vs from y<sup>e</sup> cōdēnation 10 of the death wherein we were: he is our rightousnes, our aduocat, y<sup>e</sup> maketh intercessiō in our name, and will cause God to heare our prayers, he is the band of concord between God & vs, as one y<sup>e</sup> hath gotten vs that, which by nature is none of ours. So y<sup>e</sup> we must giue al these qualities to Iesus Christ, if we will knowe a right how he 20 appeared. For to take this worde, *Gospel*, simplie, and not loke to y<sup>e</sup> substance that is contained in it, this were to mar al. And in deede we should make but a very fantasie of Iesus Christ, if wee say hee appeared to bee our saviour, and make no mention of that he suffered for our saluation, nor speak a worde how we are reconciled to 30 god his father through his means how we haue ben clenfed from al our blemishes, & bought from y<sup>e</sup> obligation of euerlasting death. If we be not tolde of this, what a thing will it be! If we knowe not that Iesus Christ is our aduocate, & beareth y<sup>e</sup> word when we pray to God, to y<sup>e</sup> end that we may not be put by, what will become of vs? 40 What trust cā we haue any more to call vpon Gods name, who is

the fortress of our saluation, as y<sup>e</sup> scripture speaketh? Therefore let vs marke well, when S. Paule saith that Iesus Christ appeared, that he meaneth first of all, y<sup>e</sup> hee hath fulfilled all things that were requisite for y<sup>e</sup> redemption of mankind. But yet he marked out vnto vs the vertue of this brightnes y<sup>e</sup> appeared to vs in his resurrection, to the end we shuld be partakers of such a benifit, and inioy it. And if the Gospel were taken away what would it auaile vs that the sonne of God had suffered so bitter a death, and rise againe the third day? All this would bee vnprofitable to vs. So then y<sup>e</sup> gospel setteth vs in possession of those 20 benifites that Iesus Christ hath brought vs and purchased for vs. And therefore, though at this day he be absent from vs in bodie, & is not conuersāt with vs here beneth, let vs not think y<sup>e</sup> our cōdition is the worse: it is not for that he hath withdrawn himselfe as though we should seeke him, and could not find him: for y<sup>e</sup> sunne y<sup>e</sup> shineth to vs, doth no more lightē y<sup>e</sup> world, the Iesus Christ sheweth himselfe openly to them that haue y<sup>e</sup> eyes of faith to looke vpo him, when y<sup>e</sup> Gospel is preached. And for this cause S. Paul beside y<sup>e</sup> word *appearing*, saith that Iesus Christ *hath brought life to light*, yea euerlasting lif. But to the end 40 we may find in Saint Pauls owne words all that that I haue said, let vs marke wel, and go on with the contents of this place.



He saith that the sonne of GOD hath destroyed death. And howe destroyed he it? If he had not offered an euerlasting sacrifice, to appease the wrath of God, if hee had not entred euen to the bottomlesse pittes, to drawe vs out of them, if hee had not taken our curse vppon him, to discharge vs, and if he had not taken away the burden wherewith wee were crushed downe to the ground as it were, in what case were wee? should death be destroyed? Nay sinne should reigne wholly in vs and death likewise. And in deede let euerie man enter into himself, we shall finde we are slaues to satan, who is the prince of death. So that wee are thut vp in this miserable slauerie, vnlesse god destroy the deuill, sinne and death. And this is done, but how? Because he hath wiped away and put out all our sinnes, by the bloude of our Lorde Iesus Christe. Therefore though we be poore sinners, and by that meanes are indāgered to Gods iudgment, yet notwithstanding sinne cannot hurt vs, y<sup>e</sup> sting which is venomous is so blotted, that it can not pricke vs, because Iesus Christ had the victorie: for he suffred not in vaine the shedding of his bloude fell not to the grounde, neither went it away at all aduentures, but it was a washing wherewith we were watered, through the holy Ghost, as saint Peter sheweth it. And thus we see plainly, that when S. Paul speaketh of the gospell wherein

2. Pet. 12

Iesus Christ appeared, and appeareth daily to vs, forgetteth not his death and passion, & al things that pertainē to the saluation of mankind. Therefore wee must marke the two thinges: to wit, y<sup>e</sup> in the person of our Lorde Iesus Christ, we haue al that we can desire, we haue full and perfect trust of the goodnesse of God, and of his loue hee beareth vs. Why so? Do wee see that our sinnes separate vs from God, and are a cause of warre and deadly foode? Wee haue an attonement of our Lord Iesus Christ. Why so? Hee hath shed his bloud to wash away our sinnes, he hath offered a sacrifice, wherby God is made at one with vs, he hath made the paiement of our debtes: to be short, he hath taken away the curse, so that now we are blessed of god. And more ouer he conquered death, & triumphed ouer it, to deliuer vs from the tyranie of it, which was in deede vterly to ouerwhelme vs, hee had a vertue which ouercame all. Thus wee see, that all things were accomplished in our Lord Iesus Christ, which belong to our saluation. There vppon, to enter in possession of all these benifites, let vs marke that he appeareth to vs daily by his gospel. True it is that he dwelleth in his heavenly glorie, we shall not see him here in a sightlie fashion, & in this earthly life: but yet he mēt not to keepe himselfe a louse off from vs, and wee neede not set many windleses to finde him, let

vs open the eyes of our faith, and we shall see howe hee sheweth himselfe to vs. And thus now we haue in S. Paules text all that I touched. And therefore let vs learne not to seperate that whiche the holy ghost hath ioyned together. More ouer, let vs mark, that Saint Paul meant here by a comparison to amplifie the  
 10 grace y God shewed to y world, after the comming of our Lorde Iesus Christ: as if he saide, that the olde fathers had not this advantage, to haue Iesus Christ appeare to them, as he appeared to vs.

True it is that they had one self same faith, and also the inheritance of heauen is theirs as well  
 20 as ours, because God reueiled his grace vnto them as vnto vs, but not in like measure, for they sawe Iesus Christ a farre off, and in a shadowe, (as S. Paul saith. 2. Cor. 3. 14.) vnder the figures of y law, the veile of the temple was as yet stretched out, so that the Iewes could not come neigh the sanctuarie, the materiall sanctuarie. But  
 30 nowe that the veile of the Temple is broken downe, we drawe neigh to the maiestie of our god, we come most familiarly to god, & moreouer we haue therewithall a liuely image of God, where in dwelleth al perfection of glorie: to be short, we haue the bodie where as y fathers but a shadow onely, as S. Paule speaketh.  
 40 Col. 2. 17. And hereby we are warren, y if the old fathers had this

stedfastnesse and zeale that could not be ouercome, to stande to the afflictions of the sonne of God, though he was not as then reueiled to the world, we must at this day haue a farr greater burning, or els our slacknesse will bee too shamefull. See then the old fathers submitted themselues wholly to beare y afflictions of Iesus Christ (as it is said in the eleuenth of the Epistle to the Hebrewes,) For it is not said, that Moses bore y shame of his father Abraham, but of Iesus Christ: Thus the old fathers, though they liued vnder darke shadows of the lawe, yet notwithstanding they offered themselues to God in sacrifice, to beare most  
 20 patiently the afflictions of Christ. And nowe that Iesus Christ is risen from y dead, & hath brought vs life to light, what must we do? If we be so delicate, that we cannot beare the afflictions of y gospel, are wee not worthie to bee blotted out of the paper of God, & that he should cast vs off? And therefore let vs marke well, that  
 30 we must take so much the better harts vnto vs, & be constāt in the faith, to suffer in Iesus Christes name, whatsoeuer God will, because life is set before our eyes, & we haue a more neare & more familiar knowledge then y old fathers had. And thereupon let vs cōsider what is said by y Apostle. Hebr. 11. If we read that the olde  
 40 fathers neuer bowed, but had a marueilous vertu, we must needs be astonished. We knowe howe they

Heb. 11. 31.



they were tormented by tyrantes and enemies of the truth, & howe they suffred constantly al of the: y condition of the church is not harder and more grieuous nowe a dayes to beare then it was then. Seeing it is so, shal we make bones at it, to goe boldly after Iesus Christ, who hath shewed vs the way? But to the end we be not to slacke and cold, let vs marke wel, that hee saith, Iesus Christ hath brought vs life and immortalitie to light by the Gospel: as oft as y grace of God is preached vnto vs it is as much at if the kingdome of heauen were opened vnto vs, as if God reached vs out his hand, & certified vs that life is nigh vs, & that he will make vs partakers of 10 his heauely inheritance. And this is saide to vs, because that vntill we haue seen Iesus Christ, by lifting vp our selues on high with him, to bring vs to a certaine life, we would remaine in the world, and it should bee by force if wee were drawen from it. But when we looke to this life, whiche was purchased for vs by our Lord Iesus Christ, we wil make no bones 30 at it to forsake all that we haue in

this worlde, to come to the life aboue which is in heauen. And therefore let vs not bee willingly blinde, seeing Iesus Christ layeth dayly before vs y life and immortality that is here spoken off. And let vs marke well, when S. Paule speaketh of life, and addeth immortalitie, that it is as much as if he said, that we enter alreadie into the kingdome of heauē by faith. Though we be as straungers here beneth, & it seemeth that there is nothing but death & curse in vs: yet notwithstanding y life & grace which wee are made partakers of by our lord Iesus Christ, shal bring it fruit in conuenient time, to wit, when he shalbe sent again 20 of God his father, to shewe vs the effect of thinges which are preached to vs dayly, and were fulfilled in his person, when hee clad himselfe with our mans nature.

Nowe let vs fall downe before the face of our good God, confessing our faultes, and praying him that it would please him to giue vs such a feeling of our mi- 30 series, that wee may not bee any more so presumptuous, &c.

### The sixte. Sermon, vpon the first Chapter.

13 *Keepe the true paterne of the wholsome words, which thou hast heard of me in faith and loue which is in Iesus Christ.*

14 *Keepe that worthie thing which is committed to thee, by the holy ghost which dwelleth in vs.*



Because Satan knoweth well ynough that the life of our soules standeth in gods pure doctrin, therefore hee taketh so much paines as hee doth to deprive vs of it: and when hee cannot turne the nourishment into poyson, he goeth about to marre it, by disguising of it, so that wee cannot bee fed with it as wee ought to be.

True it is that the deuill sheweth himselfe alway the father of lyes, by corrupting the trueth of God as much as hee can possiblie: but he hath diuers wayes to do it. For if God giue him full scope, hee marreth and falsifieth all, as wee see howe it is come to passe in papistrice: where thinges are so grosse and so farre out of square, that a man may wel see, satan had the bridle at will, and that it was an horrible vengeance of God, in that he suffered the worlde to be so vtterly blinded, and voide of sence and reason: for the manner of dealing that they vse in papistrice is so brutishe, that little children are able to be iudges of it.

And yet the wisest y<sup>e</sup> are amōgst thē, are abused in it: but (as I haue touched already) it is because God hath giuen Satan leaue, by reason of the sinnes of the worlde, that they are become so beastly. And if the diuel see that hee cannot cleane take away true doctrine, and turne it into a lye, hee will disguise it by some craft or other, so that it shal bee knowen

no more, as if a man shoulde mix some sawe dust with meates to make them lose their tast, so that it might seeme to be earth rather then to haue any sauour: so doth the deuil vse pure doctrine, whē hee cannot bring it cleane to naught (as I shewed before) hee disguiseth it after his fashion. For this cause Saint Paule saith to Timothie. *Keepe the true paterne of the wholesome words, & the manner of teaching which thou hast heard of me.* The word that is set downe here, betokeneth as much as a counterfett drawn out very liuely. Therefore S. Paul thinketh it not ynough for Timothie to keepe the substance of that that he had learned, but he will haue him follow the verie traces, that there may be one certeine stile as a man would say: see thus y<sup>e</sup> gospel was preached in his puritie, there is no changing: wee goe alwayes by one threede, the worlde may knowe that this is it whiche hath beene alwayes heard. But now let vs see what this sentence of S. Paule meaneth, to wit, hee will haue Timothie alwayes followe the stile and manner of teaching, without any change, as he had heard it of Saint Paule euen from the first instant. This is one point. But yet let vs knowe, that this was not spoken for one time only, but the holy ghost meant to shew vs, how we must mainteine our selues in y<sup>e</sup> hope of saluation, to wit, by keeping y<sup>e</sup> doctrine wel in his natural purities, y<sup>e</sup> wee doe not falsifie it any way whatsoeuer,

that



y it be not disfigured by straunge  
 inuentions, but that the worlde  
 may knowe it and say, this is the  
 gospell euen as it was preached  
 by the Apostles. But to the ende  
 we may beare away this doctrine  
 the better, let vs thinke vpon that  
 that I said, for there are verie fewe  
 which know that y word of god  
 is y foode of their soules: not that  
 we will not euerie one of vs con-  
 fesse it with our mouthes, but we  
 thinke not much vpon it. And  
 surely, as for our meat and drink,  
 we take great care, and are alway  
 carping for it. If a man see one go  
 about to take his diner from him,  
 his hād is vpon his sword straight  
 way, and yet, if the question bee  
 touching the doctrine of life, and  
 wee see plainly how the deuill  
 goeth about to poyson it, or ta-  
 keth that away from vs, whereby  
 we should bee entertained to the  
 kingdome of God, we passe not  
 for it: we wil suffer false prophets  
 and deceiuers, yea there shall  
 none be so welcom to vs as they,  
 yve haue scene this gere. Haue we  
 not scene here that these wicked  
 heritickes haue found frindes; as  
 though they had ben their cosin  
 germanies, that men haue euen  
 beene glad of them. And who? e-  
 uen they that make a countenance  
 to be of y gospell. But the matter  
 is euident ynough, we see y deuill  
 stirred them vp to doe vs more  
 harme, then if they had cut our  
 throtes.

And thus wee see that there  
 are verie fewe, that know how to

keepe this that Saint Paule saith  
 here: for indeede they know not  
 what neede they haue of this les-  
 son. What must we then do? First  
 of all let vs consider that poore  
 filly soules haue no life, vnlesse  
 they receiue it by the worde of  
 god: & as our lord draweth vs out  
 of death by that meanes, so like-  
 wise he kepeth vs in the hope of  
 saluation, & strengtheneth vs in  
 it dayly.

To bee short, as wee haue  
 neede to be fed, as touching our  
 bodies: with bread and meat, so  
 must our soules also bee enter-  
 tained by the worde of God, and  
 by the pure doctrine of the holy  
 Scripture. And seing we are asto-  
 nished when we finde our selues  
 destitute of meate and drinke, let  
 vs thinke vpon that that is farre  
 more excellent to vs: for our  
 soules are more pretious a greate  
 deale then our bodies. And there  
 vpon let vs consider howe sub-  
 tile & craftie Satan is, (as I said be-  
 fore) he ceaseth not (as it is his of-  
 fice & proper nature) to deprau-  
 all, and to turne light into dark-  
 nesse, & if it be possible for him,  
 he wil make vs drunken with his  
 lies, and fill all the worlde with  
 errors, & these are as many dead-  
 ly poysons. Seeing then that Sa-  
 tan is so watchfull ouer vs, and  
 daily raiseth vp some prick or o-  
 ther to turne vs away from Gods  
 pure trueth, let vs bee watchfull  
 for our partes, and keepe good  
 ward.

And yet this is not ynough, but  
 we

we must be wise to the end if any man would bring in any wilde or strange doctrine amongst vs, though it wer not vtterly naught and it could not be perceiued to be cleane against the holy Scripture, yet notwithstanding, if wee see there be a kinde of disguising in it, and bee after a bastard sort, wee may refuse it and away with it, knowing that the truth of God must be kept in his owne true nature, without any change what so euer. Thus we must practise this lesson that S. Paul giueth vs here. The matter will yet be better vnderstood by examples. We know howe our Lord calleth vs to him. Now if a mā propose vs any doctrine, cleane contrarie to that which is taught by the Lawe and the Gospel, we must refuse it as a deadly plague, beeing well assured, that the diuell goeth about to murder our soules by that means: but yet if a man come (as it were) by vndermining, and secretly, by subtile meanes, and boules, not peruertering the Gospel wholly, but by putting forth some indifferent matter, to swimme betwene two waters, wee must in this behalfe also be discrete, to take heede to our selues. Why so? Wee would maruell to see the good feed choaked vp, the good meate become lothsome, and haue lost its taste, so that we could not be fed with it. And wee haue scene both these two in our time, and I would to God, it were so at an end, that we might see it no more. But what?

God will proue our faith by this meanes, as S. Paul saith, that there must be sedes amongst vs, that thei which haue walked vprightly, may be knowne, and allowed of, if they holde it good, and haue stood constantly without any bowing or bending. But wee may see at these dayes these greasie shauelings, that go about to tread al good doctrine vnder their feet: yea, and they go about it, hauing the bridle at will, they fight with maruellous rage against all the word of God. We see on y other side such light heades, that if they haue receiued the Gospel to day, they wil go away from it to morrowe. And why so? For they had no work. For our part, let vs consider the mightie working of Satan, and let not the truth of God serue vs onely for nourishment, but let vs bee armed with it, that we may be able to resist al Satans wicked purposes, wherby he goeth about to turne vs away from it. This is one point. We shall see other, that will not make open profession to maintaine Papistrie, but they will go betwixt both: as we haue scene this diuelish Interim in our time, which was put forth. And why so? To colour and cloke abominations, which are not to be suffered in any wise. And againe, there are other that are more subtile, and they would alwayes please the world. Other are carried away with ambition, and they to get the selues in credite, & to shew them selues pretie

1. Cor. 11. 19



fellowes, seeke out loflic stiles,  
bigge words, braue speeches, and  
I know not what, so that the gos-  
pell is in the meane while chan-  
ged into a newe hue, a man may  
hardly knowe any one iote of it.  
When wee knowe such thinges,  
what haue we to do? Let vs mark  
well, what S. Paule teacheth vs  
here, that we must be framed and  
accustomed to this natural spech  
of the holy Scripture, that wee  
must bee familiarly acquainted  
with the language of the holy  
Ghost, and exercise it in such sort,  
that if any do put forth any other  
kind or fashion then is agreeable  
to that which we haue learned in  
the holy Scripture, we may cast it  
aside, knowing that it is to make  
vs starte aside by little and little:  
though we make not a great leap  
to breake our neckes at the first  
blowe, yet Sathan carreth vs a-  
stray before wee are aware: and  
therefore let vs preuent such a  
daunger. But what? There are ve-  
ry fewe, that can obserue this do-  
ctrine. I meane euen of them that  
should shew other the way. How  
many Ministers of the word shall  
a man see that haue looked to it?  
It is a pitifull thing to see howe  
smally they are practised in the  
holy Scripture. In so much that  
they are chaunged, at the turning  
of an hand. And why so? For they  
neuer tooke any certaine way to  
frame them selues to the speach  
of the holy Ghost, as good schol-  
lers should do. If there be a schol-  
ler that is a good witted fellowe,

and his maister haue any skill to  
teach, it is certaine, that hee will  
not onely beare away the scien-  
ces, but wil also beare away some  
trace of his maister, that a mā may  
say, Such an one hath ben in such  
a schole: he will haue such marks,  
that a man may wel gesse, and not  
be deceiued. And can wee haue a  
better maister then y<sup>e</sup> holy ghost?  
Moreouer, wee see howe GOD  
would separate the doctrine of y<sup>e</sup>  
holy Scripture, from al other pro-  
phane sciences. For one that hath  
diligently read the holy Scrip-  
ture, if a man do hoodwinke him  
afterward, and say to him, Se, this  
is the Prophet Esaie: and let a mā  
read him y<sup>e</sup> goodliest sentences y<sup>e</sup>  
he can find in al the Philosophers  
in the worlde, and then bring a  
sentence of the holy Scripture, he  
wil tel him by and by, That this is  
the holy Ghostes language. Thus  
must we do. But (as I said before)  
we may see a number, yea, euen of  
them that are Ministers of the  
word, y<sup>e</sup> passe not much to frame  
them selues after this sort, and to  
take such away. Notwithstand-  
ing, let them that haue any zeale  
of God, and knowe the charge y<sup>e</sup>  
is committed to them, thinke wel  
vpon this lesson, That to edifie y<sup>e</sup>  
Church of God, and the flocke y<sup>e</sup>  
is committed to them, it is not y<sup>e</sup>-  
nough for them to abstaine from  
broching false and erroneous do-  
ctrine, but they must put the peo-  
ple out of doubt, so that they may  
knowe who it is that speaketh, &  
they must accustome them to it: y<sup>e</sup>  
they

they that heare, may conceiue a certaine persuation, and say, Wee knowe that this cometh not from mortall men, these are not tales that are told vs, but we see a maiestie of God in it, wee see a right and pure simplicitie of the holy Scripture. And therefore let vs make good account of this, that our hearers to whome we preach the Gospell, may haue this ingifted (as it were) and sealed in their hearts, that they are taught not with our inuentions and fantasies, but with that that god hath shewed vs, and with that that we haue receiued from him. Moreover, as heere the Ministers of the worde of God must shewe other men the way, so must euery Christian in his order doe the like, and we must labour to be so instructed, that we may protest we hold nothing of mortall creatures, but haue the pure and simple truth of our God. And if wee looke vpon our liues, we shall see it to be very necessarie. For it is a pitie to see howe many light heads there are now adayes. And againe, we shall see a great number that seeke nothing, but to get them selues credit: yea, and in the meane season, God is despised, and there is such shamefull vngodlines, that a great number make no bones at it, to falsifie al y doctrine of saluation: & surely the world is worthe to haue such teachers. For how many are there, y desire to be led strait to God? We see y all men almost haue itching eares, & are carried

away with vaine desires, & seeke nothing; but I knowe not what nouelties. But our Lord suffereth such manner of men to bee filled with wind and smoke. And this is the reason why we see so many at this day, that do nothing but depraue the holy Scripture, and falsifie it, disguising it, if they cannot utterly fight against it. And therefore let vs practise this lesson, seeing men goe about nothing else, but to disguise the language of y holy Ghoste, let vs holde fast this pourtract, which is liuely drawen forth, wherof S. Paul speaketh: let vs wholly accustome ourselues to this which our Lord hath taught vs in y holy Scripture, so y sooone as a man shall bring vs any newe doctrine, we may be able to perceiue it, euen a farre off, to beware of it. And that this may not be heard of vs, S. Paule addeth: *In faith and charitie, which is in Iesus Christ.* He had said before, which thou hast heard of me. For wee haue need to knowe chalke from chcese, bicause there are a number of men that pretend the title of Ministers and Doctours: yea, and lift vp them selues so proudly, that they thinke all the worlde shoulde holde their peace, and stoppe their mouthes when they speake.

But yet notwithstanding, wee must see whether they bee sent of G. O. D or no. And howe? Wee must come to this touchstone of the holie Scripture, which is to examine all doctrine by,

22. ij. When



When wee see that a man hath the maiestie of the spirite of God in his kinde of speaking, and that we are edified as we ought, know we, that there is not a vaine Rhetoricke there, that it is not affected speech, that they are not wandering speculations, but a pure simplicitie, as we see it in the prophetes. These are they whom we must be like. But yet it is a great helpe when S. Paule addeth. *In faith and charitie, which is in Iesus Christ.* As if hee saide, if wee will proue the doctrines, that we may may hold a sure and certain forme and shape, wherein the image of God may appeare and shine, let vs come to faith and charitie. For what is Gods purpose and meaning, whe he sendeth vs his word? He setteth vs not (as it were) in y<sup>e</sup> middest of a great throng, to wander hither and thither which way we list, but setteth a most certaine marke before vs, to the end wee may hit right and not misse. And therefore wee must rest and stay our selues vpon faith and charitie, to the end we may growe on daily, and that our faith may profite and increase: and so in like sorte we must be confirmed in charitie. And if wee doe thus, wee vse the worde of God aright: but if wee misse of these two, though wee haue the sharpest wittes in the world, though we can dispute of the secrets of God neuer so wonderfully, yet is there nothing but 40 vanity in vs, it is but a shadowe, there is no pith nor steadinesse in

vs. And therefore let vs marke that Saint. Paule added not these two wordes without cause: but to this end and purpose, that on the one side, the ignorant & weake might be guided, and not torment them selues much, with asking and seeking after this sort, Howe shall I knowe that this manner of teaching that men vse, is the true speech of the holy Ghoste, is the pure forme, and liuely shape that God will haue to be vied? There is an easie way, saith S. Paule. For we know wherevnto God calleth vs, wee knowe the marke that is set before vs, to wit, that we must growe vp daily in the faith of the Gospell, and profite in good and holy life, and be confirmed therein. And if we find this in any doctrine, it is a most certaine token and witnesse that the doctrine is from God, we may no more dout of it. But we must note by y<sup>e</sup> way in fewe wordes, what this worde *Faith*, importeth: for many men speake of it, which notwithstanding, knowe nothing what it meaneth. But faith is this, that first of all we knowe, that we be not drawn to idolatrie. We must know the liuing God: and then we must knowe him to bee our Father, to the end wee may rest our selues wholly vpon him, and put our confidence in him, and looke for forgiveness of our sinnes at his handes, and therevpon call vpon him boldly, nothing doubting but we shal be heard in all our requestes. So y<sup>e</sup> Faith importeth thus much, that

that we do not only knowe who is the true God, but that we hold him as our Father and Sauour, beeing assured of his grace and loue, so that with a sure confidence we may call vpon him. And why did S. Paule ioyne charitie with it? For it seemeth that there are other things requisite, as there are in deed. Sobernesse, modestie, chastitie, patience, are not these vertues which we learne in Gods schoole? But bicause he that loveth his neighbours, hath all the rest, therefore the holy Scripture, when it will speake shortly, vseth this worde *Charitie*, and comprehendeth all the rest vnder it. And surely, it is not without cause that S. Paule saith, That it is the bande of perfection. And againe, that if wee haue charitie, (as hee saith in the first Chapter to the Ephesians) we shal be pure & vnblameable before God. Therefore, seeing wee can not loue our neighbours as God commaundeth vs, vnlesse we haue all our affections framed to obey him, therefore vnder this worde *Charitie*, S. Paule comprehendeth the whole life of the faithfull, when it is ruled after the word of God. To be short, his meaning is this, that when we stay our selues wholly vpon God, to settle our hope in him, to call vpon him, doubting nothing but he will shewe him selfe a Father and Sauour to vs, and againe, when we giue our selues to holinesse of life, & renounce ourselues to help our neighbours, it is a token that

wee haue profited well in Gods schoole, and y the doctrine which led vs to it, is the pure and true truth, which God commaundeth to be preached. This is it, we must marke, if we will not be deceiued by Sathan. Nowe S. Paule addeth flatly, that *It is in Iesus Christ*, to y end we should haue our Lord Iesus Christ for our guide, if we will be edified as well in charitie as in faith: for it is impossible we shuld haue faith, before we knowe Iesus Christ. Nowe I saide, that faith importeth thus much, that wee must be assured of the witnesse of Gods loue. And howe may that be? Are wee worthy, that GOD should take vs for his children? With what boldnes may we come before him? Haue we any worthinesse or excellencie in vs, to make vs acceptable before his maiestie? Alas, there is not one iot of al this: but on y contrarie side, God must be our iudge, vntill Iesus Christ haue made satisfaction for vs, and hath washed vs from our filthinesse. And therefore we are so farr from being able to put our confidence and trust in God, before we knowe Iesus Christe, y we can not but alwayes be afraid of him: when so euer men speake to vs of God, his Maiestie feareth vs, we could wish it were vtterly brought to naught, or y wee our selues were ouer head and eares in y bottomlesse pit of hell. Thus must y state of vs men be alwayes, vntill Iesus Christ open him selfe vnto vs, for then wee shall learne



To feele that God is fauourable  
 to vs, and though we be misera-  
 ble creatures, yet he receiueth vs  
 to mercy: for he loketh not vpon  
 vs, he maketh account of y death  
 and passion which his sonne hath  
 suffered. Thus wee must beginne  
 with Iesus Christ, if we will haue  
 an entrance into faith. And so  
 must wee doe to call vpon God. 10  
 For if we haue not Iesus Christe  
 for our Aduocate, and ylesse he  
 make intercession for vs, & cause  
 vs to finde fauour, that wee may  
 obtaine at Gods hand what wee  
 request of him, in what case shall  
 we be? Sure it is, that we shall be  
 alwayes put backe. But when Ie-  
 sus Christ openeth the gate to vs,  
 when he sheweth vs the way, and 20  
 when hee playeth the part of an  
 Aduocate, then may wee boldly  
 pray to GOD, and without any  
 doubt. Euen so standeth the case  
 with charitie. For howe are wee  
 brought to this brotherly knot,  
 which we must haue with all mē,  
 but only bicause Iesus Christ is y  
 band of our peace, and we are all  
 knit together in him, and are mē- 30  
 bers of his body, and bicause he is  
 our head, hee will haue vs liue in  
 concord together: and moreover,  
 bicause wee are gouerned by his  
 holy spirite? Thus, I say, wee can  
 neuer learne charitie, vnlesse wee  
 knowe Iesus Christ. For without  
 him we are scattered one from an  
 other: and it is no maruell, if wee  
 agree as carts and dogges, if there 40  
 bee nothing but hatred amongst  
 vs. For vntill we haue learned to

loue one an other, we can not be  
 Gods children, wee haue neither  
 part nor portion in our Lord Ie-  
 sus Christ. And therefore Sainte  
 Paule saide, that faith and charitie  
 are in our Lord Iesus Christ: And  
 thus we see nowe, that they that  
 are without the pure doctrine of  
 saluation, haue no excuse. For  
 they are sufficiently warned: and  
 the diuell possesseth them, bi-  
 cause they giue them selues wil-  
 lingly to him. We may see many  
 now adays, y would excuse them  
 selues when they are carried a-  
 way into errors, and false doc-  
 trines: Ho, I am not wise ynough  
 to take heede to my selfe. Yeas,  
 yeas, but if we listen our eares to  
 obey that that is shewed vs here,  
 there is none so rude, nor suche  
 a foole amongst vs, but would be  
 wise ynough: as in deede GOD  
 would not haue vs like to reedes  
 shaken with euery winde, or as  
 children that may bee led vp and  
 downe with an apple, whether  
 you will, (as Saint Paule speaketh  
 in the fourth Chapter to the E-  
 phesians) but hee would haue vs  
 surely grounded vpon his tructh.  
 And if a man wold say to vs, This  
 is too long. S. Paul vseth but three  
 words here: he saith, that we must  
 hold fast faith and charitie, which  
 is in Iesus Christ, and then we shal  
 haue the right way to profite in  
 the doctrine.

You see there are no more but  
 three wordes: And if any man  
 would say, Ho, they are too dark,  
 there is nothing more plaine.  
 And

And yet notwithstanding, we see howe these poore sillie soules, suffer them selues to bee led like beastes to their own destruction. And what is the cause of it? Can they say, that God hath not shewed them y way, that they knewe not what was good? No no: all starting holes are here taken from them. And therefore let vs beware we take good heede to that y is said here, if we wil not be without excuse in the latter day. And to the end we may not always stand wauering in our faith, see that we haue these markes which are set downe here. On the other side, if wee haue them not, the like will come to vs as wee see in a greater number, and almost in the most part. What is the matter, that they which had tasted of the Gospell, and seemed to be the most forward, are naught, and become backsliders, in so much that wee see them open enemies, or at the leastwise so disguised, that the diuell is fully seised of them, and they could bee content that the worde of God were vtterly buried, yea, and cleane brought to naught? Howe commeth this to passe? Bicause they could beare away well ynough, such things as serued not greatly to edification, to mocke and iest at the Papistes, to scoffe at the superstitions of the world. But in the meane season, profited not one whit either in faith or charitie. And therefore God had good reason to banish them from his word, as in deede

he hath vtterly deprived them of it. Let vs beware the like befall not vnto vs, whiche surely will come to passe, if we seeke not to bee confirmed both in faith and charitie, that the diuell may haue no enterance in vnto vs, or make any breach into vs, and vnlesse we be defended & strong on al sides.

10 This is it in fewe words we haue to beare away in this place. Now Sainte Paule addeth moreouer, *Keepe the woorthis thing which is committed to thee, by the holy Ghost which dwelleth in vs.* Here he confirmeth the exhortation which he set downe before: as if he saide: I haue taught thee to keepe that forme which thou hast learned of me, that thou chaunge no part of it, that thou keepe it as a liuely patterne: and it is to this end, that thou shouldest bee so much the more carefull of it, and shouldest marke, that all the graces which God hath bestowed vpon thee, as in that he hath made thee a Minister of his word, a shepherd of his Church, and hast such gifts as are requisite to passe through such an office withall, are an excellent thing committed to thee: and therefore thou must keepe them.

Nowe vnder this worde, *A thing committed*, Saint Paule giueth vs to vnderstande, that all they that haue receiued any grace, are so muche the more bound to GOD, and their burden is so much the greater. And if a man shoulde giue his friende all his goodes to keepe, and the



key of his coffer where al his treasure is, and should deliuer all his writings into his handes, this is a charge committed to a man. So doth God commit vnto vs that that he hath, and that that pertai-  
 neth to him only: he committeth it to vs, not that wee should bee Lordes of it, and keepe it to our selues. Truth it is, that the graces 10  
 which we haue receiued of God, are ours, and we may also call the so: but it is not to be saide, that he hath giuen vp all his right to vs, y he must not alwayes be glorified by them, and that we must referre them al to him. We see then how S. Paul warneth them here, which haue receiued graces, which haue any charge and commission, that 20  
 they must giue vp an account to God. And therefore let them not thinke, that they may applie them to what vse thei list, but they must make them serue their neighbors, that God may bee honoured by them, and that Iesus Christe may alwayes haue the preheminance. And if they shoote not at this marke, they are sacrileges, and 30  
 God will plead the matter with them. For if a man shuld deceiue his friend when he hath deliuered his goods into his hands, putting his trust in him, if such an one be a theefe, and keepe away that that was committed to his charge, or waste that that was committed to him, shall not we be faultie before God, if we abuse his graces? 40  
 This is one point. But bicause me make not so great account of a

matter of small price committed to their charge, as of precious iewels. S. Paule speaketh precisely of this gage which is more to be esteemed and accounted of, then all the things in the world. If a mā giue an other a pot, or a platter, or I cannot tell what, to keepe, it is a charge committed to him: but 10  
 men will commonly lay it aside, and passe not much for it. But if we giue the some iewels of great value to keepe, then they locke them vp, then wee perceiue they are things of some importaunce, yea, & we consider this, These are all the riches of one house: what? If this be lost, the man will vtter-  
 ly be yndone, And therefore wee are more carefull to keepe well those thinges which are of value, & are committed to our charge. Vpon this S. Paule saith, that they which haue receiued the graces of the holy Ghost, haue not onely a matter of base price committed to their charge, but God hath put an inestimable treasure into their hands, and therefore they must be-  
 ware they keep it well. And how? Not by suppressing it, No no: but y way to keep this treasure whi-  
 che is committed to vs, is to make it gainfull, (as all the holy scripture sheweth vs) we must be faith-  
 ful stewards of it. For God wil not haue his graces locked vp in a coffer, hee will haue them publi-  
 shed, hee will haue all the world made partakers of them. And thus must we keepe that that is com-  
 mitted to vs, they that are Ministers of  
 of

of the word of God, and must be (as it were) standard bearers to other, thei must see they lay forth that, which they are put in trust withall, and must so lay it forth, that they must procure and aduance the saluation of the Church, as much as they can. And so must euery Christian imploy him selfe according to his degree and measure, and wee haue to thinke this, that if we make account of y<sup>e</sup> treasures of this worlde, much more must we make account of y<sup>e</sup> spirituall riches, which tend to the honoring of God, and setting vp and establishing his kingdome amongst vs, that Iesus Christe may gouerne vs, that both great and small doe him homage, and the whole returne to our saluation. When we see this, is it not a precious thing, and suche an one as may set vs on fire, to forsake what foeuer else might hinder vs, from the doing of our dutie in this behalfe? This is it in fewe words we haue to note. But bicause we were not able to keepe the blessing which GOD committeth to our charge, vnlesse he gaue vs vertue, and bicause we can not doe it by our owne industrie, S. Paule addeth, *By the holy Ghost, yea, which dwelleth in vs.* As if he said, When God gaue vs of his graces, and did so for the benefite and profite of all the faithfull, he saw that we are fraile, and that the diuel might take them from vs at euery turning of an hand, and spoyle vs of that we haue receiued: but God is

souereigne keeper & watchman. True it is, that vnder him, he will haue vs to be keepers of his treasures, and imploy vs to be this so honourable an office: but yet hee vseth our persons, to set forth the gistes which hee hath bestowed vpon vs: and in deede the vertue of the holy Ghost sheweth it selfe in this behalfe. Therefore S. Paule sheweth vs, that to vse Gods graces aright, and to imploy them faithfully as we ought to doe, to the end we may possesse them for euer, wee must not trust to our own strength, as though we were proper fellowes ynough of our selues: but we must craue at Gods handes, that as at the first it pleased him to bestow his graces freely vpon vs, so hee would in like sort goe on to confirme them in vs, that we loose them not, nor be robbed of them: and to this end and purpose that hee would sence vs more and more with such vertue and strength, as is requisite for it. And on the other side, let vs assured that God sheweth him selfe not to be farre from vs, but causeth our soules to feele him. And that it is so, let euery man enter into him selfe. Is not the blessing that God hath giue vs, a certaine witnesse, that hee dwelleth in vs by his holy spirite? Therefore when we see that God hath taken vpp his lodging in vs, and will haue vs to be his temples, & will dwell in vs by his holy spirite, shall we feare that he will not



giue vs strength to continue vnto the end, that he will not maintain vs in sure possession, of those blessings which we haue receiued at his handes?

Truth it is, that the diuell will doe as much as he can, to robbe vs of them: but as our soules shal not be a pray for him, bicause Iesus Christ hath receiued them in to his protection, as God his father committed them vnto him, so all the rest that God hath appointed for our saluation, shall not be a pray for Satan. And why so? For we haue the holy Ghost, that shall defend vs, from all his assaultes. And where is this holy Ghost? We shall not neede to go seek him aboue the clouds. Truth it is, that hee filleth all the earth, and his Maiestie dwelleth aboue the heauens: but if we feele that hee dwelleth in vs, seeing it hath pleased him to poure out his vertue, vpon such poore creatures as

wee are, let vs assure our selues, that this vertue will be sufficient, to defend vs against all y<sup>e</sup> assaults of Sathan, so that we for our parts be not slacke and negligent. For wee must not flatter our selues in our selues, to become negligent, but we must pray to God, and commit our selues wholly to him, waiting to haue him strengthen vs daily more and more. And bicause hee hath begunne to make vs Ministers of his graces, knowe wee, that hee will continue, and continue in such sort, that our saluation, and the saluation of our neighbours shall bee daily more and more aduanced, to his glorie.

Now let vs fall downe before the face of our good God, confessing our faultes, and praying him that it would please him to giue vs a better feeling of them, to the end we may labour, &c.

### The 7. Sermon vpon the first Chapter.

- 15 *Thou knowest that all they that are in Asia, are turned away from me, amongest whome is Phigelle, and Hermogenes.*  
 16 *The Lord be mercifull to the house of Onesiphorus, for he refreshed me oftentimes, and was not ashamed of my chaine.*  
 17 *But when he was at Rome, he sought me out diligently, and found me.*  
 18 *The Lord graunt he may find mercy before the Lord in that day: and all that wherein he serued me at Ephesus, thou knowest very well.*



E haue seene this morning the exhortation that S. 40 Paule made to Timothie, to keepe

that excellent thing that was committed vnto him. And now hee giueth him a watchwoorde, to shewe him that hee hath neede to take heede to him selfe. And to

to bee watchfull, that this treasure be not taken from him. Hee saith to him, *That they of Asia,* which before were called Christians & beleeuers, *were turned away from him:* and precisely hee pointeth out two, as the most notorious, Phigelles and Hermiogenes. This was such a stumbling block, as might haue troubled the most constant of them all.

For if wee see a man fall away from the Gospell, every one of vs will thinke vpon him selfe, and suppose the like may come to vs. And the question is not here only of two or three, but Saint Paul saith, that all they of Asia had forsaken him. This was a verie large countrey, that had bene wonne to our Lorde Iesus Christ by Sainte Paules labour, a man would haue thought the Gospell shoulde hane triumphed there throughout, there are greates and rich cities, there are men of great name, and very famous. But all is beaten downe flat to the ground amongst them, though they make a shewe to continue in the faith, yet notwithstanding, in that they cast away Saint Paul, they cast away Iesus Christ. This is an horrible desolation. What a stumbling block might this be, to them that were not strong? And yet Sainte Paule maketh mention of it, shewing, that for all that hee is not discouraged; but goeth on still in his course, bycause his faith hangeth not vpon men, but is grounded vpon

GOD. And hee rehearseth this precisely, to the end that Timothie shoulde confirme him selfe in like constancie and steadinesse. Though hee haue not so muche regarde to the man to whome he writeth, as to the whole Church, as hath bene saide before.

To bee short, wee see this is Saint Paules meaning, to fence the faithfully to the end they bee not cast downe out of measure, when they heare say that the Gospell which was in Asia, is (as it were) come to naught: but knowe we, that if all the worlde should forsake it, yet must wee continue in Gods doctrine, and neuer change. And this warning is very necessarie for vs in these dayes.

I touched before, howe delicate and nice wee are. If there bee but one man that turneth backe the bridle, wee seeme to seeke such occasions to become wicked and lewde: and in deede, wee imbrace them to much. For wee see, that as soone as any such thing falleth out, every man is readie to make his profite of it: as though it were great gaine to vs, to giue vp our selues into Satrans handes, to say, Seeing thou hast maistred suche a man, thou shalt possesse me to. And this is too common an vse: and I would to GOD wee had no examples of it. But nowe adayes, when we speake of the Gospell, we need no other colour but this, to say, Ho, see, suche a man that was one of the



the pillers (as it were) of Christi-  
 anitie, is fallen away, at the least,  
 hee is not so strong as hee was.  
 While they alledge this, a man  
 would thinke they fought some  
 honest cloake to forsake God, and  
 to make a diuorce from him: wee  
 see this in a great number. And  
 yet the diuell hath full sway now  
 adayes, many fall away from the  
 Gospell, and we may not maruell  
 at it, as it hath bene said this mor-  
 ning. For where is the lively root  
 of faith and charitie, to keepe vs  
 in pure doctrine? Howsoeuer the  
 world go, we see rebels daily, thei  
 that were in great credite, and  
 such as men looked for greates  
 things at their handes, forsake the  
 Gospell, yea, and become open  
 enemies, or at the least are pro-  
 phane men, and haue neither salt  
 nor sauour in them. What must  
 we do then, but arme our selues  
 with this which S. Paul sheweth  
 vs here, to wit, that if we see al the  
 world turne, yet we stand fast, &  
 continue in that which is euerla-  
 sting, and can neuer be changed?  
 For God can not be shaken, tho-  
 30 ugh all men change their mindes,  
 but will alwayes remaine safe and  
 sound, stil at one. And hath it plea-  
 sed him to edifie vs in his holie  
 worde, which can in no wise bee  
 changed, let vs then stand fast in  
 the faith, though wee see all the  
 world doe change. This may bee  
 well ynough vnderstood in fewe  
 wordes, but it is not easie to prac-  
 40 tise it: and therefore we must re-  
 peat this lesson so much the more.

Therefore if we see men bow &  
 bend now adayes, and other for-  
 sake the Gospell, knowe we, that  
 yet we haue not such occasion to  
 be freated and amased as S. Paule  
 had, and they of this time, when  
 they see the countrie of Asia fall  
 away. This is one point. Moreo-  
 uer, if the enemies of the Gospell  
 alledge this to vs, as to shame vs  
 10 withall, let vs be of good courage  
 in this behalfe. Truth it is, that Sa-  
 than will go about as much as he  
 can to bring the Gospell into dis-  
 credite, and to turne their faith  
 upside downe, which neuer tooke  
 fast roote in it, nor were surely  
 grounded. But howe so euer the  
 world go, Iesus Christe must not  
 loose his right, for mens honour.  
 And therefore let vs stand stedfast,  
 when men alledge against vs, and  
 say, Ho, see, such an one shew-  
 ed great constancie, and great  
 zeale, all the world was in admi-  
 ration of him: and we see what is  
 become of him. Well, be it so, he  
 is a man, but yet the truth remain-  
 20 eth for euer, as the Prophete E-  
 saie saith: for to his end and pur-  
 pose hee speaketh: he compareth  
 our fragilitie, & sheweth that we  
 are but grasse and greenesse, whi-  
 che withereth out of hande: but  
 truth of God remaineth for euer,  
 saith he. This is ynough to beate  
 backe all their darters they cast a-  
 gainst vs, which seeke nothing so  
 much as to slander the Gospell.  
 And so let vs come to condemne  
 men, and iustifie God. For other-  
 wise in what case shall we be.

Now

Esaie. 40.8.

Nowe I call this a iustifying of God, for so the scripture spebeth, when we giue him the prayse that hee deserueth, and confesse, that though men corrupt the doctrin, it is not the worse for that, nether can it lessen the authoritie of it one whit: for it borroweth nothing of any man, it standeth of it selfe. Therefore let vs giue glory 10 to God, when we see al the world in an hurlie burlie, as it is saide in the eight chapter of Esay, though we see the vnbeleeuers conspire, and trouble them selues, though we see the wicked rise vp against God, let vs not be afraid at it, but let vs iustifie the Lord of hostes, that is to say, let vs ycald him his due, knowing that all they that 20 shall rise vp against him, shall bee confounded in the end, and can preiudice him nothing at all. And this reacheth further. For we can not sanctifie God, but by approving the doctrine that commeth from him. For so was it requisite for the faithfull, to haue this sure perswasion alwayes of S. Paul, that he was an apostle of Iesus Christ, 30 though they see him so condemned as he was: and so must we do. Doe wee see the contemners of God, become disorderous and out of square, some of spite, other bicause they are not content to haue their eares too much beaten with the name of Iesus Christ: do we see them, I say, become backsliders? Let vs not cease alwayes 40 to honour the doctrine, which we knowe to be good and holy, and

to honour them that beare it, though they be so despised, though al the worlde can not abide them. This is it we haue to beare away in this place. Moreouer let vs marke well, that it is not without cause that S. Paule here named Phigelle and Hermogenes. There is no doubt but these two, were 10 men of great account, and taken for chiefe pillars of faith, but yet S. Paul disgradeth them, and precisely pointeth them out with his finger, y they may not be a stumbling blocke and cause of fall to other. And he sheweth hereby, that no countenance of man, be it neuer so great, may darken the Maiestie of God, nor the reue- 20 rence we owe to his word. And therefore though we see a whole cuntry fall away from God, let vs say, yet is God sufficient him selfe to maintaine his truth. When wee see men of great estimation and famous, fall away and shrink, knowe wee, that all loftinesse of man must bee beaten downe, and God onely be exalted, and wor- 30 shipped of al men, and that Satan him selfe in despite of his teeth, must stoupe and bowe the knee before him, and so must all his impes. Thus must we doe. But we see what the vnthankfulnesse of the world is nowe adayes. For (as I touched before) ther are a great number, that thinke they haue an honest cloake to renounce Iesus Christ and his Gospel, when they haue examples before them, of such men as haue done the like, yea



yea, and they seeke such occasions. For we see some kepe watch and ward: if they see the Gospell giue backe, and retire it selfe, that there be any troubles, Ho, see, we perceiued well ynough, that this geare would not hold. As when any citie falleth away from God, or the Gospell is oppressed by tyrannie and violence, wee see a great number that are glad of it, which before made a shewe, as though they beleued the Gospell, and they persuaue them selues, that they may well forsake Iesus Christe. They lay vp all this together, their memorie is very good and fresh: wee haue seene the Gospell in a good forwardnesse, there was such a shewe, that 20 a man would haue thought, all should haue flourished, but see, such a citie is nowe cleane changed, such a people, such a Prince, is fallen quite away: such a kingdom, is come to vtter desolation. When these fellowes haue alledged what they can, yet notwithstanding, God will not loose his cause. But this is al, we for our 30 partes must learne to stand constantly in the midst of all these ruines, which the diuell striueth and laboureth to make: if we see all the worlde at a mase, if whole prouinces and countries come and turne the bridle, let vs not cease to goe on forward still. And why so? For God is no changing. But againe, let vs marke well 40 what is saide of mens greatnesse. And it is a maruellous thing, that

GOD is so little set by nowe a dayes as hee is. For there is no question nowe of hauing men of name and account, to lessen the authoritie of the Gospell: the smallest companion and nothing worth, is thought occasion great ynough, the poorest begger that may be found, the veriest dolt & 10 idiot, is ynough, Ho, such an one beginneth to fall away. And what is he? But a very beast: and wee haue but too many such examples. But if they were Angels of Paradise, we knowe we ought to curse them, if it so befell them to fall away from the Gospell: not that they can do so: but S. Paule could not sufficiently magnifie the trueth of God, vnlesse he had vsed that similitude: to wit, that we ought to be so farre from being turned aside from goodnesse, by the authoritie of men, that if the very Angels should lift vpp 20 them selues, we may holde them and account them for diuels. But we are farre ynough off, from authorizing the doctrine, which we should hold as a certaine and vn- 30 doubted trueth, and bee at defiance with all the enimies that set them selues against it: the very shadowe of the beggerliest mate that can be found, is sufficient for vs, we take it by and by, & make an idole of it, to set it vp against God, Ho, see such an one? And what is such an one? Yea, what 40 are all of them that men talke of? Well, howe so euer it bee, let vs marke this well, that is shewed vs here

here by Saint Paule: to wit, that though they bee men of credite and estimation that fall away, and giue vs euill example, it is al one, neither more nor lesse: but wee must go on still in our good way, whereinto God hath brought vs. For it is not without cause that hee nameth here these two men, Phigelle and Herinogenes. And 10 beside that also, Saint Paule sheweth vs, that wee must not spare men, but disgrace them, when we see they go about to hurt y Gofpel, to make any disquiet or trouble. Some will say, we may blame no man: it is true. But when wee see pestilent plagues, that goe about to impoyson the Church of God, whē we see rauening wool- 20 ues y seeke nothing, but to breed dissention in the flocke, when we see robbers and theues, that wold rob Iesus Christe of that that belongeth to him, when wee see Church robbers, that labour to marre the doctrine of saluation, must we beare with them, and couer their filthinesse? What geare call you that? That is a terrible 30 honestie, when we shall suffer filie foules, which were so dearely bought, to goe to destruction: when we shall suffer the name of God to be blasphemed, all order to be brought to naught, and in y meane while wee must hold our peace, and suffer them which goe about to marre all, and to plucke God out of his seat, if it were pos- 40 sible, to do what they list, and neuer say word to them: should we

not be traitours, and vnfaithfull both to God and men? Therefore let vs learne by S. Pauls example, to point out such felows: & when we shall knowe any wicked men that seeke nothing else but to marre all, and shoote at the doctrine especially, and haue their greatest care to throwe downe y building that was built vppe in Gods name, let their armes bee blased, that euery man may detest them, that they may bee knowne of all men, that men may shunne them a farre off, in so much that when we heare the once named, wee may stop our eares and say, Let vs haue nothing to doe with these diuels: seeing they haue declared them selues open enemies to Iesus Christ, let vs haue no acquaintance with them, to cōmunicate with them in what sort so euer: but let vs detest them, as enemies of our saluation. This is it we haue to note. True it is, y som 30 times wee must let them alone, which seek to get the a name by pissing against y holy water stock, (as the prouerb is) for there are a great number, y wold be spoken of, & renoumed for their naughty & wicked deeds. But they are but varlets, & not worthy to be counted amongst net herds: & yet they will needs be takē for shepherds of y Church: & they are not content with this, but if thei may, thei wil ouerturne all goodnesse. And 40 such fellows would be glad to be named, if it were for nothing but for their shame and villanie.

But



But we must let passe such filthie dunghils, and leaue vnstirred such stinking sinkes: but howe so euer it be, if we see they are like to do hurt, if they bee not knowne, wee must point them out, and beware wee giue not eare to these faire coloured speaches: Ho syr, is it meet to make men dispaire? Why doth hee then cast him selfe thus 10 headlong to make open warre against Iesus Christ, and to destroy all, that hath beene done in his name? And therefore let vs not be wiser then the holy Ghoste.

This wee haue to marke besides vpon this sentence of Saint Paul. Nowe beside this, he setteth an other against them: when he hath spoken of all them of Asia, and 20 hath plainly pointed out two, which were y most famous backsliders amongst them. Hee saith, Onisephorus kept a farre better way, and God giue him to finde mercy, both he and all his house: *yea, God giue him to finde mercie before the Lorde in that day.* Here Sainte Paule sheweth vs what comparison wee must make betweene twixt men. For if wee see a man leade vs amisse out of the right way, it is ynough for vs: but if we see an hundreth leade vs well, we are such doltes and blockheades, that we can not follow them one foote. And in so doing, are we not too too bad? When God setteth a good example before vs, it is as much as if hee sent vs a guide to 40 leade vs, as who would say, I will not haue you go out of the way:

the world is full of darknesse, there are many crooked wayes: and therefore that you may go straight on thither, whether you are called, I will guide you. And this is done, when we haue a man y goeth about to lead vs to God. And ought not this doe vs much more good, then if we had an hundreth to drawe vs to all kinde of wickednesse? But if on the other side we are tolde, that there is but one man that goeth awry, and wee labour to bee like him, forsaking a whole multitude that giueth vs good example, wee shall be lesse able to excuse our selues, considering what is said and laid forth to vs here by S. Paule. For on the one side, hee hath set the whole 20 countrie of Asia, and this is a terrible falling away: for they were not a handfull of men, but much people: there were very famous and renoumed cities, there were a great number of people, the gospell was planted there, and yet notwithstanding, all of them forsooke Paule. Herevpon hee saith, 30 My friendes, be not dismayed at the matter, when you shall see such a great armie of people: for God will notwithstanding, remain sure and steddie: you shall see the very captaines (as it were) which gouerned the people, you shall see them fall away. Well, stande fast to your God. After hee had said thus, he setteth downe on the other side, one only man. For (as I said before) he warneth vs, howe y, when God sheweth vs any one man

man to imbolden vs, though there are a great sort to tourne vs aside, if we followe the euill, and leaue the good, we shall neuer be able to excuse our selues. And this is well worth the noting. For it is true that in these dayes we shall see men, for feare of death, and through weaknesse will fall fro and renounce Iesus Christ. Doe we see such? We may see martyrs also that goe constantly to death, and are nothing agasted at it, yea and are glad when there is any talke of sealing the gospell with their owne blood. If we see but onely one martyre, ought not his constancie strengthen vs much more, then their lightnesse which fall away, and marke not whereto they are called, astonish vs? Againe, we shal see some that marre themselues through ambition, through couetouines, & for other wordly respectes: but we shal see other like rocks which cannot be moued in any wise, let the diuell rayse vp what tentations he can against them, they surmount al. When wee see but one man that is thus proued like a valiaunt champion, so that wee may plainly see that Gods vertue dwelleth in him, ought wee not doe this honour to God, to bee like to him, rather then to marre our selues wittingly, seing we know assuredly that it will all turne to our destruction? And yet notwithstanding we see that this geare is verie euill practised nowe a dayes. For wee are so

farre from making better accorde and more esteeming one honest man, to be edified by his example, then of an hundreth wicked men: that though our eyes bee euengluted with good examples, yet if the diuell lay but one stumbling blocke before vs, all the rest will be losse and vterly forgotten. Yet for all that God will shewe in the ende that hee maketh greater accompt of that which hee giueth vs to edifie vs with all. And therefore we must remeber this lesson which Sainte Paule giueth vs here so much the more to wit, that as ofte so euer as we shall see troublesome fellows that falsifie the trueth of God, and houshoulde enemies which go aboute to bring all to naughte amongst vs, and backsliders which fall againe to papistrise, & other which disguise the word of God: we be not troubled but loke about vs & if god shew vs any y may stirre vs vp to constacie, y go on stil on their course whatsoeuer come on it, & in who the truth of god hath such might and vertue, that they shutte their eyes against all the worlde, and can not bee overcome by anye assaults: if we see this, let vs make our profite of that whiche God presēteth to vs in such wise. For it is verie certain, y although the world be starke nought now a dayes, and the age wherein we liue be verie vile & past al hope, yet notwithstanding God will not suffer vs to be vterly desti-



ture of good examples. True it is that we shall see a great number become bastardes, wee shall see other tread all that they knowe vnder their feete, we shall see other fight wittingly against God, we shall see all this: yet notwithstanding we shall see the Lorde govern them which haue so suffered for the witnesse of his name in so much that they shall confounde all their enemies what so euer come of it. True it is, that y world shall burne the, & torment the as much as possibly they can, but yet notwithstanding, they will triumph still in despite of Sathan and all the world. Wee shall see such looking glasses, which God shall giue vs, and shall we not make our profite of the? Againe, wee shall see other that hauing considered the state of the world what it is, know wel inough they might go backe againe to Papi-  
 stric, they might forsake Iesus Christ, and liue at their ease, but they had rather die an hundreth thousande times. When wee see them walke in all humblenes & obedience, so that their life speaketh, & though they had wherewith to make a great shew and brauerie, yet they abase the euen to y vtmost, know we that God setteth them as it were vpon a scaffold for vs, to the end we may know, that seeing they maye not edifie vs, we shal be verie vilains and vnthankfull, if we follow not such examples. This is it in fewe wordes that S. Paule meant to

say first of al, when he speket of Onisephorus. But yet we haue to weigh the wordes well which he writeth *The Lorde*, sayth he, *shewe mercie to the house of Onisephorus, for he strengthened me many times, yea & when I was at Rome, he sought me out diligently, and found me, & was not ashamed of me when I was prisoner, and fast chained: though y world dispised me, he came & sought me, to doe the dutie as it were of a child to his father. Now when S. Paule prayeth God to be merciful to the house of Onisephorus, becauie hee behaued himself so faithfully towards him we are taught therby, that if god recompense the goodnesse that we haue done by the vertue of the holy Ghost, it is not paymēt he giueth vs for our seruice, as though we had deserued ought. And why so? Beholde Onisephorus, which had done verie many excellent deedes: and doth Saint Paule speake of any merite? Nay but on the other side hee prayeth God to be mercifull to him. And what doth mercie presuppose, but that God shal haue pitie vpon him and forgiue him his faultes?*

So then we see that al the waggies the faithfull haue to wait for at Gods hande, are not as paymentes which he is bound vnto, as though he should put their desertes into a paire of balance: but it is because God sheweth himselfe liberall towards them, & is mercifull to them: as he saith to poore

poore sinners, that what sinnes  
soeuer they haue committed they  
must alwaies flee to this fre good-  
nes of God, whervpon their sal-  
uation is grounded. This is one  
point. And if this were well mar-  
ked we should not haue so many  
combats and contentions with  
the Papistes touching the reco-  
penie of workes, as we haue. For  
they imagine that our workes de-  
serue somewhat, that there is  
some worthines in them, to bind  
God to vs. But as we se, when we  
haue done al that we can, and lai-  
ed that which is in vs, with that y  
God hath giuen vs of his grace.  
Yet we can not call God to ac-  
compt, to giue vs that that wee  
haue deserued, and to content vs  
sufficiently: but wee must needs  
come to this point, that it would  
please him to forgiue vs our sins,  
and if it haue pleased him to bee  
so gracious to vs to bee courte-  
ous towards them, whome hee  
hath holpen, that he would bee  
now mercifull to vs. This is one  
point. And in the mean while let  
vs marke y S. Paule sheweth vs  
here, y loke what we haue giue to  
Gods childre, it shall not be lost,  
though they haue no meanes to  
do y like for vs. And in deed whe  
God commaundeth vs to ayd &  
helpe our neighbours, he doth it  
not as setting a rewarde before  
our eyes, as the Papistes haue i-  
maged, for none y looke this  
way, must waite for any wages  
fro heauen. If I doe seruice on  
pleasure to any man bicause hee

may do me the like, I do not cast  
mine eyes vpon God, I procure  
myne owne fleshly, commoditie  
as much as I can, and therefore  
God alloweth no such dealing:  
but when we doe good to them  
that haue neede of our helpe, &  
consider not whether they be a-  
ble to doe vs the like or no, God  
putteth y whole into his counts,  
he will be aunswerable for these  
expences, and allowe them in hys  
register. And this is it that S. Paul  
teacheth vs here. For though  
we speake of earnest affection,  
and in waye of prayer, yet not-  
withstanding it is as muche as a  
promise: as if the holy Ghoſte  
had said by the mouth of S. Paul  
that we shold not be a fraid whe  
wee doe good to the poore that  
are in need, when we see the de-  
stitute of all succour not able to  
giue vs either warme or cold, so  
that wee may seeme to haue lost  
that substance which wee haue  
bestowed in ayding and succou-  
ring the: for we haue a good de-  
ter, which is God: not that hee is  
bound therunto, but he is our de-  
ter of his own free wil, for it ple-  
sed him to put himself in place of  
the which otherwise wold come  
short, and who the worlde dispi-  
seth. Whe we se this let vs learne  
not to seek for the recompenses  
of this world, when we do good,  
yea I say, not so much as to bee  
praised & comended of men, let  
vs content our selues y god know  
eth it, & can beare vs witnes, we  
haue labored to shew our selues



children: Because we see his goodnes poured out vpon all creatures, let vs endeavour to bee like him, and to fashion our selues to his image. If we doe so, let vs content vs, though the world mocke vs, & we see nothing but vnthankfulness, and such as may set vs at square, let vs go on. Yet notwithstanding S. Paule sheweth all the faithful here by his owne examples, that if they are not able to acknowledge the goodnes that is done them, yet at y<sup>e</sup> least they must alwayes laye it out before God, and remember it. True it is that if wee haue the meanes to employe our selues for them of whome we haue receiued some good tournes, nature teacheth vs what we are bound vnto: though ther were neither Law nor Prophets, nor Gospell, yet notwithstanding the Heathen contemne vs if we remaine vnthankful. But if we bee poore, and anye man hath done vs a pleasure, if by no meanes we are able to do anye for them whome we are bound to, what haue we then to doe? We must pray to God for them, and haue it alwayes imprinted in our harts as I said: for whē we do so, it will encourage them, vpon whō God hath bestowed more plenty of his blessings: as we haue sene it obserued in all times, that the Heathen thought that if a man were vnthankfull, he was abominable, and dispised of all men, and thought liberalitie a vertue worth create commen-

dation: but yet they had no regard to God as they ought to haue had. On the contrarie side, if we pray to God for them whiche haue done good to vs, they shall be stirred vp to go on more and more. But wee must precisely marke this word when S. Paul saith. *The Lorde giue him to finde mercie in that day.* When Sainte Paule speaketh so, hee sheweth that we must sowe: as hee sayth also to the Corinthians that whē wee doe a pleasure to any man, and helpe his necessitie, we must patiently wayt for the time whē the Lorde will shew vs that it is not lost.

Saint Paule useth this similitude. The husbände man will wayte for the reaping time, hee will let the winter passe, a man woulde thinke al were lost: there falleth snow, hayle, and tempest: but when haruest is come, the husbände man seeth his fruite is not lost. Euen so we must doe: & namely let vs learn to stretch out our hope, euen to the comming of our Lorde Iesus Christe. True it is that God promiseth vs, that if wee bee good to the poore, & laboure to helpe them in their neede, the like measure shall be giuen vs againe, so that if wee fall into necessitie, God will also cause vs find fauour before men. Hee hath promised that we shall be blessed, and that his blessing shall not only suffice our vse, but also to communicate with them y<sup>e</sup> shall want. So y<sup>e</sup> we haue those pro-

promises for this present life, but wee must go further, and drawe vnto the latter day, and wait patiently to possesse that life which we hope for: though wee maye seeme to haue lost al, and though wee can not perceiue that God doeth blesse vs, & make vs prosper, yet let vs neuer cease to nourishe this hope, that in the latter day, when the registers shall bee opened, then it will appeare, that we haue not lost the good turnes that we haue comitted as it were into gods hand, by helping them which were in neede, and such as hee commended to vs.

And this must be generally obserued in our whole life. For if this hope doe not reigne in our heartes, and sit as maiestres there, we shall faint every minute of an houre. Will wee therefore walke equallie in Gods seruice? Before all things let vs learne to fasten our eyes, and staye them vpon this last day, and vpon this coming of our Lord Iesus Christ, and know we, y then there is a crowne prepared for vs, and let it not greeue vs to bee in greate distresse in the meane season, and to haue many discommodities, to leade a painefull and troublesome life, let vs passe ouer al this, casting our eyes alwayes vpon this latter day, wherevnto God calleth vs, and in deede wee see how Saint Paul speaketh. *In that day*, saith he. No Christiā man can read this text, but he must nedes be touched to the quicke. For

we see that S. Paul was as it were rauished, when he spake of this comming of Iesus Christ, and of the last resurrection. Hee sayth not, the Lorde giue him to find grace at his comming, in the day of our redemption, when hee shall appeare again to the world to iudge it: S. Paule might well enough haue vsed these kindes of speach: but he saith, *in that day*, as though he presented the Lord Iesus visibly with his Angels.

And thus wee see what a faith he had, howe hee soared not a losfe in the ayre, to say barely, that Iesus Christe is appoynted to bee iudge of the world, & then staided himselfe here beneth. Saint Paule, I saye, spake not of these thinges coldlie, nor according to man, but he was lifted vp aboue all the world, that he might crie out, That day, That day. And wher is it? Oh it is true y all they that will bee wise in their owne conceites, shall neuer be able to finde, for this must rather be verified, that eye hath not scene, nor eare vnderstoode, neither hath it entered at any time into the heart of man, what God hath prepared for them that loue him. If men would bestow all the wits they haue to know it, it will be a deepe and hard matter for them, they shall neuer be able to come nigh it: but if wee will embrace the promise which he hath giue vs, and if we once knowe, that when Iesus Christe rose againe from the dead, he wrought not



so mightily for himselfe, but to gather together all his members, and to ioyne them to him, then may wee say well, That day. And why so? For if this worde profit vs not, when it is put into our mouths and into our heartes, it is as much (saith S. Paule in another place) as if wee should pluck Iesus Christ fro heauē, as though we should denie he had suffred death and passion for vs, and had gonne down to hel. And therefore let vs marke this word well, and what importaunce it is off: and knowe wee that Sainte Paule doeth not onely shewe vs here what his faith was, but giueth vs a testimonie of his doctrine, shewing vs that he speaketh not from the teeth forward, but that he hath such an affection, to bring vs to this daye of Iesus Christ, that he sheweth vs it as a thing that is present, & leadeth vs thereto by vertue of the promise: yea and we must note also that he prayeth not onely for Onisephorus, but for all his house. And hereby wee must bee more stirred vp to do well to all ymēbers of Iesus Christ, and to help them. For God sheweth vs, that he wil not onely haue pitie of vs, but also of thē y are nere vs. See here Onisephorus is comended for seeking Sainte Paule at Rome, and seruing him, and employing himselfe alwayes about him. And therewith all it is shewed vs, that though hee looked for nothing at his handes, neither was

he able as touching the world to do him any good, yet notwithstanding his wages was provided for him in heauen, which could not fayle him. But beside this it is saide. *To his house*, that it would please God for his sake, and for loue of him, to shewe mercie to thē that are nere him. When we see this, that our Lord doth not onely acknowledge that seruice which wee doe to them that are his, but will make vs prosper, both in our stocke, and in what els soeuer we haue, & wil stretch out his fatherly loue vpon them whome wee loue, and are ioyned vnto vs: when wee see this, haue we any cause to feare, I pray you, but he will be mercifull to vs as touching our selues? Is not our wages moste sure and certaine? To bee shorte, let vs marke that Saint Paul sheweth vs here that it is an acceptable seruice of god amongst all other, for vs to help thē which suffer for the quarrell of his Gospell, and are cruellie vexed of the worlde, and are reuiled, & persecuted: if wee helpe thē, God accepteth this seruice, as a sweete smelling sacrifice amongst all other. And in deede when wee in this wise helpe them, which trauell to maintaine gods truth, are we not witnesses with thē, bearing a part of their burthē as much as lieth in vs? So thē let vs take this text as if God shewed vs, that when we see anye man tormented vniustly by the worldlings for the maintainanc

naunce of the doctrine, that hee is euill spoken of, and troubled by what sort soeuer, that we are ioyned to him, that we must not bee ashamed of suche reuiling, nor bee greued to suffer some parte of the wronges and troubles which the seruantes of Iesus Christ are put to. And if wee do so, God pronounceth that he hath an eye vpo vs from heauen. And though the worlde put out their tongues at vs, though wee seeme as beastes, nothing considering that wee moue the rage & madnes of the wicked against vs: though I say, we see all these thinges, let it be sufficient for vs,

that God pronounceth fro heauen, that hee requireth such seruices, and if wee bee not recompensed at this presente, our wages is prepared for vs, which we can not misse of at the comming of our Lorde Iesus Christ, and knowe we, that as he hath suffered death and passion for vs, so also is hee not gone vp into heauen in vaine, but to gather vs to him, and to bring vs to this crowne of glorie, which is nowe hid to vs.

Nowe let vs fall downe before the face of our good God, confessing our faultes, and praying him that it wold please him, &c.

### The eight Sermon vppon the 2. Chapter.

- 1 *Thou therefore my Sonne, be strong in the grace which is in Iesus Christ.*
- 2 *And the thinges which thou hast heard of mee in the presence of many witnesses, deliuer them to faithfull men, that shall be sufficient to teach other also.*
- 3 *Thou therefore suffer paines, as a good souldier of Iesus Christ.*



**W**E are sufficiently taught by experience, that wee are not able to continue in the seruice of God, vnlesse we haue a greater vertue then is to be found in man. For we are readie to fall at euerie step, and we see howe sathan ceaseth not to assaulte vs dayly, so that we coulde not bee able to resist him vnlesse wee had an higher vertue. But God who seeth our weaknes, doth not bring vs out to bickering, but there

withall giueth vs sufficient to withstand those combats: & our Lorde Iesus hath receiued all vertue and power, to strengthen his, that they bee not forsaken. Yet notwithstanding we must prepare our selues to haue an inuincible courage, if so be we will go on with our vocation and calling: but they especially y must lead other the way, haue neede of this heauenly helpe: For sathan will more fiercely and more dangerously assault them then other.



And for this cause Sainte Paule now exhortheth Timothie, *To be strengthened in the grace of our Lord Iesus Christ.* By which words he giueth him to vnderstande, that he can not be able to execut the charge which is committed to him, vnlesse hee take a good harte to him, & reason with him selfe, to fight euen to the ende. But let vs marke that in the person of one man, the holy Ghosts meaning is to giue a generall doctrine for vs all. And therefore let vs not thinke to serue God at our ease and rest, for he will trie and proue what heartes we haue so employe our selues for him.

And for this cause hee letteth loose the bridle to the wicked & naughty men, and suffereth vs to be troubled by them, and this is the matter we are so often exercised and tried. But wee haue the remedie at hand: For Sainte Paule telleth vs, that the grace which is in our Lord Iesus Christ shall bee common to vs, so that we cast it not away through our negligence.

Nowe this worde is of great weight, when he sayth, *That the grace is in our Lord Iesus Christ.* Hee giueth vs to vnderstand that it is not so shutte in and locked vp, that we may say we can not come to it. God witnesseth to vs, that Iesus Christe was giuen vs with such a vertue, that he promisseth vs thereby, that we shall bee conquerours against all our enemies.

Thus we see in fewe words what the matter of this sentence is: to wit, that wee are put in minde, that if we will giue our selues to serue God, it is not inough for vs to be coldly & meanly minded.

And why so? For Sathan will go about as much as he can to hinder vs as we see plainly before

our eyes: Wee are weake for our partes, therefore we must gather strength: For without that we shall be beaten downe to the ground. This is one point. Another is this, that wee maye not feare, for God assureth vs that he will helpe vs at the pinch. And why so? For Iesus Christe is not vnprovidid of strength, if we are weake, let vs drawe towardes him, for hee hath wherewith to vphold vs. True it is that this doctrine is more meete to bee well thought vpon, then to bee discouraged off at large, yet notwithstanding we may easily perceiue euen by the eye, that it is not without cause that Saint Paule thus exhortheth Timothie. For of them that make a shewe to haue a zeale to serue God, how many shewe that stande fast to it? The greatest parte forsaketh it. And why so? For they make their reckoning after this sort, y they may serue God by sporting the selues, and thinke nothing vpon their weakenes: neither do they consider that there are nets and snares laied for them on all sides, and how Sathan goeth about to entrap them as much as he can.

There-

Therefore they that make no preparation to strengthen themselves, will be taken at vnwares at euerie trice, and we can not maruell at it, for they are not to be excused. Seeing GOD hath shewed vs that he will exercise vs in deede, and that the life of a Christian, is not a pastime or recreation, that wee must not  
10 liue in pleasures, but fight and bicker, seeing we are shewed thus much, if we faint now thorough our negligence, are we not to be blamed for it? And therefore let vs remember this lesson so much the more that S. Paule giueth vs here, to wit, that we be strong, y we be not nice and tender. And why so? For the  
20 seruice of God requireth such a stedines and constancie, that we haue neede to bee holpen from heauen, because all the strength that is in man, is not able to answer it. And yet let vs comforte our selues in this that he addeth, that we must weigh what we can do our selues, if we are destitute of weapons, if we haue neither  
30 hearts nor legs, (as men say,) behold our Lorde Iesus hath the remedie in his hand, and will not be niggish to help vs. And therefore if it greeue any man to susteine assaults, and abide brunts, because they are verie harde for him, it is because he is vnthankfull to the goodnesse of God, & can not abide to be vpholden,  
40 when our Lord Iesus Christ reacheth out his hand. For God

meaneth not to mocke vs, when he suffereth Sathan to oppresse vs, and treade vs vnder foote.

True it is, that he will haue vs thoroughly feele our weakenesse. Why so? To figh, and to humble our selues, to the end we may be stirred vp to runne to him. For if necessitie do not presse vs, we see  
10 how proude and presumptuous we are. Therefore we must needes confesse and acknowledge our owne weakenesse, to the end we may learne by this meanes to call vppon God, and hyde our selues vnder the shadowe of his wings. Moreouer, we must learn to bow downe our heades, & to walke in feare and carefulnesse.

But yet notwithstanding this grace & constancie which I haue spoken off, will always be found in our Lord Iesus Christ, accordingly as he shall be offered to them by the Gospel, so shal they be therewithall fensed with his vertue, to be conquerers against Sathan, and against all their enemies. And so we see that God  
20 doth not send vs to our free will, he saith not, Trie your selues what you are, and what you are able to do: for he knoweth we are able to do nothing at all: but he calleth vs to himselfe, yea he directeth his onely sonne to vs, who he hath charged to strengthen vs. And for this cause also  
30 S. Paule saith in an other place: Phil. 4. 13. That he can do all things in him, that comforteth him: when he reioyceth that he was not overcome



come of a temptation, to the end he may not seeme to challenge aught of this to him selfe, or to magnifie him selfe in his owne person. It is (saith he) in him that strengtheneth me, that I can do all thinges. And he publisheth this not onely for him selfe, but he protesteth, y<sup>e</sup> as Iesus Christe is the head of all the faithfull, so likewise is his vertue powred out vppon the whole bodie of the Church. This is the matter we must trust vppon: and let vs not doubt, though we be shaken, and though God cause vs to feeble, that we are but poore wormes of the earth, and scarcely so good as flies, but he will at length supplie our want. And thus muche touching the first thing we haue to marke in this place. Moreouer S. Paul further willeth Timothie, *To commit the thinges which he had heard of him, to faithfull men: &c* saith, *that there are many witnesses of it: and addeth afterwarde, that they may teach other also.* And here we see againe, what a treasure the Gospel is, and how highly God setteth by it. Truth it is that the vnthankfulnes of the world is such, that they passe not for it, there are a number at this day, euen glutted with the doctrine of saluation, there are other y<sup>e</sup> neuer tasted of it: and though they vnderstand it, yet notwithstanding, they neuer felt any working of it, nor vertue that is in it, the Gospel, and Papistrie are all one

to them, such dolts, and dulheads they are. Other haue euen hardened them selues in such vngodlinesse, that they be vtterly voide of reason, and haue no more Religion in them, then dogges and bruite beastes. Other, whiche is a worse thing, are inuenimed, they gnash their teeth, and would with all their hearts, GOD might neuer be remembred againe: we see it before our eyes. For this cause let vs beare away this lesson that is taught vs here, to wit: seeing God hath giuen vs such a treasure, and so inestimable a thing as his word is, that we must imploy our selues as muche as we can, that it may be kept, safe and sound, and not perishe: especially, they that are appointed to preache the Gospell, must make great accompt of this, and beware, that the doctrine of saluation fall not to the ground, nor be put out, but that it be receiued and safely kept. And yet must euerie man too in his order, and his degree, haue the selfe same care, and bestowe all his studie that way. This is Saint Pauls minde in this place, when he saith. *The thinges which thou hast heard of me, committe them to faithfull men.* Truth it is, that first of all euerie man must haue this treasure fast locked vp within his owne hart, and the key to keepe it withall is a good conscience: as we haue scene before, that they that had

no feare of God, were graueled, as though they had beene set forth to Sathan for a pray.

For in deede it is good reason y God should be reuenged of such prophane men, as mocke at his holie worde, and shamefully abuse it. Well then, will we haue this treasure remaine safe and sound in our custodie? First 10 of al let euerie man see, he locke it vp fast in his heart. But yet it is not ynough for vs to haue an eye to our owne saluation, but the knowledge of GOD must shine generally throughout all y world, and euerie one must be partaker of it, we must take pains to bring all them that wander out of the way to the way of saluation: and we must not onely thinke vpon it for our life time, but for after our death: as Saint Peter alfr setteth it downe in his second Canonically Epistle, because he sawe his death at hand, and that he must needes change his lodging, he saith, he taketh paines and laboureth that the remembraunce of that whiche he 30 taught during this life, may liue when God hath taken him from hence, and he shalbe no more amongest men, yet notwithstanding, they may remember what he preached to the. And this is it also, that S. Paule meant in this place. Let vs learne therefore whe there is any question to haue the Gospel receiued, that our sonnes 40 sonnes may haue the selfe same grace, and when God hath re-

uealed himselfe to a people, that they which come after, beeing rayled vp of them that are dead, may feele that vertue which was not looked for. So then wee see first of all, that the Gospell is as a precious iewell committed to our charge: and God doeth vs this honour, to make vs 10 keepers of it: whereby we may perceiue howe much we are bound to him. For what are we, that GOD should put into our handes the most precious iewell, and thing of greatest accompt he hath? For his glorie shineth in the Gospell, it is the scepter of his kingdome, wherby he will gouerne his: and yet notwithstanding, he committeth it to 20 vs. Let vs learne therefore, that we be not negligent to treade so precious a thing vnder our feete: but if the worlde make no count of it, yet let vs esteeme the worthinesse of it, as it ought to be. This is one point. And againe, let them that haue the charge to preache the Gospell, see they worke so, that they take so good 30 roote, that they neuer bowe nor bend, though y diuell ceasse not to moue troubles, & stumbling blocks, to bring al to naught, let vs fight against him as muche as we can, & cause that the Gospell may not onely flourish & prosper for this time, but that after our death, there may be alwayes 40 a people to worship God, and y doctrine may haue & hold his force, & y y which y prophet Esai saith,



saith, may be seene amongst men, that the trueth of God remaineth for euer, and shal neuer faile. But that we may perceiue this the better, let vs marke, that Saint Paule putteth a difference between the puritie of the Gospel, and bastard doctrines, when he saith, *The thinges which thou hast heard of me*. For wee haue scene already howe Antichrist built vnder the earth and secretly, there were euen then a great number of deceites: and therefore it was needefull to be wise and heedie, to know the pure simplicitie of the worde of God, what it was. Now S. Paule reioyced greatly, and vpon good occasiō, that he was the messinger of Iesus Christe, the instrument of the holie Ghoste, so that that which he preached, can in no wise be called in doubt. And therefore S. Paule hath here giuen the true doctrine, and vndoubted marke, to the end it may be certeine & out of all controuersie. And this is a point which we must marke well. For we see how light men are, that without discretion, they receiue whatsoeuer is told the: yea they are of corrupt appetites, for if a man bring them any vanitie and lie, forthwith they receiue it with most earnest affection, because men are so light, yea and haue such a foolish and beastly desire. Saint Paule will haue vs precisely to know what the doctrine of the faith is, wherein we haue been taught, he will

haue vs thoroughly resolved, that it is a moste certeine trueth, and that we holde it not of men, nor walke at haphazarde, but that God is the true authour of our faith, and the true keeper of it. This is it that Saint Paule meant to shewe vs. Now he setteth not himselfe here in place of Iesus Christe, to vsurpe a mastership, (as we sawe before) for he challenged nothing to himselfe, but this onely, that he was Iesus Christe his seruauant: and therefore he presupposeth now, that that he saide before. And so he meaneth to keepe Timothie in the true obedience of the Gospel, as if he said, that we can not be carried this way & that way, with the diuersitie of doctrine, if we looke vppon him whome God hath appointed to be our Maister. And therefore let our faith be grounded as it ought to be, as Saint Paul witnesseth here to Timothie. But he saith y this was done *Before many witnesses*. Not in respect of Timothie, or for his sake, for Timothie knewe well ynough, that Saint Paul had not giuen him lees to drinke, as he was also perswaded by the holie Ghost, that the doctrine whiche he had receiued of S. Paule, was verie heauenly, and diuine: Timothie hath this: and therefore he needeth no other witnesses, his conscience answereth sufficiently for him, he hath the scale of the spirite of God, which is registred in his heart, and this

is inough for him. But S. Paule meant here, to meete with their malice whiche might object against Timothie, y he deuised y of his own head, which he preached to them. And therefore he sheweth y there were sufficient witnesses ynough, which would helpe Timothie to mainteine y he brought in no newe thing, or straunge point, but that he dispenseth truely & faithfully what he receiued, and was preached to him, by S. Pauls owne mouth.

True it is that these witnesses must be chosen, we must not take them that play the blinde men: whē they haue seene a dosen men slaine, you shal neuer be able to make them confesse one worde. We must not go & seeke such hellish witnesses as we see now a dayes, nor them y can suffer the name of God to be blasphemed & torne in peeces, that can behold a most manifest contempt of God and his Gospel, y can see such shamefull dissolutions as wold grieue a mans hart, and yet all this is nothing with them, they are so farre from setting them selues against it, that if men moue them to serue God onely with a worde, they may looke for nothing at their hands but to be deceived. But S. Paule speaketh of witnesses, which had profited in the Gospell with Timothie: they should also helpe him to keepe the doctrine sure, though it were fought against on all sides. And so we see more

plainely S. Pauls meaning when this worde is added, *Communis*, (saith he) *this doctrine to faithfull men, which may also teach is other.*

When he saith to faithfull men, he meaneth not barely such as haue beleeued the Gospell, but men that haue a faithfulness & vprightnesse to serue God, and are not double hearted. So that to be shorte, S. Paule speaketh here of faithfulness and roundnesse, as if he saide, there are a great number that betray God and his worde, and whiche disguise matters in such sort, that they bring all to confusion: we may see a great number of such (saith he) but thou must choose such men, as haue an vprightnes in them to serue God, & a good zeale, to holde and keepe the doctrine in his puritie, to the end it become not bastardish in any sort whatsoeuer. And moreover and besides this, it is saide, precisely that they may be able to teache other: as if he said, that y this seede must spread it selfe abroad. For in deede, when we haue preached, it is not ynough for euerie one of vs to think vpon himselfe, but we must labour to make God knowen throughout all the worlde; and to bring this to passe, we must drawe one another, as the prophet Esai say-  
eth, let euerie man stretch out his hand to his neighbour, and say, Let vs go vp to the Lords mounteine, and he will teache vs his wayes. And therefore that we be

Esai. 2.3



be not giuen to our selues, Saint  
 Paule sheweth vs that we must  
 not choose such men as can not  
 make poore ignorant soules, and  
 such as haue neede to be taught,  
 partakers of y<sup>e</sup> which they haue  
 receiued. Now if it were euer  
 time to practise this doctrine, we  
 see it in this our age. For seeing  
 God hath once againe kindeled  
 so liuely a light, that matters are  
 knowen, and though the world  
 haue bene like beastes, and there  
 haue ben such grosse darknes, y<sup>e</sup>  
 there was nothing in any place,  
 but confusion & desolation, yet  
 we see howe at this day, we are  
 lightened by the Gospel, & how  
 familiarly God sheweth himselfe  
 to vs, as it were face to face. And  
 the diuell seeing y<sup>e</sup> if this bright-  
 nes last, he hath lost his kingdom  
 he goeth about as much as possi-  
 bly he can, to darken & disguise  
 this pure trueth, either by one  
 way or other: and we see howe  
 these lousie fryers amongst the  
 Papistes are hyred to set them-  
 selues against the doctrine, and  
 that in moste rebellious and di-  
 uelish sort. For their consciences  
 beare the witnesse plain ynough  
 that they are not able to resist it:  
 and yet they are growen to such  
 impudencie, to spue out what  
 they can, still to keepe backe, &  
 hold the poore simple people in  
 superstition: we see it. And when  
 they can not turne the doctrine  
 of God cleane vpsidowne, they  
 bring it into hatred, and cause it  
 to be suspected, they disguise it,

either after one sort or other: we  
 see al this, yea and in the midst of  
 vs, doeth not Sathan strue so  
 hard, that if y<sup>e</sup> zeale of y<sup>e</sup> seruants  
 of God were not sharpened, look  
 what knowledge we haue now,  
 it would straight wayes be abo-  
 lished. For we see what slaunde-  
 rous reportes are rayfed vppe a-  
 gainst the doctrine of God. True  
 it is, that men are shot at, or at  
 least wise, pretence is so made:  
 but howsoever it be, we see that  
 God is openly assailed, y<sup>e</sup> world  
 can not abide that the Gospell  
 should be preached as it ought  
 to be, and purely. Men are come  
 so farre, that they will bridle the  
 holie Ghost: we would not now  
 a days haue such points take out  
 of the holie Scripture, as please  
 not their fashion and appetite,  
 which take vpon them more au-  
 thoritie then God himselfe. We  
 see all these thinges: we see var-  
 lets, that ceasse not to cast out  
 their poyson & venom, to bring  
 the doctrine of God into hatred:  
 we see a great number carried a-  
 way with ambition, which neuer  
 leaue to make a stirre. And howe  
 many are there that walke sin-  
 cerely, and seeke to haue God  
 honored, that his face may shine,  
 that we may be transformed into  
 it? (as S. Paule speaketh.) The  
 number of them that walke thus  
 roundly, is verie small, and they  
 are sowne verie thin. And ther-  
 fore we must take y<sup>e</sup> more paines  
 to kepe this gage, and this so ex-  
 cellēt & holie a treasure, as God  
 hath

hath committed to vs. And in the  
meane while, let vs take good  
heed, y<sup>e</sup> we be resoluēd in our cō  
sciences, y<sup>e</sup> we wauer not nor be  
shaken with euery blast of wind.  
For what is the matter, that we  
see so fewe stande stedfast now a  
dayes, especially when there is  
any trouble raised, that straight-  
wayes they fall away and turne  
aside: what is the cause of it, but  
onely because they were neuer  
so built vp as they ought to haue  
bene, and but onely smelt of the  
Gospell, by the way as it were.  
True it is, y<sup>e</sup> they make as though  
they were mightie champions, a  
man shal not stirre for them: and  
yet they are not able to answer  
to one point of religion, not so  
much as little children can. If a  
man would aske these fellowes  
which are so zealous, (which if a  
man would beleue them, haue  
played maruelous partes, & are  
able to set forth their noble acts  
verie brauely) if I say, a man  
would aske them, what God is,  
and how we must pray to him,  
what Iesus Christe is, you shall  
see them like beastes: & we may  
not maruel at it, for they haue to  
much abused y<sup>e</sup> knowledge that  
was giuen them, they are dron-  
kardes, whoremongers, and very  
vile persons, full of treason, full  
of enuie, of malice, giuen to all  
naughtines, yea & such as cease  
not to despise God, not onely  
priuately, but they wold be glad  
there were no discipline at all,  
nor honestie amongst men, they

prophane & pollute the Church  
of G O D with their filthinesse:  
wherefoeuer they come, they  
can bring nothing but infection:  
we see this before our eyes. And  
therefore let vs take good heede  
we haue nothing to do with such  
kinde of men. And therefore what  
haue we to doe, but to prouide  
good witnesses, that may help vs  
to mainteine the doctrine? And  
in the meane season let vs consi-  
der, that we are come into those  
times, which the Prophet Esaiē  
spake off. For he sheweth howe  
God commaunded him to seale  
vp his law amongst his disciples.  
True it is, that the prophet was  
sent to preache the doctrine of  
God generally both to great &  
small. For all the stocke of Abra-  
ham, was brought vp by vertue  
of the promise. But what? When  
the prophete hath taken a great  
deale of paines, he seeth that the  
greatest part of them are rebels,  
yes and so hardened, that he do-  
eth but make them worse, they  
become blinder and blinder, &  
seeme to haue conspired against  
God. Herevpon he might haue  
beene discouraged, and forsaken  
all: but our Lord commaundeth  
him to seale vp his law, amongst  
his disciples. We are, (I say) at  
this day as in that time: for do we  
not see y<sup>e</sup> the worlde hath made  
a complot against God? As for  
the Papistes, we see their rage, &  
not only their stubburnesse.

But amongst vs, whiche will  
make profession of the Gospell,  
where



where is the feare of GOD? Where is this humblenes to receiue the worde of God, with all lowlinesse, and in such meekesort as S. James speaketh of? We can perceiue but a certeine hy-  
 nish stoutnesse in a great num-  
 ber: in other we can see lesse ho-  
 nestie, then in a swyne: to be  
 short, we see so many wolues &  
 Foxes, and so few sheepe as may  
 be: looke which way you will,  
 you shall well perceiue there is  
 nothing but an horrible dissipa-  
 tion euerie where. Now when  
 God once sendeth vs his worde,  
 he meaneth nothing but to ga-  
 ther vs to him, & yet we see how  
 fewe there are that cleaue vnto  
 him. What must we do then, but  
 followe the example of the Pro-  
 phet Esaie? for be it as be may,  
 though the worlde goe thus to  
 naught, and seeke nothing but to  
 snare it selfe in Sathans ginnes,  
 yet will God haue his disciples  
 alwayes; God will neuer be with-  
 out some seede. True it is that it  
 shall not be so much as were to  
 be wished, but let vs content our  
 selues with it, and let vs seale vp  
 the lawe of God, and keepe it  
 as letters y are made vp, where  
 the worlde vnderstandeth no-  
 thing, both the ignorant, and ide-  
 otes, and also the wisest and the  
 best wittes of them. But for our  
 part, though the Law of God be  
 to vs as letters that are sealed vp,  
 yet notwithstanding, let vs not  
 be ignorant of that y is cōteined  
 in it. For in deede it is directed  
 vnto vs, and especially, they y  
 haue charge to preach the word  
 of God must haue this, that they  
 may say with the prophet Esaie,  
 Behold here I am Lord, with the  
 seruants whome thou hast giuen  
 me. For it is not inough for vs to  
 approue the doctrine of God as  
 true, but we must come and pre-  
 sent our selues a sacrifice to him,  
 & he y hath the office to preach,  
 must make his offering, as in deede  
 he is called vpon this condition,  
 that he should say, Behold Lord  
 here I am with the children, whō  
 thou hast giuen me. And to the  
 end we may be better encoura-  
 ged to do this, let vs mark that it  
 was not written for Esaie his time  
 onely. For the Apostle sheweth  
 vs in the Epistle to the Hebrues,  
 that it must be fulfilled in y time  
 of our Lord Iesus Christe, & in  
 his reigne: y at this day, though  
 y trumpet sound in euerie place,  
 & our eares be sufficiently bea-  
 ten, yet hath Iesus Christe but a  
 small audience: as it is also saide  
 in an other place. Who wil heare  
 our preaching, and to whome is  
 the arme of the Lord reuealed?  
 So then, Iesus Christ shall be de-  
 spised, he shall be cast aside, yea  
 men shal mocke at his doctrine:  
 yet notwithstanding, he shall al-  
 ways haue his, which he keepeth  
 for god his father. Therefore let vs  
 be content to be shut within this  
 scale so blessed, which God ap-  
 pointeth for our saluation, & let  
 vs not passe on their malice,  
 which cast away the selues wir-  
 tually,

Heb. 11.

Esa. 55.7

Ioh. 11.9

Ro. 10.16

tingly, & cannot abide y<sup>e</sup> message of the sonne of God: but let vs followe them which shewe vs y<sup>e</sup> right way, & knowe wee that as the doctrine of God is in these dayes set vppon on all sides, and y<sup>e</sup> all is so farre out of order, that a man would thinke, all woulde come to nought, so we haue need to gather our spirites together, & followe y<sup>e</sup> that is taught vs here. For wee see y<sup>e</sup> they which make profession to be of the Gospell, haue as much good nature in the as brute beastes haue. There is no talke nowe adays of Christian brotherly loue: but if we looke vppon our selues, a man may finde the like amongst vs, yea, & worse to, then is among y<sup>e</sup> Heathen and Turkes. For there are some a great deale worse, and in deede it cannot bee but that bewitching which the Prophetes spake of, must needs appeare in all them, that so make a scorne of the Gospell. We shal see these vilaines (as I touched before) that would mixe their filth with the holy doctrine of saluation, wee shal see y<sup>e</sup> they haue falsly clogged them selues with the name of God, that they haue caused the name of our Lord Iesus Christ to be euil spoken of, yea, & that among the Papists. For it cannot be but they must needs be thoroughly bewitched, & y<sup>e</sup> god giue them ouer into reprobate senses, & that the worlde may see they are wholly in the possession of Sathā, y<sup>e</sup> ther is nothing in them

of man, but onely y<sup>e</sup> bare shape of man, & an outward shewe, yea & y<sup>e</sup> God hath imprinted a marke of his wrath & vengeance in the. And so let vs make our profit of it, folowing S. Pauls exhortatiō, and let them y<sup>e</sup> are appointed to preach y<sup>e</sup> worde, keepe this treasure, & make other partakers of it, which are fitt & able men, to bestowe it vppon other: & let vs at y<sup>e</sup> least wise haue thus muche courage to mainteine the kingdom of our Lord Iesus Christe, as we see these miserable & mad creatures y<sup>e</sup> go about to destroy it & bring it to nought. And thus much touching y<sup>e</sup> practise of this doctrine. But let vs also remember what hath bene said, to wit, y<sup>e</sup> we must consider, it cometh frō God, & y<sup>e</sup> we may bragg that we haue our faith from him, and not from men: for vntil wee be well perswaded of this point, we shall always be wauering, & the least thing in the world will turne vs aside. As we see now adayes the smallest offences that are, are sufficient to make the halfe of them start back, which seemed to haue some shew, as though they wuld haue stooode to it vnto the end. It is not for them to tarrie for the hardest brunts: the least blast of winde y<sup>e</sup> is, carrieth them out of hand quite away. And why so? Because thei wer neuer thoroughly grounded vpon y<sup>e</sup> trueth of god. And therefore let vs discern them which serue God faithfully, and let vs haue this touche-



stone of the holy Scripture, to make a prooffe and tryall of the doctrine that is preached to vs, and let vs neuer be shaken, seing we know it is from God. And againe, let vs marke, when God hath a small number of people that cleaue to vs, and agree with vs in the vnitie of faith, that it is a great helpe to vs. True it is that if a man were alone in the world and saw him selfe destitute of all company, yet notwithstanding God deserueth to haue this maiester ship, that we hold our selues to him, and forsake all men. But yet, when God beareth with vs so farre, that we are scattered euerie man a part, but we haue some agree with vs and we see how the Gospell bringeth forth fruite and increaseth in deede, that their very life sheweth, that they that haue made profession of the Gospell, haue not beene taught in vaine, when wee haue such a fellowship amongst vs, it is to confirme our constancie, and to helpe vs to follow God. And therefore let vs make our profite of this meane which God giueth vs, when wee haue good witnesses. And againe, let vs looke higher, for the Angels of Paradise are witnesses of that doctrine which wee haue receiued: they are our brethren & cōpanions as it were: and when wee magnifie Iesus Christ with open mouths, we agree melodiously with the: (as the scriptures sheweth vs) but yet to shut vp the matter, let vs

marke also what Saint Paul sayeth in the end. *We must beare patiently the afflictions, as good soldiers of Iesus Christ.* For without this we cannot make an ende of our course. And in deede, for this cause also he exhorted Timothie to be stronge. For if there were no warre, no afflictions, it would cost vs nothing to serue God, that force would bee needelesse: but because we must be afflicted, and God by that meanes prooueth our zeale and the desire we haue to stande fast to his wordes: Saint Paul telleth vs flatly, that we must be Iesus Christ his soldiers: as if he saide, that God leaueth not his in idlenesse, nay we cannot haue an Angels life in this world, but because wee are mixed with the conteniners of the Gospell, with Gods mortall enimies, amongst Hypocrites, amongst incarnate diuils, we must needs fight: & in the meane season God comforteth vs, when he sayth that Iesus Christ is our captaine. So then there are two pointes that we haue to note and to beare away shortly. The one is, that if we will loue God, wee must not make our reckoning to liue a quiet life, but that we shalbe grieved & troubled: & moreover, that we muste ouercome it patiently, we muste not exercise our selues in euill doing, but bowe downe our shoulders, and shew our humblenesse.

Thus much touching the first point, for the seconde, seeing that

that Iesus Christ is our capitaine and wee are vnder him, let vs not feare one whit, though our enemies be full of a murdering spirit, and full of madnes, malice, and treason, let them doe the worst they canne, we wil go on boldly. And why so? we shal be safe vnder his handes who hath promised and spoken that hee will not loose one jot of that that his father hath giuen him, but will keepe it so well and finely, y he wil giue him a good reckoning of it in the latter day. And if wee beare a waye these two pointes, it will be easie for vs to beare patiently wherewith soeuer it shall please God to exercise vs, we shal stand fast, though we see such forwardenesse as is knowen through out all the world, yea and that amongst vs, where we see the deuill reigneth with full scope, as much as if we had neuer hard one worde of the Gospell. Therefore when wee shall see such shamefull vilanies that a man woulde thinke the fiends of hell are let loose, and all were vtterly brought to naught: when wee see this, well, wee must be content and bow down our shoulders. But wee haue a good protector in Heauen, let vs be at defiance with them and spare not, that so set vp their hornes.

They thinke verely they haue wonne all, and that they shoulde now make their triumphes against God, but be wee assured y

victorie wil be on our side, and we shal go away conquerours whatsoeuer come of it, because wee haue God on our side, and his hande will be stronge ynough to defend vs. And doe wee thinke also that God will suffer these blasphemies, and let them goe unpunished, when as vnder a colour of his name, men go about to cutte the Christians throates?

Thinke wee that Iesus Christ is aboue in Heauen, and doth not as a Iudge beholde whatsoeuer is done in the worlde, and that to take vengeance of it when men abuse his name so falsely, to say, that it is for Gods honour, and for the maintenance of his Gospell? Thinke we (I say,) that hys eyes are hoodwinked or blind, that he seeth not the crueltie that is shewed to his, & the shameful despising of his worde? Noe no: let vs be bolde of it, that God will worke so, that our patience shall get vs the victorie when wee fight, yea euerie one of vs in his order, and wee shall knowe what it is that the sonne of God hath called vs vnto. And because we are his, let euerie one of vs dedicate himselfe to him, and in the meane season let vs take good heartes to vs.

Truth it is that the tentations are great, when we see that righteousness is locked vp as it were in a chäber, & robbérie reigneth in y streets & in opē places, so y it dareth not come out: as if a mā

BBb.ij. were



were within his house, and had al his tooles about him, and in the meane season theeuces come and robbe him and take away his goods, one mowe downe his meadowes, another his corne, & another gather his grapes, and hee stand there as a prisoner, hauing onely his tooles in his handes.

When wee see that there is but a 10 small token of iustice, and in the meane while the diuell ruleth mightily, and that these dogges and swine seeke nothing but to make hauock of al, these are great tentations, and ynough to cast downe the weake. But let vs come to that that is saide here, to wit, that we shal not be destitute of aide, so that we wait patiently vntil it please God to take order for things: and in the meane season walke vprightly in our calling, and though al the world rise vp against vs, and we see the diuel and all his impes seeke nothing but to bring all to nought, let vs therein beholde a iust vengeance of God, in that the diuell carrieth them away because they 30 so make a scoffe at God and his worde, and dare spue out of their stinking mouthes, such vilanies as to say, that they do it for gods honour. Yea wis, as though they bore the standard of the Gospel: when all the worlde may see that they serue the diuel openly. Euen litle children knowe it, and the verie pauement of the streetes & 40 the walles crye out of it. To be short, all the worlde seeth those

things. When we see this, let vs pray to GOD to take order for it. And in the meane season let vs remember what S. Paule saith, that if we be true souldiers of Iesus Christ, wee must suffer vntill hee stretch forth his mightie arme to ouercome all our enemies. For as it is saide that hee is the sheepeheard of the sheepe, & hath a rodde to guide vs gently withall, and to gather vs vnto him, so on the other side, he hath a rod of yron (as it is saide in the second Psalme) to bruse & break all their heads that will rise vp against him: and not onely these litle mawmettes, but Kings and Princes, as it is saide in the hundredreth and tenth Psalme. Let vs 20 pray to him (I say) that we may see this fulfilled: and we shall see it, if we haue patience to wait for it, and doe him this honour to committ our selues wholly into his protection.

Nowe let vs fall downe before the face of our good God, confessing our faultes, and praying him that hee would giue vs such a feeling of them, that wee may take paines more and more, to cast off all the corruptions of our flesh, to the end we may giue our selues wholly to his subiection, and be gouerned by his holy commaundements. And as wee haue his trueth written, that so he woulde reforme our heartes after it, alwayes bearing with our weaknesse, &c.

The

## The 9. Sermon vppon the 2. Chapter.

3 Then therefore suffer trauaile as a good souldior of Iesus Christ.  
 4 No man that goeth to warfare, entangleth himselfe with the affaires of  
 this life, so the end he may please him, who hath chosen him to fight.  
 5 And also if a man do fight, he is not crowned, vntill he hath fought duely.  
 6 The husband man must first trauaile, before he gather fruite.



WE haue seene this morning why S. Paule exhorteth Timothee here to play the good soldier: to wit, because God wil exercise vs in afflictions, which is a right tryall and prooffe to shewe that we haue a desir to obey him all maner of wayes, & renounce our owne willes. Wee haue seen also for what cause hee maketh mention precisely of our Lorde Iesus Christ, to wit, to shewe vs and giue vs to vnderstand vpon what condition wee must wage battaile: not by doing euill, as they do which haue the diuel for their capitaine, for they seek nothing but to hurt, but wee must possesse our soules in patience, & strue to ouercome euil by doing good. Moreouer, seeing wee are vnder Iesus Christ his banner, let vs not doubt, but the issue of all our bickerings wilbe good and blessed for vs: though the wicked may well make their triumphes, yet for all that they shalbee put to the foyle, and so remaine. And for our parte, wee are cer-  
 40 teine and sure, wee cannot fall but vppon our seete, (as the pro-

uerb goeth) and in the ende wee shalbee restored, because Iesus Christe is ioyned with vs, and he wil neuer suffer vs to be oppressed. Yet notwithstanding because it is an harde matter to the fleshe, Saint Paule leadeth vs to this comparifon, that the souldiours of this worlde, leaue al their familie, and forget whatsoeuer is deare to them, to the ende they may do their duetie to their capitaine as they ought. Therefore if this honour be done to mortall me, what must we do to y sonne of God, when hee is so good & gracious to vs, to receiue vs into his wages, and will haue vs to serue him? for hee could bee without vs well ynough, and it  
 30 is not for any neede hee hath of vs, that hee chooseth vs, but it is for our saluation.

Were it not then a greate shame, that poore souldiers which fight, and knowe not wherefore, shoulde notwithstanding do this honour to mortall creatures to forget all their affaires and businesles, and yet wee should bee so nice and delicate, that wee can beare nothing for the sonne of God? To this end



and purpose the cōparison bendeth which Saint Paule vseth here.

Nowe we neede not to make any great and long exposition of these wordes, when hee speaketh of the affaires of this life. For we knowe that in the time of warre, euery mā leaueth his trade and ordinarie kinde of dealing, 10 & all they that marche, leaue and forsake their families: if they bee husband men, they must leaue their feeldes and possessions: if they occupie merchaundise, they must forbear and forgo it. And why so? To the ende they may please him (saith Saint Paule) which hath chosen them. Seeing it is so, let vs learne to giue our 20 selues wholly to the sonne of God, yea, and that in such sorte, that nothing turne vs aside from his seruice.

Nowe let vs applye this similitude to the Apostles purpose. Wee knowe that our Lorde Iesus Christ beareth with vs so far that hee suffereth vs to followe our businesse: and therefore wee 30 are so much the lesse to be excused, if we cannot vse such a condition, and so gentle. True it is, that wee must in the meane while, be readie to forgoe all: wee must alwayes haue one foote vp. For it is saide, that who so loueth his wife, or his father, or his children more then Iesus Christ, is not worthie to bee his 40 disciple. And therefore we must be fully resoluēd in this point,

that if it please God we shal not spare our liues, wee bee readie to forsake all our goods. To bee short, that nothing stay vs from marching on forward, when our Lord Iesus calleth vs: wee must followe this calling. But yet notwithstanding wee see howe our Lord Iesus beareth with vs, and spareth vs in our weakenesse, hee wil not haue vs forsake that that pertaineth to this present life, vntill he constreine vs therevnto. How shall wee then take this that Saint Paule setteth down here, that to take paines in y<sup>e</sup> businesse of the sonne of God, wee must not be intangled in the affaires of this world. This it is, 20 wee must before all things consider and marke wherevnto wee are called, wee must haue an eye to that that our office requireth of vs. Wee must not be forepos- sessed with any thing whatsoever, wee must vse no replies as wee are wont to doe. For so soon as there is any sentence of holye Scripture laide out before vs, 30 straight wayes some phantasie or other taketh vs in the braines, yea sir, but if I do so, I shalbee constrained to hazarde my selfe in such a matter.

But if wee will do our duetie as wee ought, wee must lay and tread vnder our foote whatsoever might turne vs aside from following that which our Lorde Iesus Christe commaundeth vs, 40 quietly and without grudging: and when we do so in deed, then let

let vs also compare those thinges together that might hinder vs & cause vs to giue backe, and let vs lay them all aside. As how? when the sonne of God commaundeth vs to mainteine the glorie of his kingdome, wee shall see the worlde hath many thinges and meanes to turne vs cleane another way: and if wee waxe feeble and faint thereby, yet must wee surmount all difficulties, & passe beyonde them. This is S. Pauls meaning.

Nowe it wilbee easie for vs to knowe, howe wee must put this doctrine in practise. First of all, let vs consider howe gracious our Lorde Iesus Christe is to vs, when hee chooseth vs to fight vnder him. For what are wee? yet so it is, that hee will vse vs. Therefore seeing hee doeth vs this honour to choose vs, wee are no more our owne men, wee must make no more chopping nor chaunging, but stande resolute, that seeing hee hath chosen vs, we must go on in our course. And howe? wee see the poore men of this worlde which take paines to serue mortall men, not knowing at all what recompence they shall haue, for wee see them at euerie turning of an hande deceiued of that they looke for: and yet it is their wages that leadeth them that way, in so much as they leaue their houses and families, as I saide before.

And therefore wee cannot at

the least, but haue as much zeale to serue the sonne of God, as they haue to serue men.

Nowe when S. Paule hath thus spoken, he addeth: *If any man fight, yet shall he not be crowned, vnles he haue fought duly.* He vseth a worde in this place, which betokeneth as much, as, in a lawfull sort, so that he may bee quit thereby.

And it seemeth plainly that this is another similitude. For in times past, there were wrestlings and iustlinges, and such like things: (as there is mention of them in the firste Epistle to the Corinthians .9.) in those games and exercises, if a man had begonne wel, yet was he not crowned, vnlesse hee made an ende well. As in a race, if a man had to runne one halfe quarter of a mile, hee must needes runne it out, or else hee returned with shame after hee had once begun, they would haue mocked him, if he had come backe at the halfe way. Euen so fared it with them that wrestled. So Saint Paule saith in this place, that if any man come to runne, and wil bee of a price, it is not ynough for him, to haue stricken one blowe, and to haue helde vp his buckler once before the lookers on: if he flee away, if hee turne the bridle, they will mocke at his cowardlynesse, and it had beene better for him hee had neuer made one, and had neuer bene knownen.

BBb.iiij.

And



And therefore wee must make  
an ende of our fight. And thus  
doeth Saint Paule speake here of  
continuance in fewe words. Now  
wee haue here two pointes to  
marke. The one is, seeing the  
sonne of God hath called vs to  
be his souldiers, wee must at the  
least do him as much honour, as  
the souldiers of the world do to  
their capitaines. And howe? we  
must be free from all hinderan-  
ces, wee must not be intangled  
in thinges that might holde vs  
backe, but we must walke bold-  
ly, and do our duetie, seeing we  
are no more our own men. But  
especially and before all thinges,  
wee must forecast that [whiche  
wee haue scene: to wit, that our  
condition is such, that wee must  
fight, seeing we are called to bee  
of Iesus Christ his flocke. And  
againe, knowe wee this, that our  
warrefare is not to fight, either  
against fleshe or bloud, but a-  
gainst powers of the ayre (for so  
Saint Paule sheweth vs in ano-  
ther place) against all lusts of the  
fleshe, and against all tentations  
of the worlde. And therefore we  
must be in a readinesse to do it.  
And againe, because we haue to  
suffer many afflictions, we must  
also be readie to beare them. And  
knowe wee especially, that our  
issue is certeine and can not de-  
ceiue vs, we fight not at all auen-  
tures, for so Saint Paul sheweth,  
vs in this place which wee haue  
touched, wee are not as they that  
take great paines, and disquiet

themselues to get a crowne of  
leaves, and are often times decei-  
ued. For many (saith he) runne in  
a list, and there is but one that is  
crowned: he that getteth y<sup>e</sup> price  
spoyleth all the other. And for  
our partes, wee haue a farre bet-  
ter condition: for wee are so  
farre from hindering one ano-  
ther his fellowe to deprive him  
of the price and crowne which  
is promised vs, that wee helpe  
one another.

Hee that goeth the foremost,  
shall not shutt out the nexte:  
the seconde can not shut out the  
thirde, but wee are all receiued  
to the price, & all to the crown.  
And therefore wee go not at  
haphazarde to it. And againe,  
our crowne is not a crowne of  
leaves, which wither and vade  
away quickly: Our glorie is no  
small glorie after the course of  
this worlde: but our Lorde Ie-  
sus calleth vs to his glorie; hee  
will haue vs reigne with him.  
Are wee not then too cowardly,  
if this do not so set vs on fire, that  
at the least wee be like to  
these earthly souldiers? But wee  
must continue also. For we may  
see a gret number y<sup>e</sup> giue maruei-  
lous blastes, but they are quick-  
ly colde.

Nowe it is not ynough for vs  
that wee haue begonne so. What  
thar? Let vs marke vpon what  
condition wee are called. Iesus  
Christe maketh not his musters  
for one day, he wil haue vs runne  
all the dayes of our life.

Trueth

Eph. 6. 11.

Trueth it is that we must not  
 trauaile as these poore fellowes  
 do, which came for a gaine and  
 were vtterly brused and broken.  
 For God knowing our strength,  
 and howe weake it is, spareth vs:  
 but yet notwithstanding wee  
 must runne, and that not for one  
 day onely, we must continue all  
 the dayes of our life. And there- 10  
 fore let vs not make a law for our  
 maister, let vs bargain and say, Ho  
 I could be content to take paines  
 an other time, but I woulde bee  
 spared, when it were time to rest  
 me. We must not enter into any  
 such debating of y<sup>e</sup> matter. What  
 than? Knowe we that our Lorde  
 Iesus hath set a race before vs,  
 wherein hee will haue vs stande 20  
 stedfast, euen vnto death: For if  
 a man fight not, as the lawe ap-  
 pointeth him, hee shall not bee  
 crowned. For see, Iesus Christ sit-  
 teth as chiefe and ruleth all our  
 bickerings, hee hath appointed  
 such order and kind of dealing as  
 he thought good. And therefore  
 we must submit our selues to his  
 will, and we may not withdrawe 30  
 our selues whē we think good. So  
 the let vs arme our selues to con-  
 tinuance: & let vs remēber this as  
 oft soeuer as we shalbe moued to  
 be grieved, and out of heart, for y<sup>e</sup>  
 holy ghost vpbraideth vs of too  
 much vnthankfulnes, if wee fight  
 not as constantly vnder Iesus  
 Christ, as they do which runne in  
 a list, whē there is a price proclai- 40  
 med. Therefore if we beare lesse  
 honour to the sonne of God, then

they do for a worldly glorie, are  
 we not worse the blind? And ther-  
 fore it is not saide with out cause,  
 y<sup>e</sup> we must fight duely, if we will  
 get the crowne that is promised  
 vs. And besides this, let vs marke  
 that also which wee touched be-  
 fore, to wit, that they which stri-  
 ued in old time, had such an ear-  
 nest desire to get themselues  
 glorie, that they spared their own  
 bellies for it, they had many vn-  
 quiet sleepes for it, to bee short,  
 they durst not cherish theselues.  
 For they vsed this order, I meane  
 the wrestlers, they ate nothing  
 but bisquite, they abstained from  
 al delicates, they did neuer eat or  
 drinke according to their appe-  
 tit. And wherefore? To haue a  
 crowne of leaues. But now seeing  
 it pleaseth God wee shoulde vse  
 those blessings which hee giueth  
 vs, (especially if wee were stayed  
 and kept backe from running to  
 him) let it not grieue vs, when we  
 must followe Iesus Christ, to cut  
 off all whatsoeuer might hinder  
 vs. And therefore let vs marke  
 well, that we must abstaine from  
 all thinges that may weaken vs,  
 and stay vs in our race. And this  
 belongeth to that which I spake  
 off before: for we are not able to  
 set downe all thinges which the  
 seruantes of God must forsake,  
 when they haue to fight vnder  
 the banner of our Lorde Iesus  
 Christ. And why so? we may vse  
 a thing to day, which shall not be  
 lawfull for vs to vse to morrowe.  
 And therefore wee must haue an



eye to the vrgēt necessitie which Saint Paule speaketh off .1. Cor. 7. if God suffer vs to be at rest to day, and to eate and drinke at our ease, in the turning of an hande hee will bring vs to pouertie, to sicknesse and other griefes and troubles. And therefore a man is not able to determine at euerie minut of an houre, what the seruantes of GOD must abstaine from: but let vs alwayes haue an eye to our calling, (as I saide before) and howe soeuer the case stande, let vs not slacke when Iesus Christ calleth vs, but march on as he commaundeth vs. Nowe when Saint Paule hath vsed such comparifons, he addeth. *An hus-  
bands man taketh paines before hee  
can reape the frutes of the earth.* And hereby wee may iudge that our nature is so slowe to doe that which God commaundeth vs, that hee hath neede to pricke vs forward, and to remember vs often with the spurre, before we can be stirred vp as wee shoulde bee. And herein we ought to be greatly discontent with our selues, for is it not a pitifull thing to see our Lord which should haue wonne our harts at y first blow, when he did but lift vp his finger to vs, can not moue vs, when he exhorteth vs to come to him, and sheweth what loue he beareth vs, nor can inioy vs: but wee remaine still in hardnesse of heart, and if he adde another seconde calling, it doth  
40 no good with vs, he cannot correct our slothfulnesse? Therefore

when we see he must remember vs so oftentimes with the spurre to pricke vs forward, haue wee not good cause to bee discontent with our selues, and to sigh, seeing so shamefull slacknesse in vs? Trueth it is that Saint Paul doth neither accuse Timothie here, nor any other: but yet notwithstanding he sheweth, that men will neuer bee sufficiently stirred vp to come to God, if they bee not called vpon: and that not only for one instant, but we must alwayes begin a fresh. And if Timothie himself needed to be thus stirred, what shall wee say of our selues? for there is great odds betwixt his zeale and affection, and ours, True it is y S. Paule respected not his person onely, but yet notwithstanding he comprehended him in their nūber whom he spake vnto. What must wee doe then? After that we haue driuen away all slothfulnesse, let vs see we call those thinges oftentimes to remembrance, whiche are set downe here, for the holy Ghost vsed no needelesse speech, when he gathered together such cōparifons as he hath here: it is a tokē, y when God hath once cried alarme to vs wee should straight wayes wax colde, if hee went not on. And therefore let euerie man take heede he striue with himself that when the diuell shall go about to hoodwinke our eyes, to lulle vs on sleepe, or hinder vs by what way so euer, we take those remedies which are here layd before

fore vs. This is it we haue first to marke. Nowe let vs come to this sentence. *An husband man taketh pains before he can gather the fruits of his fiede, and of his harvest.* Here S. Paul reproveth vs by the common vse of men: as if he said, that in these earthie things, we should not need to vse such lessons. And why so? Nature leadeth them so well, that they march on, and doe their duety readily and willingly. Neede we many preachers to go from house to house to tell them husband men and say, wel sirs, now is y time y you must haue your plough a fiede, you knowe not what fruite you shall reape by it: againe you must sowe your seede and waite till harvest come. Need we go and dispute after this sort, about their medows, their vines, and such like thinges? Noe no: they are accustomed to it well y-nough euerie one of them, men haue alredie made their account, that they must take paines and they are not grieved at it, it is no strange thing to them. And why so? The case standeth touching this flitting life. But if wee must followe God, yea that God that calleth vs to the heauenly life, we can beare nothing the lest trauail in the worlde seemeth so heauie a burden to vs, that wee faint: to be short, wee cannot moue one finger, what is the cause hereoff? Must we not cōdemne our blockishnesse in this case, as it is too too euident? And y which we spak off touching the husbandmen, is

found to be so in al states, for whē a merchant setteth vp a shopp, or taketh any trafique in hande, hee thinketh vppon this. I warrant him, y he must go through raine and winds, that he must hazarde himselfe many wayes, that hee must venture his goods by many daungers, we need no great preaching in this matter as I saide.

And why so? They shut their eyes against whatsoeuer might hinder them: for otherwise they should euerie one die for hunger. But some wil say, and what? If I wil aduise my self, towit, whether I should do this or that, what shal I do when I see I can do no other wise? Thē must I needs cōclude, and go about it out of hand. Thus we vse to speake, and wee shewe also by our deedes, that wee are throughly resolued of it, as touching thinges pertaining to this flitting life. And therefore it cannot otherwise bee saide, but that we haue no apprehēsiō of y heauenly life, when we are thus tyed to this world, and things that we see, and thinke not that our inheritance is in heauen. For if we were throughly resolued of this, it is certeine that we would be readie to fight otherwise then wee are. And thus we see nowe S. Pauls meaning. *An husband man saith he taketh paines before he receiveth fruit of his ground.* Nowe our lord hath called vs vpo this cōditiō y we shuld labour. Why shuld we pleade thē, if we perceiue not as yet y fruit which we shuld reape?

And



And yet notwithstanding wee heare what sobbes and sighes are made daily against the Lord with fretting and chaffing, when hee woulde imploy vs in his seruice, and handleth vs somewhat more rudely then wee woulde: wee are at defiance with him, as I said before. Shall it be alwayes so? wil it be no otherwise as long as wee liue? Shall we alwayes be so grieved and molested? Shall we neuer be at rest? Yeas, but this is the time of labour. Will an husband say, wil it be alwayes spring time? whē he knoweth, this is y spring time, I must needs take paines, it is the time of my labour, wil he say, How now? The yeares follow one vppon an other, I am alwayes to begin: I tooke paines y last yeare, and nowe I must take more paines then euer I tooke, I would faine be quit of this. Men will neuer say so: for they see it were but lost time. Therefore it cannot be but we are void of reason, when wee murmure against God, and cannot patiently abide the time of haruest, to gather the fruite which is prepared for vs.

But nowe let vs returne to our comparison, whiche is this, that these poore men when they haue taken much paines, are oftentimes deceiued of that they looked for: one frost taketh away and killeth all their vines: one storme of haile or tempest marreth al their corn, and other fruits of the earth: and yet notwithstanding the husband men are not one whit grieved,

when they haue had such an euill successe, they fall to it againe.

Why so? They must needes liue. But we for our part, though we haue many euill stormes, yet we lose nothing, because all the afflictions and miseries that wee haue to beare, cannot make our state one whit the worse. For our life is so safely kept in heauen, y it is neither subiect to stormes, nor tempests, nor haile, nor else whatsoeuer. And therefore seeing we do not take paines at all aduenture, but we are sure of the fruite, ought we not to haue better courages, thē the husband men? Now let vs see what our labour is. For as these honest men haue to hold the plough, and then doe else whatsoeuer belongeth to their husbandrie, so must wee for our partes see what our Lorde commaundeth vs: for otherwise wee might take paines without any profit. As we see that they which will bee deuout after their owne phantasie, torment themselues and can neuer come to an ende.

But what? They profit nothing. When a papist burneth with zeale, and troubleth himselfe too too bad with his superstitions, what aduantage getteth he? Nothing at all: for God misliketh with all of it. And therefore wee must know y way how to trauail wel. And in deede, if an ignorant man shoulde medle with tilling the earth, hee woulde marre all, & destroy another mans labour.

And therefore let vs consider where

wherein it is that God imployeth vs. Nowe we knowe what seede he will haue vs sowe: we knowe what labour hee requireth at our handes, we knowe all the rest; so that wee be heedie and giue eare to his doctrine. And therefore to do our duetie in that which Saint Paule sheweth vs here, wee must be taught in the schoole of our Lorde Iesus Christ. For we heare what the prophet Ieremie saith; that we must conform our selues to that which we see obserued in tilling of the earth: he saith wee must stocke vp all the thorns that are in vs, and weede vp all the weedes and naughtie hearbs. For what a thing were it for a man to sowe a peece of ground, before he haue tilled it? If a man should set in his plough amongst y woods, where as the earth hath not been broken vp a long season, but is full of brambles and thornes; as though it wer nothing but hedge rowes, what would it auaille him to sowe his seede there? He must first breake vp his ground. And thus wee see how Saint Paul lea-  
le. 4. 4
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30
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deth vs to that that is customably vsed amongst men; shewing vs that we must not go on bluntly, but that our Lord hath giuen vs a lesson which wee must follow.

More ouer, when Saint Paul speaketh of seruing our neighbours, he compareth the almes to the seede, and saith that if we sow sparingly, we shal also reape sparingly: but if wee sowe liberally,

there is fruite good store prepared for vs, we shall not neede to feare any losse. Whereby wee are warned (as I saide before) not to go about the matter vndiscreetly, but labour so; that God may like of our labour, and approue it; and it will so come to passe, if wee can frame our selues to that doctrine which he hath giuen vs in his word. Notwithstanding so long as we liue we must make our account y God will exercise vs in trauaile, for the time of rest is not yet: if our fleshe murmure, if wee are grieued and molested, knowe wee that the season is not come of quietnesse and rest. And why? Because it doeth not so please God, for so much as hee hath limited out all our life, as it were a race, and will proue our obedience, by imploying of vs in matters, both harde and troublesome, and which wee woulde bee gladly rid off. This is it in fewe wordes we haue to marke. And in the ende, and to shut vp the matter with al, Saint Paule saith,  
*vnderstand the things which I tell thee, and the Lorde giue thee vnderstanding in all thinges.* Nowe when Saint Paule exhorteth Timothie here to marke well what hee had saide to him, it is not because the matters are darke. Hee spake of tilling the earth: and the rudest and most grosse heads that are, vnderstand that wel ynough. He spake of wrestling, and running, which were then vsed: these are matters that neede no greater know-



knowledg. He spake also of warfare, and of souldiers, that forsake their houses, to serue their capitaine, this is commonly seene: we neede not go to y<sup>e</sup> schole to learne such famillier matters as these are. But S. Paul meaneth that we cannot apply the commonest thing in the world, to our vse, especially if we must applie it rightly to guide vs to the kingdome of heauen. For if y<sup>e</sup> matter concerne our worldly commoditie, we are but too sharpe witted, and heedie we neede not haue a tale told vs twise: but when we must come to the kingdom of God, we are such dulheads, that say a man what he can, we vnderstand nothing, our teeth cannot once fastē on it. For this cause S. Paule exhorteth Timothy here to vnderstande these thinges, as though he said, Take heede to thy selfe, for I shew thee what thou oughtest to know wel ynough, so that thou canst haue no excuse. Nowe we shewed before that he had more regarde to other men thē to Timothy. And yet notwithstanding hee woulde comprehend him amōgst y<sup>e</sup> rest, to shewe that if Timothy had neede to bee plucked by the eare after this sort, much more must we bee pricked forward, or else, what soeuer can bee saide to vs it wil moue vs nothing at al, nay it will passe away before our faces, before wee can say, what is this? And hereupon let vs marke that the spirite of God reproveth our rudenesse, for that we are so dol-

tish, touching the spiritual kingdome, yea so doltish, that though he reach vs out his hand, as to little children, & leade vs on softly, wee are not able to go forwardes. For this cause our Lorde Iesus said, if you haue not vnderstoode the earthly things which I shewed you, howe will you flee vp to the heavens? Trueth it is that Iesus Christe spake alwayes of heauenly thinges, for so was his ende and purpose: but yet he spake of matters according to their capacitie and reach, whome he spake vnto, for he seeth Nicodemus who vnderstanding nothing, and yet thought himselfe a great clarke. Hereupon hee shewed that he vnderstoode not those things which little children vnderstoode: how then will you (saith hee) comprehend so high and deepe a stile? So standeth the case in this place. And therefore let vs not thinke our selues to bee such proper fellowes as though we vnderstoode at the first dail, whatsoeuer is profitable for our saluatiō, for though god chewe vs our morcels, so that we neede nothing but to swallow thē down, yet notwithstanding we are such blockheads that we vnderstande not his doctrine. And that more is, Saint Paule addeth a prayer, saying, *Lorde giue thee vnderstanding in all thinges*. As if he sayed, Beholde, it is true, that the things which I haue written here, are so cleare, that a man needeth not to be a great clarke to vnderstand them

them, for little children see what they are: but yet for all that, we are not able to drawe to GODward, & whē we are spoken to to serue him, and to seeke the heavenly life, wee are so sleepeie that nothing can enter iunto our heads. And therefore seeing it is so, god had neede to giue vs vnderstanding in all thinges. But because  
 10 the time will not serue me, to handle this matter more at large, let vs gather out shortly a good doctrine: which is this, like as when God hath commaunded vs what wee shall doe, wee are not bound to do our ducie towardes him, vntill he leade vs to it by his holy spirite, so when he teacheth vs to put a difference betweene  
 20 good and euill, we shall alwayes remaine as ignorant as blind beetles, vntill hee haue lightened vs and caused his doctrine to worke in vs which men preach vnto vs. And this is verie necessarie for vs. For we come to a sermō, if we be filled with a foolish opinion of our owne vertue, and our own strength, & thinke we are able y-  
 30 nough to vnderstand what shall be taught vs, the Lord will mock at our pride, & suffer vs to come home verier fooles and doltes then wee went, and that vpon good cause, for we haue no witte to vnderstande any thing that pertaineth to the spirituall kingdome of God, vnlesse we feele in our selues, that he must guide vs and giue vs what we want. And  
 40 in the meane while also: though

we see we are such blockheades, that wee are not to discern one foot off of vs (as we cōmonly say) yet for all that let vs not bee discouraged. And why so? For our Lorde will giue vs vnderstanding in all things, and as hee giueth vs his worde, hee will open our eyes and eares, and not onely  
 10 giue vs vnderstanding, but therewithall, frame our hearts in such sort, that we shall followe him in all respects, whether soeuer hee calleth vs. Thus on the one side, we must be humble, and small in our owne eyes, knowing that we can vnderstande nothing, vnlesse  
 20 wee bee lighted by Gods spirite. And againe we must be thoroughly resoluēd that our Lorde will instruct vs, to the end we doubt not, but if we heare his woordes with a right affection, and seeke nothing but to bee gouerned by him, and to be his disciples, wee  
 30 shalbe lightened in such sort, that we shal vnderstand his heavenly secrets, which otherwise woulde passe our reach.

Nowe let vs fall downe before the face of our good God, confessing our faultes, and praying him that it would please him to take them quite away, & so blot out the remembrance of them, by the bloude of our Lorde Iesus Christ his sonne, that wee may  
 40 finde him mercifull towardes vs. And that hereafter he reforme vs in such sort, that being drawn a way, and dispatched &c.

The



## The 10. Sermon, vpon the 2. Chapter.

8 Remember, that Iesus Christ is risen fro the dead, which is of the seede of David, according to my Gospel.

9 Wherein I suffer trouble, euen unto bondes, as an euill dow, but the word of God is not bounde.

10 Therefore I suffer all things for the electes sake, that they also might obtaine the saluation which is in Iesus Christ with everlasting glorie.



**V**E have seen before that Satan coulde not giue vs a more dedly wound, then by corrupting the sinceritie of the gospel: for therein standeth our life. Euen as man, if his soule bee taken from him, hath neither sense nor strength any more: euen so standeth our case with God, wee cannot but perish if wee bee destitute of his worlde, by vertue whereof hee quickeneth vs. And for this cause the diuell hath gone about in all times to peruert the pure doctrine: when he could not vtterly take it away, yet hee blended it and corrupted it, that hee might cleane disguise it: he woulde, if it were possible, that our Lorde Iesus Christs name, might be vtterly banished out of the world, and be neuer spoken off any more.

But when he seeth that God wil not suffer the kingdome of his sonne to bee cleane taken away, what doth he? He commeth subtilly, and depraueth and falsifieth the true simplicitie, to the end he may set vp a phantasie in Iesus Christs place; And so it

came to passe in papistrie: for the Papistes will confesse as well as we, that the sonne of God came into the worlde to be our Redeemer, and how that being baptised in his name, wee must beare some reuerence to him: and yet notwithstanding they know not his vertue one whit, but they marre all, there is not one peece of doctrine but they haue mangled it, in so much that it is harde to know which peece came from God.

As for the grounde, that men should haue to haue sure trust of saluation, if wee talke of that, wee see the deuill hath so set in foote amongst them, that there is no soundnesse in that behalfe: for in steede of knowing & confessing that Iesus Christ is the full and perfect righteousness, these wretched blind creatures are drunken with their owne deservings: and when they find themselues faultie before God, they haue their satisfactions, and all to abolishe the vertue of the death and passion of our Lorde Iesus Christ. If a man would serue God, what order keepe they? Euerie man hath

his

his deuotion a part. And besides they haue lawes deuised by the foolish fantasie and braines of man: and so they giue no eare to God but by halues, and scarcely that too. If we speake of prayers, they are too too bad, For where as the holie scripture sheweth vs y<sup>t</sup> it is the cheefest seruice which God requireth of vs, & also the sacrifice, whereby we come and shewe that he is our refuge. we flie vnto; & that we haue accesse giuen vs there, because our Lord Iesus Christ is our aduocate and Patron: the Papists cleane contrarie send vs to he Saints, & the Saintes. As for the Sacramentes, they are so shamefully abused, y<sup>t</sup> they make idols of the: & where- as they should serue vs for looking glasses, to behold the grace in whiche is giuen vs in Iesus Christ, they haue made the serue for miracles, to stay and hinder y<sup>r</sup> knowledge of our Lorde Iesus Christe vterly. And therefore seeing we see this subtiltie of Sathan, let vs shielde our selues so much the more with this war-  
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may remaine sure and constant, & we knowe, that there is but one God, & as he hath declared him selfe to vs, so we continue in the purenesse of his word, & that wee be thoroughly assured what Iesus Christe is; to what vse he serueth vs, to y<sup>e</sup> end we may stay & ground our selues wholly vpon him alone: to be short, y<sup>e</sup> we know, that it is the work of faith and repentance, to cal vpō God. When we haue this, we can not feare, though there be a generall disorder and darkenesse, yet notwithstanding, the trusth of God shal lighten vs, y<sup>e</sup> we may keepe the right way. For this cause S. Paul saith here againe to Timothie. *Remember what my Gospel requireth.* And what is y<sup>r</sup> substance of it. Euen this, that we cast our eyes vpon our Lord Iesus Christ: for we knowe in deede, that all treasures of wisdom are shut vp and sealed vp in him, & if we will haue a right perfection, we must sticke to him onely. Therefore when we once knowe our Lord Iesus Christ, we are sure we can lack nothing. And therefore let vs goe on still and cleaue fast to Iesus Christ, in despite of the y<sup>e</sup> cā not content the selues with him, which will needs haue their own dreams, or at the least mens foolish forged deuises: and let them runne at rouers as much as they wil, yet let vs hearkē to our God, & be taught of him, knowing that the marke, wherunto he directeth vs, is Iesus Christe, be-  
 Ccc. cause



cause all the partes of our saluation, are contained in him, so y<sup>e</sup> if we possesse him, there is nothing besides y<sup>e</sup> we can wish for. This is it we haue to note here first of all vpon Saint Pauls meaning, to wit, y<sup>e</sup> he will not haue y<sup>e</sup> Christians light headed to haue one doctrine to day, & to change it to morrow: but that they stand  
 10 stedfast in Gods pure truth vnto the end. Moreouer he sheweth vs, it is Iesus Christ we must stick vnto, otherwise, there wil be nothing but confusion in our faith. And because the diuel laboureth to turne vs away from the pure truth, as we see it by experience, let vs arme our selues against him, and let not this knowledge  
 20 of God which we haue once receiued be rustie in vs, but such as may neuer be put forth: & let vs haue it alwayes imprinted in our harts, that we resist al the assaults, and stumbling blockes y<sup>e</sup> may befall vs, let vs goe on, whether our Lord calleth vs, & stand  
 30 stedfast: though the diuell cease not to assail our faith on al sides, let vs not feare, because we haue our Lord Iesus Christ to strengthen vs in al respects. Now Iesus Christ is named here to be *of the seeede of Dauid*. And the reason is also added therewithall, & y<sup>e</sup> not without cause. For if we will win the field against al the tentations of Sathan, we must needes be verie steady, & know y<sup>e</sup> we beleue  
 40 not in Iesus Christ at all aduentures, nor after a doubtful sort, but that he came frō God to be our

Redeemer. And for this cause S. Paul giueth him a marke here, y<sup>e</sup> he is of the stocke of Dauid, & of his seed. For we know what promises are contained in the holy scriptures, to wit, that al y<sup>e</sup> world must be blessed in the seed of Abraham. Now God confirmed this to Dauid, to shewe that the  
 10 Redeemer shold come frō thece to wit, from the stocke of Iuda, yea & frō y<sup>e</sup> house of Dauid. And for this cause S. Paule in the first place, yeeldeth him this title, to y<sup>e</sup> end we shold not dout, but seeing we haue the promises which God made to the fathers in olde time, touching y<sup>e</sup> Redeemer which was giue vs, we must & ought  
 20 receiue him with full certentie, & persuation, & that we haue no occasiō to dout, whether it be he or no. Why so? for he came out of Dauids house. And though at y<sup>e</sup> time, there was no royall and princely dignitie any more, yet notwithstanding, y<sup>e</sup> want could not lessen ought of the glorie of our Lord Iesus Christ: but it was  
 30 rather to confirme vs the more, y<sup>e</sup> it was he, which must be sent. And why so? The Prophet Esaie said not, that he shold be borne in a palace, y<sup>e</sup> he shold be broght vp in great pompe, but he said, y<sup>e</sup> there shold come a little sprig  
 40 out of y<sup>e</sup> roote of Iesse: as though he saide, that Iesus Christ, albeit he came of the kings stocke, yet notwithstanding he had poore parents, and such as were of no account touching y<sup>e</sup> world, without all shewe, and of no honour

or dignitie. Euen like a drie tree; or a tree cut vp, whereof there is nothing left but the stumpe and blocke, which is troden vnder foote: but out of y<sup>e</sup>, (saith he) shal a litle sprig come, as it were vnder the earth. And in deede we see that Iesus Christ was born after the same sort, y<sup>e</sup> the Prophete witnessed. And this is a far greater confirmatiō of our faith, whē we see y<sup>e</sup> he was so reuealed to y<sup>e</sup> worlde, to the end we may fully stay our selues vpon him. This is one point. But besides this Saint Paule sheweth vs also, that the sonne of God, hauing taken our nature vpō him, & clothing himselfe with our weakē flesh, is raised vp in glorie, to the end we should haue all our trust in him, & be boldened by this means, to y<sup>e</sup> end we shold not faile or faint in the midst of flāuders & reproches, & what other persecutions and iniuries whatsoeuer. To be short, when the Church of God seemeth to be vtterly drowned as it were, let vs lifte vp our eyes on high to behold y<sup>e</sup> glory which y<sup>e</sup> sonne of God was exalted vnto, & to the end we may know, y<sup>e</sup> we are partakers of all his blessings, & y<sup>e</sup> we are ioyned to him, let vs knowe also, y<sup>e</sup> before he abased himself to so poore & miserable a conditiō, y<sup>e</sup> he wold become a mortall man subiect to death: yea and that more is, he made himselfe of no reputation, that he came to that shame of the crosse. And therefore seeing it is so, that our Lorde Iesus

Christ, sitteth in his Empire, not only as touching his diuine maiestie, but in his frail nature whiche he tooke of vs, in this condition wherein he was a seruant, let vs now be assured, that he wil receiue vs into his companie, and y<sup>e</sup> y<sup>e</sup> contempt which we shal suffer at this present, shal not hinder vs to take good harts to vs, to runn on stil in this hope which is giue vs of him. To be short, let vs remember what y<sup>e</sup> prophet Esai saith, Cha. 53. 8. He was raysed vp out of anguish & reproch, to be set as it were in a chariot of triumph when God the father magnified him: but it was from such and so great an extremitie, that a man would haue thought he had ben vtterly confounded, for he was as it were disfigured, as it is said in the same place: yea there was no more any count of mā in him, he was reuiled and forsaken of al men: as it is also reported, Psal. 22 that he was reuiled not onely of the mightie ones, but also of the cōmon people. And thus we see what we haue to beare away besides in this text, to wit, that if y<sup>e</sup> Church of God be despised in this world, & seeme to be like to perishe, yet for all that we must not be turned aside. And why so? we must come to this resurrection of our Lord Iesus Christ, and knowe, that seeing the heade of this bodie whiche trauelleth in y<sup>e</sup> world, is raysed vp into glorie, it is yaough to strengthē vs, y<sup>e</sup> we be not ouercome with any tentatiō. Moreouer, let vs haue these



two pointes, to wit, that Iesus Christ hath taken all our infirmities vpon him, that he submitted himselfe willingly therevnto: to the end we doubt not, but as he tooke that that was ours vpon him, he will make vs partakers of that that is his, and is proper to him alone as to the onely sonne of God: let vs alwayes haue this before our eyes, that we may withstand the tentations of Satan. And also let vs acknowledge him without all doubt, the Redeemer that was promised, to y<sup>e</sup> end, that in him we may haue the accomplishment of al things which pertain to our saluation: let vs not be negligent to take a good taste of it, that we may not be moued and astonished: yea & let vs be thoroughly resolued, seeing God is faithfull, that he hath fulfilled that, which he spake to the olde fathers, in that he sent saluation to the worlde, by his onely sonne. For though that were perceiued in all times, which is spoken of in the Psalme, to wit, that the Church of God was like to a plowed fild, and that

**Psal. 129. 2.** the plough went alwayes vpon his backe: yet notwithstanding, the persecutions that we see at this day, are verie horrible, and passing measure. We see that all the mightie ones of this worlde, haue conspired to destroy the gospell: we see with what rage and madnes they goe on: we see what crueltie is exercised against y<sup>e</sup> children of God: we see what

pride is in all the vnbeleeuers, & in all them y<sup>e</sup> can not do homage to the sonne of God, & yet notwithstanding, call themselves Christians, we see how full of poyson and venome, they are against all goodnesse, they would bring all to naught, to the end they might haue a Gospell after their owne fantasie: we see al these things, To be short, euen there where the swordes are not drawn out, nor the fiers kindled: yet notwithstanding, we see there is nothing so much gone about as to marre the Gospell, and to turne all cleane another way, then it should, and to bring in a confusion. What shall we do then, but flie to this which S. Paule saith here, and learne to comfort ourselves, because y<sup>e</sup> sonne of God, in despite of all his enimies, sitteth as God his fathers Lieutenant, to gouerne all the worlde, & to haue chiefe rule? Let the therefore be as fierie as they will, yet notwithstanding he will shew his might, in despite of al them y<sup>e</sup> resist him. If we be not confirmed by this doctrine, what can we do, but be vtterly amased & cleane cast downe? But if we cast our eyes vpon the resurrection of our Lord Iesus Christe, it will make vs bolde to despise whatsoever the diuel shall streine himselfe to do. Be the troubles neuer so great, that a man would think heauē & earth should be blended together, we shalbe sure, if so be we can only looke to this which

Saint

Saint Paule sheweth vs in this place, to wit, if we can cast our eyes vpon our Lord Iesus Christ in his Maiestie. But let vs learne also besides this, by this bond of faith to ioyne our selues in one with our Lord Iesus Christ. For if we knowe not y we are members of his bodie, and whatsoever he hath, is not onely for himselfe, but for vs, that wee may be partakers of it: if we haue this we may well worshippe Iesus Christe, but if we be separated & estranged from him, do what we can, we shalbe in perplexitie and trouble, yea we can do nothing but bewayle our wretchednesse. But if wee sawe Iesus Christe exempted out of all miseries, and our selues subiecte to them, it would giue a greater shewe to the slaunders and persecutions which the Christians suffer. This, I say, would make vs out of heart, were it not that we remembred what S. Paule saith here, to wit, y Iesus Christe was of the seede of man, that he became like to vs, that he did not this honour to Angels, to take their nature, (as y Apostle sheweth it in the Epistle to the Hebrewes.) but to haue a more familiar league with vs, and to be our brother, and as it were our companion, he tooke vpon him our infirmities, & disdained not our slauish state. And therefore seeing it is so, that y sonne of God became our fellowe after this sort, let vs boldly looke vpon his glo-

rie, and be assured, that we shall come to it, for he ascended not into heauen to leaue vs here beneath to rotte in our sorrowes, but to this end and purpose to open vs the gate, and by taking possession in our name, to gather vs to him. This is it we must add, whensoever we see men despise vs, & spit in our faces, & hold vs as accursed. For the Papistes are so proud, that they thinke vs not worthie that doggs should eate vs, as the common saying is. Let vs not passe a pinne for all this, and let it be sufficient for vs to see the sonne of God abase himselfe so farr, to suffer such reproches, to the end we may take heart of grace, and followe the way which he hath shewed vs, being like to his image: for such is the will of God, as is saide. Romanes 8. And therefore let vs remember the slauerie wherein our Lord Iesus Christ was, to assure our selues, that seeing he is now entered into glorie, he hath nothing proper to him selfe, but all for vs and to make vs partakers of it. And therewith let vs also marke wel, that he is of the seede of Dauid, and to do so, let vs gather together y promises which are giuen vs in the holic Scripture. For this is not all, to say that Iesus Christ is the Redeemer of the worlde: the Papistes will easily & quickly giue him that title: but let vs know his vertue, & what he brought vs, as y scripture speaketh. So then S. Paul by



this worde, *Of the seede of David*, meaneth y we should wel beate vpo al the riches of our Lord Iesus Christ, to y end we accompt not of him, as of an idol, or a vain thing, but know, that whatsoeuer is requisite for our saluation, was giuen to him, and is to be found in his person, to the end that all of vs draw of his fulnesse, and grace for grace, as it is saide in the first of Iohn. Thus we see now, what this texte must be applyed vnto, if we will make our profite of it, as the holie Ghoste meant it. Now S. Paule addeth precisely, *That this is according to his Gospel*. And this is to set the matter better foorth, whiche we haue touched before, to wit, that he would haue Timothie, & all the faithfull, follow the pure simplicitie of the doctrine whiche they had learned of him, yea so farre foorth y he would haue the marke wel, his verie steppes and stile, that they might haue a liuely paterne as it were, & portraict of it: for so he vseth this similitude, and not without cause: to shewe, y so soone as we swarue the least iote that may be, from the pure simplicitie of the Gospel, the diuel wil cast blockes ynough in our way, in so much y we shall wander out of the way, & see our marke no more. Therefore Saint Paule nameth here his gospel, as if he saide, My friends, let them that haue ben faithfully taught in the word of God, take heede they turne not aside, the lest iote y may be, y they change

not, that they wauer not, but alwayes keepe the pure doctrine, wherypon they haue ben grounded, so that they labour to profite more and more. Now this doctrine must serue vs as well, y we may learn to put a difference betwixt doctrines. It is not ynough for a man to allege & say, I was thus taught, my fathers, my ancestours liued after this sorte: the most part of the world is able to say as much. And it is true, y the ignoraunt make this a great buckler for the: but it is nothing but strawe, one sparke of fire wil consume it all. We must haue another manner of steadines in our faith, we must know y it is grounded in the authoritie of God, & that they which taught vs, were taught of him. For S. Paule meaneth not y he forged a doctrine after his owne fantasie, as who would say, he were author of it: but because he was an Apostle, and was appointed to preach, & yet he saw a great nuber thrust in the selues, which notwithstanding were misleaders, & loued to disguise matters, in so much y Iesus Christ was not known any more as he ought to be: therefore S. Paule, to the end that men shold not be so wickedly bent to accuse him, as though he would haue men giue them selues to whatsoeuer, without discretion or wisdom, saith here, that we must beware whom we belecue, y God (as I said) may be aboue vs, to gouerne vs, & Iesus Christ be our Maister and teacher, as y of-

office was giuen to him. But yet we must knowe that those men which shall be y means to bring vs to faith, haue ben taught from heauen, and that God gaue them that charge, & are authorised by him. If we haue not this in steede of faith, we shall haue nothing but an opinion, and we shall be carried away with euerie puffle of winde. Wherefore, though we haue ben for a season, stifnecked in our owne opinions, (as we see how the Papists are hardened, & thinke it is ynough for them to haue this worde *Faith* at their tonges end, & in the meane time be in doubt & wauering, and be assured of nothing, but so farre forth as men haue spoken,) let vs learne for our partes to rest our selues vpon Gods pure trueth, & say and brag, that we holde not our faith which is preached to vs, from men, but that it is y pure worde of God. This is it that S. Paule shot at. And in these dayes we haue neede to bring home this doctrine to this vse: for we see a number of troublesome fellows, that seeke nothing but to marre all. What shal we then do? Let vs be wise, that we may descerne which is the true simplicitie of the Gospel. The Papistes wil say with open mouths inough that they are Christians: and yet we see how they make nothing, (as much as in them lieth) of all y vertue of our lord Iesus Christ. But on the other side, when they haue played all y iuggling castes they can, when they haue vsed al

their maskings, when they haue assayed to transfigure the selues, when the Diuel hath blown al y subtilties & crafts he ca into their heades, to blind our eyes withall, let vs not ceasse to holde our selues fast to the gospel. Yea & if there rise vp troublesome mates amongst ourselues, as on the one side we see y contēners of God, these prophane varlets, whiche are worse then Turkes and Heathen, which goe about nothing else but to take al religion out of the world: whē we see these cursed villeins which would gladly bring the Gospel to naught: whē we see on y other side these firebrands, which Sathan rayseth vp on all sides against vs: when all this is done to assaile our faith, yet let it not be ouerthrown, but confirmed rather, to shewe that the trueth of God is sufficient ynoughe to mainteine vs against all y bickerings of Sathan. Thus must we practise this text, when S. Paule calleth vs backe to the Gospel, which he had preached. And after ward he addeth the necessitie that was in those dayes, that the faithful should be so armed. For he was prisoner: and in the meane while, y wicked took occasion to speake euil & blame his doctrine which he had preached. And do we not see what this meaneth? For he is kept prisoner, he languisheth there, and that for no small time: for he had beene kept before in Iudea, many dayes, and from thence he was carried to Rome, still fast



bound in chaines. And therefore this was ynough to open the mouthes of the wicked, to make them speake euill of him, and of the doctrine he preached. By this meanes the weakelings might be shaken, all the sorte of them, might haue ben in a male, vnlesse they had had this buckler, to put away all tentations withal: to wit, that S. Paules prison and bondes could not blemish his Gospell. It is all one, saith he, though I suffer in my person, yet the worde of God is not bound with it, it is not prisoner. For we see in despite of all their teethes, y rise vp against it, y it wil haue it course, that God doth enlarge his Gospel more & more, and that the seede of life spreadeth broder and broder euerie day. Therefore when we see God worke after this sort, (saith S. Paule) let vs not be discouraged, and though I am prisoner, and reuiled and slandered of the mightie ones, yet forget not that Iesus Christe sent me a Minister, and that I haue done mine office faithfully, that the doctrine which I brought for the saluation of y world, is the foode of soules, in it consisteth all our hope, all their glorie and happines which seeke to reigne in the kingdom of heauen. And thus we see, that S. Paule did not without cause exhorte Timothie before, and with him, all the faithfull, to remember that Iesus Christe is risen from the dead. Why so? Whē

the faithfull that were in those dayes, saw their Shepeheard, by whom they had ben brought to the christian faith. How now? He is here troden vnder foote, as it were: the Jewes despised him, yea and abhorred him. As for the Heathen, they were his enemies, euerie man spake of him at his pleasure, he was like a worme amongst the prisoners. Truth it is, that S. Paule had some libertie, (as S. Luke saith in the Actes) yet notwithstanding, he was continually in chaines: which was a marke of reproche, that he was there as an euill doer, and as theeves and murtherers. So thē, because the poore Christians, might haue taken a great offence at Saint Paules person, he sayeth to them: Looke vpon our Lorde Iesus Christ, and vpon the glorie which he is lifted vp vnto: that will be sufficient to put away all reproches, which we see in this worke. And in decde, it is not without cause that in other places he boasteth of his bandes, & esteemeth them a greate deale more then all the Kings scepters in the world, then their crownes and all the ornaments of Dukes, <sup>a. Ti. 2. 9.</sup> Kinges and Princes: for they are as badges, which our Lord Iesus Christ gaue him. Truth it is, that <sup>Gal. 6. 17.</sup> he calleth them markes, as a man wold mark a wicked doer withall, but these markes are more precious before the Angels of heauen, then all the cognifances, and what soeuer braueries the

the Princes of this worlde haue.

It remaineth therefore that we for our parts applie it to our vse. And first of all let vs marke that we must aduisedly put a difference betweene the cause of y<sup>e</sup> martyrs of our Lord Iesus Christ and the wicked doers. For as for reproches, as for torments, as for prisons, and such like things, we can make no difference betweene Iesus Christe his martyres, and murderers, robbers, and theues: For we se the world laboureth to make the death of the Christians much more shamefull, then the death of theues.

And so as touching the paine which they suffer, their case is all one: but yet the cause is farre diuerse. For theues suffer according to their desertes, so doe murderers, and robbers: & therefore they beare their shame: and thoughte they were made the highest in the worlde, yea and set aboue the cloudes, yet notwithstanding they bare about the a marke of ignominie: and indeed their wicked conscience punisheth them: For as Saint Paul saith, they haue an hote burning yron, which entreth euen vnto their bones, and burneth them euen to the bottome of their hearts. And therefore though the wicked & contemners of God, they that walke and giue themselues to all naughtinesse, haue the fairest colour set vpon them that maye be, though they haue goodly titles to disguise themselues with

all, yet notwithstanding, in the ende we shall see them full of reproche, and all the worlde shall know, that neither God nor hys Angels could euer abide the. But if the seruants of God suffer, well, they shalbe reuiled, as touching their outward state: but the wicked keepe this marke, that their punishment shall be alwayes detestable, yea what reproch and ignominie so euer they suffer.

And thus we must make a difference of the cause: otherwise we are to beastly & our blindnes is not to bee borne with: for it is as though we should shut our eyes againste the light and not see it: it is as if we should blott out the image of god which he hath imprinted in all his children, & not honour him: to be shorte, it were to confound Iesus Christ, and Satan together. And therefore let vs marke well, when Saint Paul saith that hee is as the wicked doers, that hee refuseth all these fantasies that might come in our brains: It is a meruellous thing that God suffreth and permitteth his to be thus afflicted, that they are brought so low, as to the bottomles pittes of all miserie. But let vs not be astonished: and why so? For God will not leaue to beare witnesse of his trueth for all this, Iesus Christ wil maintain his quarrell, and wee haue a faithfull defender in heauen, and whosoever suffer for his name, shall alwayes feeble his fauour & ayde, what affliction so euer they



beare. And therefore Saint Peter saith, My frindes, suffer not as whoremongers & adulterers, as theues & wicked & leude persōs, do not this iniury to your maister to be set out to reproches, and to suffer for your euill doings: but if you suffer as christiās, reioice ther in. So then let vs learne nowe in few wordes, y<sup>e</sup> the worldlings & all they y<sup>e</sup> know not what it is to serue God, will despise and abhorre the Gospell, they will persecute the seruants of God eyther by on means or other, let vs learne, I say, not to be offended at it, as if it were a newe thing, for it was so euen frō the beginning. Let vs go on stil in our course, & cast our eyes vpon the resurrection of our Lorde Iesus Christ, & know, that they which persecute the poore Christians so cruellie nowe adayes, and are more cruell towards thē, then wild beasts shall come before the iudgemēt seate of the sonne of God: they set vp their bristles furiously against him now, and against them which maintaine his doctrin, but in the ende hee shall sit to condemne them, and then they shal giue an accompt of their godlesnes, and boldnes, and tyrannie, and crueltie, and stifneckednesse for that they would not be obedient to the Gospel, nor humble themselves to his word. Thus we must practise this scripture, wee must bee bolde to be as defiance with all the worlde, both greate and small, when wee see they

are so stifnecked as to sett themselves against the sonne of God, & these wretched wormes of the earth, which are nothing but rottenesse, dare fight against him, which hath al power in his hand. And let vs not bee greued out of measure with y<sup>e</sup> reproches which we must suffer, seeing that before God and his Angels, they are more honourable then all the dignities in the worlde. But nowe bicause the time will not suffer vs to speake of this matter more at large, let vs haue patience till after dinner, and then the rest shall be declared, and let vs mark what it is that S. Paule leadeth vs vnto: to wit, to the fellowshippe and bonde which wee haue with the sonne of God, to receiue full and perfect comforte, as well by that which he hath suffred for vs; as by rising vp again into glory. And I speake this, because vpon Sunday next, we haue to receiue the holy supper of our Lord Iesus Christ, and now this cometh fitt for the purpose, because Iesus Christ ioyneth himself to the whole bodie of the Church. For were it not for that (as I sayde) what woulde it auaille vs, that he was glorified, that the soueraintie was giuen to him, to the ende that euerie knee shoulde bowe before him, and the diuels themselves tremble before his diuine maiestie: what woulde it auaille vs, vnlesse wee were perswaded that whatsoeuer is his, is ours? And why so? For hee did not on-

ly become mortall man like to vs, to be a brother in deede to all them that ioyne them selues to him in faith, but hee nourisheth vs with his substance, hee is our head, and wee must drawe our life from him, and this we do by the vertue of his holy Ghost. But yet he hath giuen vs a witnesse of it, in his holy Supper, which wee haue as a most certain gage: as oft soeuer, as we come to this holie table, we ought to be confirmed in this, that our Lord Iesus Christ is made one with vs, and that wee can neuer be sundred from him. That if he be riche, we shall not need to fear our pouertie, if he be ströng we shall not need to fear our weakenes: if he be the right coun-  
nes of God, wee shall not neede to feare our sinies: if he be the wisdome of GOD, wee maye boldly come to him to be made new creatures. This is it we haue to marke, when this holy table is set before vs. So doth our lord Iesus Christ witnes y he receiueth vs to him, and will haue vs fedde with his owne substance. But let  
vs beware wee come not to this holy table of our Lorde Iesus Christ, vnlesse wee haue this remembrance which S. Paule speaketh of. For firste of all this is required, that we be instructed in the doctrine.

And it is not inough for vs to be instructed, but it must be forcible in vs, and wee must consider, that if we come to it daylie, it is a studie to exercise our selues in, all

the dayes of our life. But what? We see a greate number, which are verie farre from beeing able to remember, that Iesus Christe is risen againe: for they neuer tasted what the principles of faith are, they haue continued always in their beastlinesse. Wee see another sort, that at the beginning gaue an care to it, and made a shew to beleue the Gospel, but they fell awaye in such sort, that if wee compare them with the Papistes, it is certaine that they are diuels, and the Papistes Angels in respecte of them: And therefore God must needs reuēge himself of their vnthankfulness, bycause they thus mocked him, and this so excellent a treasure of the Gospell, which they haue so wickedly prophaned, as wee see: and yet they cease not to blend the selues amōgt y childrē of God to their own condemnation. When we see this, wee haue to sigh for our partes. Not y wee must not se as much as lieth in vs that this holy sacrament bee not thus marred by such shamefull dealing, and when we go aboute to take order for it, we must pray to God to purge his Church of such filth, & stumbling blockes. And for our part, let vs see to our selues, that none of vs presente him selfe to receiue the Supper of our Lorde Iesus Christ, vnles hee haue this before his eyes: to wit, that he beholde the sonne of God which made himself vtterly of no reputatiō for vs, & suffered shame,



shamefull reproche, and went  
downe euen to the bottomlesse  
pittes of hell, and frō thence was  
exalted into glorie, that in the  
end we might be receiued with  
him, as Saint Paule wil here after  
touch it, when wee shall see men  
set themselues thus againste hys  
maiestie, and we beholde their  
destruction which is at hand, let  
vs not be werie to go on still our  
way, and let vs be inuincible to  
surmount all the assaults that sa-  
than can raise against vs, and let  
vs withall humblenes and feare,  
bend to this constancie of faith,  
to lift vp our selues on highe to  
heauen, and behold Iesus Christ

who hath the rule in his hande,  
to whō all creatures are subiect,  
and driue we alwayes to this hea-  
uenly life, passing throughe the  
world in such sorte, that wee bee  
strangers in it, hauing no sure rest  
but only in this heauenly inheri-  
tance, which is prepared for vs,  
& wher we wayte for the crown  
of glorie, which was purchased  
for vs by the sonne God.

Nowe let vs fall downe before  
the face of our good God, con-  
fessing our faultes, and praying  
him that it woulde please him,  
&c.

### The 11. Sermon, vpon the 2. Chapter.

- 8 Remember that Iesus Christ is risen frō the dead, which is of the seede of  
David, according to my Gospel.  
9 Wherein I suffer trouble, as an euill doer, euen vnto bondes, but the word  
of God is not bounde.  
10 For this cause I suffer al things for the electes sake, that they also may ob-  
taine the saluation which is in Iesus Christ, with everlasting glorie.  
11 It is a true saying, that if we be dead with him, we shall also liue with  
him.  
12 If wee suffer, we shall also reigne with him: if we denie him, hee will also  
denie vs.  
13 If wee beleene not, yet remaineth hee faithfull, hee can not denie him  
selfe.



Saint Paule hauing  
spoke of afflictions  
which hee suffred  
for the Gospell,  
comforteth him-  
selfe, and reioyceth, that y worde  
of GOD is not bounde with  
him, and is glad that Iesus

Christ is in the mean season glo-  
rified, that the Gospell hath it  
course, and that the Church in-  
crease, that many bee brought  
to the obedience of faith. And  
thus we see that he had no regard  
to his owne person to seeke hys  
owne priuate commoditie, but  
gaue

giue him selfe especially and wholly to this that Iesus Christe might bee serued and honoured throughout all the world, y god might be knowen for a father & sauiour, that fillie soules whiche were in the high way to perishe euerlastingly might bee drawen from thence to the way of saluation. True it is that S. Paule desired it. And therefore all they that haue charge to preach the word of God are put in mind here of y affection which they ought to beare to the whole Church: that is to say, they must forget themselves when the common saluation of all y faithfull cometh in question. And besides that wee haue also a generall lesson, that if 30 any seruauant of God be afflicted, we must not be cast downe for al that, as though the word of God ruled and reigned no more: but rather remeber that y is taught vs here y it is at libertie though the man be prisoner. For god can well suffer some one of his seruants to be persecuted, but yet notwithstanding he will open y 30 dore to his Gospell, in despite of all his enemies. True it is that sathas mind, & his inpes that serue him, is to stay the worde of God from hauing course any more, & to haue it hindred on al sides, yea and troden vnder foot: but God wil cause his truth to remain inuincible, it shall prosper & grow on: whe me seek so to oppresse it 40 it shal increse & enlarge in despite of mes teeth. As in deed S. Pauls

imprisonment caused the word of God to be published with farre greater authoritie. For as he saith in the first to the Philippians) his imprisonment became honorable and famous not only in the emperours court, but euerie where, when the name of Iesus Christ, which was not heard of before, was proclaimed amongst y vnbeleeuers: yea when the wicked brought what false reports they coulde to slander Paule and to bring al his doctrine into discredit, this caused a great number to open their eares, & to inquire of that which before they heard not off, and was hide from them. Thus God multiplied y Church by S. Pauls preaching, yea and when his person was imprisoned the doctrine had far greter libertie. This is it we haue to marke, in this place. And thus we see y S. Paule doth not onely shew by his example to al them that haue charge to preach the Gospell y they must aboue all thinges procure the building of the Church without any gret care had to the selues: but giueth vs to vnderstand that we must not be dismayed, when we see anye afflictions vpon the seruants of God. And why so? Let vs hope notwithstanding that the Gospel shall go on still further and further, and that God will iouercome all lets and hinderances which seme so hard vnto vs and astonish vs. But wee are so farre from applying this as it ought to be, that a great number



ber forgettatiōs of their own  
braines, to put away the worde  
of God from them, and thoughte  
ther be no cause, yet they imagin  
either this or that, to turne them  
aside (as they thinke) that y<sup>e</sup> Gos-  
pel may not increafe. Seeing this  
vnthāksfulnes is to be seen, know  
we that wee are far from this ver-  
tue and constancie, which Saint  
Paule sheweth here, & wherevnto  
hee exhorteth all the faithfull.  
And so let vs suffer the Gospell  
to run on, that is to say, let vs suf-  
fer it haue it course, and thoughte  
the wicked strue to lessen y<sup>e</sup> ho-  
nour and authoritie it ought to  
haue, know we notwithstanding  
that do what they can, our Lord  
will maintain his truth alwayes,  
yea and will cause the sufferances  
of the ministers of his word,  
to serue for a witnes and scale y<sup>e</sup>  
his gospel may be dayly so much  
the more esteemed, as in deede  
there is good reaso. When we see  
a man neither of power nor cre-  
dite, which notwithstanding re-  
sisteth them that haue power, &  
susteineth all assaultes without  
bowing or bending, when we see,  
I say, the seruants of God stande  
stoutly, and doe what men can,  
are nothing dismayed, would we  
desire a better prooffe, or more  
sure, to ratifie that which GOD  
hath alreadie put foorth to vs  
touching his trueth? And there-  
fore let vs learne, when the wic-  
ked haue cōspired what they can  
that notwithstanding they can-  
not pluck vp y<sup>e</sup> word of God, but

it will alwayes grow on, & god will  
increafe the nūber and company  
of his, & will make his seed fruit-  
full throughout all the worlde.  
Now S. Paul ioyneth to this mat-  
ter, *That he suffereth these things  
because of the elect.* As if hee said,  
that he had not so great care of  
his own person, but thought ra-  
ther vppon the children of God,  
and that *To the ende* saith he, *that  
they might obtayn the saluatiō whi-  
che is in Iesus Christ,* as well as I,  
and therewithall obtaine euer-  
lasting glorie. Saint Paul setteth  
here the saluation againste the  
afflictions which he suffereth: the  
glorie, to so many slanderous &  
euill reportes, that were caste a-  
broad of him. As if he said, I haue  
a good recompence, I am content  
to suffer affliction, & to see death  
before my face: For the salua-  
tion of y<sup>e</sup> children of God is in y<sup>e</sup>  
meane while aduanced by this  
meanes, and this is inough and i-  
nough again for me. And again,  
though the worlde doe set light  
by mee, though the vnbeleeuers  
cast mee out of their companie,  
God maketh this aduantageable  
to the glorie of all the faithfull.  
This is in few words, Saint Pauls  
meaning. But here a man might  
aske, whether the glorie of God  
were not his chiefeft marke hee  
shotte at, which is a great deale  
more to be preferred before the  
saluation of men. But this point  
is easie to be answered: to wit,  
that Saint Paule goeth about to  
exhorte the children of God, &

to incourage them. For this cause hee maketh mentiō of them on- ly, and of their profite: as if hee saide, my friendes, it is true, that according to the fleshe you may bee shaken, when you heare the wicked reportes that are spreade abroad of me, as this, See we not that God hath forsaken this wicked caris? See howe he rotteth in the prison, & if his cause were good, woulde God leaue him in his neede? Therefore when you heare these fleeing lyes, wel may you be astonished according to the fleshe: but knowe you, that I suffer for our profite, y<sup>e</sup> you may bee the better strengthened, and that my imprisonment may serue you for a good witnessse, that as I haue freely and boldly preached to you the worde of God, so also I spare not my life for you, as for what soeuer belongeth to mine owne person, I shut mine eyes against it, it greeueth mee not to bee in prison, it is all one to me so that you profite by it. And therefore be not vnthankfull to God, seeing hee will confirme you the doctrine whiche you receiued before: for you knowe it was not preached to you in vaine, nor lightly: but when you see that I stand to it, euen vnto death, know you y<sup>e</sup> I haue serued God faithfully, and let your faith bee so much the more assured therby. So thā we se now, wherefore S. Paul speaketh here rather of the children of God, then of the kingdome of our Lorde Ie-

sus Christe. For his minde was to exhorthe the faithfull that they might knowe it was for their profite and for their saluation y<sup>e</sup> hee suffered. But yet a man might here reply againe, that it seemeth needlesse for so Paule to suffer for the chosen. For cannot God saue them whome he hath chosen and taken to be his children before the worlde was made, but men mult helpe him? Hath the vnchangeable counsell of God neede of mans helpe, or helpe of creatures? Why then doth Saint Paule say, that he suffereth for the chosen sake? Well, true it is that God can bring his to his inheritance which is prepared for the, easily inough: but yet it pleaseth him to make mē labour of some accōpt: not y<sup>e</sup> he hath need to borrow ought of vs, but hee doth vs this honor of his free goodnes, & will haue vs to be instruments of his vertue. And therefore Saint Paule doth not brag here, that y<sup>e</sup> saluation of the children of God hangerth vpon his constancie, or vpon his afflictions which hee had to suffer, but hee meaneth onely, that God will guide his by the means of his word, and vsseth the men whom he hath chosen to this as to his worke, and maketh them instruments of the vertue of his holy Ghoste. And therefore let vs marke, that as God beganne our saluation him self alone, so also he bringeth it to an end, but yet he ceaseth not to vse y<sup>e</sup> means which he appoynted, as he



he thinketh good, not of necessity, but because it pleaseth him so. And hereby let vs consider & knowe his goodnes so much the more, when he vseth vs to so honorable a seruice, that he giueth vs charge to procure the saluation of his children, and to haue care of it. True it is, that this is presisely spoken of the ministers of the Gospell, but yet notwithstanding it reacheth to all y<sup>e</sup> faithful both to great and small, and therefore there is none of vs, but is bound as much as lieth in him to aduance the saluation of his neighbours: not that we are able to do anything in it of our selues, (as it hath beene said) but it is God y<sup>e</sup> setteth vs in such honour and dignitie, to make vs which are but cast awayes and condemned by nature, to be ministers of their saluation which otherwise might perish. This ought to encourage so vs much the more, when we see if we suffer for the Gospell, it is not onely an acceptable seruice to God, he is not only honoured herein by vs, but also that it is a profitable seruice to the whole Church, to confirme the saluation of the faithful, when we see this, haue we not occasion to be stirred vp so much the more to doe our dutie, when wee are called to it through the goodnes of our God? And S. Paule saith flatly. *To the end that they may also obtaine the saluation that is in Iesus Christ.* When he saith, *They also,* he sheweth that we must not be

giuen euerie man to himself, but we must drawe as much companie with vs as wee can. And therefore if God haue done this honour to any man, to make him go before, he must not neglect the whom he might win, but he must gather as much companie as he can. For we shal not need to fear that our blessing shall bee diminished. As if we haue an inheritance, in this world, when it is diuided into many partes, euerie one hath but a little: but as for the heavenly inheritance wee are verie well assured, y<sup>e</sup> we lose nothing or lesse our part anywhit at all: when wee drawe manie of our neighbours, yea an infinite multitude, that is our glorie and ioye. When God calleth vs to him, he goeth not to worke by portions, as things either increase or decrease in this worlde: but we shall haue so much, that (as I saide before) our saluation shall be so much the more increased, and glorie likewise when wee haue gathered a multitude to our god. This is it, we haue to marke. And besides this let vs marke also, that S. Paule setteth not downe here a saluation which hee had gotten by his own industrie, but he saith, that this saluation is in Iesus Christ. Whereby he giueth vs to vnderstand that what soeuer we do, it is not to take ought fro the grace of God, which was brought vs by the sonne of God, but rather to make it auaillable, to y<sup>e</sup> end it may appeare so much more

more, and bee more mightie towards vs. After he hath thus spoken, he addeth, *It is a true saying, that if we be dead with Iesus Christ, wee shall also liue with him; if wee suffer in this worlde, wee shall haue the inheritance of the kingdome of Heauen.* To shewe vs y we must not be troubled, when wee see the persecutions which the diuel raifeth in the world, when we see the vnbelieuers rage, and wolues come to scatter the flocke, we must not be ouercome with such tentations. For on the other side, we must dye, if we wil come to the life of Iesus Christ: and if we will enter into his kingdome, we must walke through afflictions which wee haue to suffer, to the end wee may be like to him and to his image. But because this doctrine seemeth strange at the first blushe, and is harde to mans sense to be digested, Saint Paule vseth this preface. *It is a true saying,* saith he. Hee vseth this kinde of speeche, when hee speaketh of any matter, which men will hardly bee perswaded of, or is a matter of great weight, and deserueth to be wel marked, and well wayed. Nowe (as I said) this cannot enter into mens heartes, that they must dye, to liue, that they must come to the glorie of God by being reuiued and euill spoken of. For these are things one against another. But yet notwithstanding the condition of the Church is such. But to y end we may fight

against all our senses, & receiue what God hath appointed, yea, and that by renouncing all our owne reason, to the end we may do this honour to god, to receiue his decree patiently, S. Paul setteth downe these wordes here, *A sure saying,* as if he saide, My friendes, trueth it is, that if wee iudge according to our own fantasie, wee will thinke it impossible for vs to be made aliue, by being dead, and that that is the meanes of it, and againe, that we must be despised of the worlde, and haue men spit in our faces, and be moſte vily reproched if we wil reigne with Iesus Christ: all this will seeme a lye to vs. But let vs beate downe all disputations, let vs not rest our selues vppon our owne thinking or imagining, seeing God hath so appointed it, let vs stay our selues vppon his counsell, and suffer our selues to bee guided by him. So then wee see nowe, why Saint Paule hath precisely set downe this worde. But let vs returne to this sentence. *Wee must dye with Iesus Christ, before we can liue with him.* Here, by this word *death*, Saint Paule meaneth not onely mens deaths, when God taketh them from the earth, but that which he declareth as well 2. Cor. 4. as Col. 3. to wit, that wee must beare the mortification of Iesus Christ in our bodies, to the ende that his life may appeare in vs. When Saint Paule speaketh thus, he meaneth that

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which



which he saith in the seconde place that I named, that while we liue in this worlde, our life is hidden, euen as the life of trees is hidden in the winter. Beholde trees are drie, we see no strength in them, a man would thinke it were but dead wood: but yet their strength sheweth it selfe in the spring time. Euen so fareth it with the faithfull: for while they are in this world, their life is shut vp in hope. Now that that wee hope for, (as S. Paul saith Ro. 8.) is not seene, the eye of men cannot attaine to it. It foloweth then, that in dying we must liue: not only with one kind of death, but we must dye daily, we must decay, as touching y outward man, as he saith, sicknesses, pouertie, ignominie, and such like thinges, serue vs to renounce this world, and feele that our life is but a shadowe, that it is nothing: yea, & that we receiue so many messages of death, when things go not as wee would haue them. And therefore let vs marke wel, that S. Paul meant not here simply, that we must dye once, and then liue, but while we liue, that we are daily buried as it were: that we see death present as it were, that we are like to sheepe that haue the knife at their throates, as he saith Ro 8, For it is not ynough for vs to dye so, but we must followe the standard of y sonne of God, & looke to his resurrection, which is sufficient to make the bitterneesse of death

sweete to vs. On the other side, the wicked must behold death y threateneth them in despite of their teeth, and calleth them to appearance euerie minute of an houre. For though they seeme to be at hearts ease, yet they suffer many afflictions, & more then the children of God do. For they haue a worne that gnaweth their hearts & tormenteth them. And though all the world leaue them in peace, yet notwithstanding y indgement of God persecuteth them, and they feele already such gripings, that they can neuer be at rest, in so much y that which the Prophet Esai saith, is fulfilled in them, that their sinnes are like  
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to waues which strike one the other.

Esai. 17. 13

Truth it is, that they hyl their consciences a sleepe, as much as they can, but yet notwithstanding God awaketh them in despite of their teeth. Thus the wicked are afflicted, but they haue neither parte nor portion with Iesus Christ. And why so? For they suffer the curse, which is pronounced against all y wicked. For what are all the afflictions & chasticements they suffer? It is an entrance into hel for thei for they cannot look for an happy end, seing they haue nothing in them but sinne which leadeeth them to destruction. And therefore both in dying and suffering we must be Iesus Christ his companions. And how so? To wit, we must see, wee cleaue fast to  
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our

our God, & walke according to his seruice, & take paines to liue so, that if men do greue vs or trouble vs in any sort, it bee not for any fault that we haue committed against them, but because we serue our God. And therefore when the world is our enimie & against vs, for walking vprightly, then wee suffer with Iesus Christ: for wee fight vnder his banier, we seek to haue him glorified, & they that trouble vs & torment, vs were not prouoked by vs, they cannot so much as say y they had any occasion as touching the flesh to be reuenged of vs. This is it in fewe words wee haue to marke in this place, to wit, y if we wil be partakers of y 20 life & kingdom of our Lord Iesus Christ, we must be like to him in all our afflictions, that is to say we must haue a sure testimonie that our endeour was to serue God. But yet notwithstanding a man might make an objection here. For oftentimes the faithfull suffer for their sinnes, although they haue serued God. 30 Yet notwithstanding they haue committed many faultes which deserue to be punished: & God also giueth them some stripes with the rod, to humble them and bring them to a rekonning. It is true: but S. Paul speaketh here of afflictions which they suffer, to whom God giueth the grace to be tormented for his names sake, and for the witnesse of his truth. If we bee punished for our sinnes, well, wee muste

bow downe our neckes, and receiue such correction patiently as God shall lay vpon vs, and feele that wee are not worthy to suffer for his name, but yet notwithstanding we must not leaue to be on good comfort, when we see y God hath a care of our saluation, because he will not leaue vs at six and seuen as beastes that go astray, but draweth vs to him. Thus when we are chastised for our sinnes, we cease not to haue wherewith to comfort our selues. But whē men persecute vs, let vs marke wherefore it is, and for what cause we are persecuted, according to Sainēt Peter his doctrine and exhortation, to wit, 1. Pet. 4-15 that we suffer as Christians, to glorifie our God, and not as euill doers, though the worlde accuse vs and condemne vs, & we seeme oftentimes to bee in worse case a great deale then y veriest varlets in the worlde, let it suffice vs that God alloweth of vs.

And moreouer, when he doth vs this honoure, to suffer for his name, know wee that hee might iustly punish vs for our sinnes: but he spareth vs in this behalfe, and yet he causeth vs to suffer in an honorable cause. As the Martirs which suffred for y witnes of god, they might wel haue ben punished for their sinnes: for there was neuer mā so perfect yet, but God might haue taken him cut 40 of the world an hundreth times. But yet he playeth with his as though he sawe them not, & in y mean season honoreth the so far,

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that they suffer for him, and for his cause, as though they were his proctors. And therefore let vs learne to praise GOD, when he suffereth vs not to be punished for our owne sinnes, but rather that he doth it because we mainteine his cause, and because wee were witnesses of his Gospell.

This is it in fewe words, we haue to beare away, when Saint Paule faith, that to be partakers of the life that is in Iesus Christe, wee must before dye with him. And he addeth therewithall, that if wee denie him, he will denie vs. After that he had stirred vs vp by faire meanes, hee addeth a threatening: as wee knowe God vseth this order to pricke vs, whē hee seeth that by drawing vs gently, we are slowe, and cannot quickly winne vs to him, he addeth also some sharpnesse. And nowe Saint Paul vseth the same fashon, and faith: Euen as wee are sure of life, if wee frame our selues & be like to Iesus Christ, passing through this worlde, as men besieged with a thousande deaths: that so on the other side, if we separat our selues from Iesus Christ, he wil denie vs. As he him selfe hath also saide with his owne mouth. He that shal confesse mee before men, I will confesse him before my father which is in heauen: but he y shall denie mee before men, I will also be ashamed to confesse him, both before God, & before his Angels. Here S. Paule layeth before vs

this horrible sentence of our lord Iesus Christe, which may make our haire stare vpon our heads, if we be slack to cōfesse his name & to mainteine his trueth before men, when we see it assailed and fought against. To be short, S. Paul meant to shew vs here, that we must not disguise our selues, as many will make them selues belieue y they cease not to bee Christians, though they betraye Iesus Christ, though thei dissemble, and disguise theselues, they thinke it is all one before God. But Saint Paule sheweth here that God demaundeth this seruice of vs, that this trueth bee maintained, and if there be any question of our liues, we should not spare them: for we must not make so great accept of them, as of y trueth wherein our saluation standeth, & whereby also God reigneth ouer vs. Therefore wee see here y all excuse is takē away frō them, y would seeke starting holes to ridd themselves out of trouble, which God wil haue his to suffer, as there are a number so delicate, y thei can easily dispense with theselues to suffer nothing for gods name. But there is no such matter, faith S. Paul: for wee haue a maister y wil be worshipped & confessed of vs: and whosoever is ashamed to maintein his name before men, let him know, y he is scraped out of the register of saluation, and let him not thinke that Iesus Christ wil take him to be of his companie.

Mat. 10,  
32. 33.

And

And when he hath thus spoken, he addeth, *That if we beleene not, yet doth God remaine faithfull, and cannot deny himselfe.* In this conclusion S. Paule sheweth that if all the worlde woulde fall away, the trueth of God for all that shal remaine safe and sound, that wee may not think it is pinned vpon our fleeces, & grounded vpon our witnesse. <sup>10</sup> And this is a verie profitable doctrine. For first of all, Saint Paul is here at defiance with all double fellows, & with them that to saue their liues woulde betraye our Lorde Iesus Christe, and blaspheme his doctrine, (as wee see a great number at this day) Saint Paule is at defiance with them. <sup>20</sup> Go to (saith he) you thinke the sonne of God cannot be without you: no, no, get you packinge (saith he,) and forsake him if you will, he will remaine King of heauen and earth for all that. And moreouer he hath a speciall regarde to the weake ones which are troubled: when they see any stumble, and go out of <sup>30</sup> the way, they thinke all is cleane dasht. And we haue more neede of this lesson at this daye, then they had in S. Pauls time. For though there were great weaknesse in those dayes, wee are at this present so nice as nothing more: the shaking of a leafe will cause vs to thinke that all the world goeth to destruction: yea, <sup>40</sup> and that is a great deale worse, we are so much bent to it, that wee

seeke occasions to trouble our selues. If we heare say of any mā that is fallen, we see a great number that haue this diuelish desire, that they couet nothing so much as to finde some cloke to withdrawe themselves from the Gospel. And the diuel is verie well practised in this subtiltie to creep in by such byways and as it were secretly. But howsoever y world go, we see nowe adayes that the most parte are amased so soone as any one denyeth the trueth, or any departeth out of the way, which before was in a good forwardnesse, and falleth away. And what meaneth this? They think the worde of God hath no steadinesse in it. And why? If a poor fraile earthē pot break, it is to be saide therefore, that the trueth of God which remaineth for euer, is abolished? Must the Lord Iesus bee plucked out of his seate, whereunto God his father exalted him? Must the saluation of men and Angels perish also, in so feeble a creature? So then we see now for what purpose S. Paule vsed this sentence, when he said, that if we denie God, he remaineth faithfull. He had said before y if we denie Iesus Christ, he may well be without vs. But yet this was not sufficiently expressed, nowe hee setteth downe a more full declaration of it, to wit, that God borroweth nothing of vs, as though hee had neede, but his trueth is ynough for him, and though all the world would denie



nie him, yet is his condition not one whit the worse: *He remaineth faithfull* faith he. This word is wel worthie to be marked. For it is also that which he speaketh of in the Romanes, when hee  
 Rom. 3.3. faith, what? If some of y<sup>e</sup> Iewes haue beene vnfaithfull, shal God be a lyer therefore? No, no, God forbid, faith he, for on the other  
 side it is written, that every man is a lyer, and God is true: yea, y<sup>e</sup> more is, the vnbeleefe of men giueth a great shewe to y<sup>e</sup> goodnesse of God. For when we see y<sup>e</sup> world deceiue him which before had giuē him their faith & troth, and yet notwithstanding he continueth and goeth on stil, do we not see hereby, that by his trueth  
 he surmounteth all our lyes, and all the vanitie that is in vs? So then wee see howe those sentences agree, yea in such sort, that when we see all the worlde to be rent in sunder as it were, for all y<sup>e</sup> our faith must not bee ouerturned, for it must haue an eye to God, who remaineth in his nature for euer, & remaineth faith-  
 full, though men alter & change. In this text which we haue alledged, when S. Paul speaketh of y<sup>e</sup> Iewes, whom God had called to be his flock, & a chosen & sanctified people amongst all the nations of the earth, he sheweth that the Iewes fall from the hope of saluation, the seruice of God is wholly peruered amongst them, 40  
 religion is so confounded y<sup>e</sup> it is horrible to beholde. Yet for all y<sup>e</sup>

Iesus Christ appeareth: & though the Iewes shewe them selues too too vnworthie of this saluation which was promised them, yet God remaineth in his truth. And therefore the sauiour of the world presenteth himself to the Iewes, which were as lost sheepe, (for so he speket) for their whole state  
 Math. 17. 24. was then so blended, & ther was such an hotchpotch made of it, y<sup>e</sup> no man knewe what to make either of the law, or of the promises, or of what else focuer. And did Iesus Christ thus present himself? The Iewes are so farre from feeling their miseries, & from seeking remedie, as he was promised them from all times, y<sup>e</sup> they prouoke Gods anger & vengeance against them, in casting of y<sup>e</sup> saluation y<sup>e</sup> was offred them. And they are not content to despise Iesus Christ, but after they had put him to the shameful death of the crosse, they persecute his gospel more & more. So we see the people whom God had chosen, to be out of measure wicked.  
 30 And it was an horrible offence to them of those dayes: but S. Paul faith, though they were thus vnfaithful, & such vnbeleeuers, yet notwithstanding y<sup>e</sup> faith of God, y<sup>e</sup> is to say, his trueth, must not be measured thereby, for it shall alwayes remain safe & sound: yea, y<sup>e</sup> more is, (faith hee) it is a greater confirmation y<sup>e</sup> God reserueth  
 40 him some seed of y<sup>e</sup> people, which was so giuē to their own destruction, yea, & sought it witting-

tingly. Therefore God considering what he had declared, and foretold, to wit, y<sup>e</sup> the citie of Ierusalem must become as Sodom & Gomorra, a fewe onely to be saved except he preſeruethe it after a marueilous faſhion. So then God fulfilleth y<sup>e</sup> which hee had ſpoken in another place by his Prophet Eſai: That there ſhould  
 10 be a litle remnant left, which hee would gather to him, and of this ſeede, there ſhould be an abundance to ſpread ouer the face of the whole earth. Whē this is proued true, doeth not God giue a more full prooſe of his trueth? when he hath thus bid y<sup>e</sup> defiance to mens lyes, & hath ſurmoun-  
 20 ted y<sup>e</sup> vnfaithfulneſſe of y<sup>e</sup> Iewes & their rebellion, when the ſaluation promiſed was made manifeſt, then ſhewed he that his promiſes hang not vpon men, but y<sup>e</sup> he would find a meanes which y<sup>e</sup> world could not attain vnto, to bring his promiſe to paſſe, and make it available to bring it to perfection. So then when we ſee theſe things, let vs learn to apply  
 30 them alſo as they ſhould be to our inſtruction. For how many vnbelieuers are there now adays, and how many ſorts of theſe are there? Some abide ſtiffenecked in their blindneſſe: as y<sup>e</sup> Papiſts, whome we ſee enemies to y<sup>e</sup> goſpel, & the diuel ſo carrieth them away, that bring we what reaſon we can to them, though they haue not one  
 40 word to ſay, yet they will in no wiſe draw neere, but are ſtil wild

beaſts, they fall vpon vs & bite vs. Such is y<sup>e</sup> vnfaithfulneſſe of them y<sup>e</sup> throwde them ſelues with this name of Chriſtians, yea & haue been baptiſed. We ſee y<sup>e</sup> Iewes to whome y<sup>e</sup> promiſes belong, & are as it were the eldeſt ſonnes of the houſe of God, euen they remaine ſtil in their diueliſh ſtiffenecked-  
 10 neſſe, & are not content to ſhut y<sup>e</sup> gate againſt themſelues onely, & deſprieue themſelues of y<sup>e</sup> kingdō of God, but they blaſpheme by all meanes they can againſt the goſpel, & we ſee how they put off al natural affectiō to warre againſt god. We ſee y<sup>e</sup> Turks how they are cut off, becauſe they followed the ſleights of Mahomet,  
 20 which are ſuch fables, y<sup>e</sup> vnleſſe they were become verie beaſts, it is certeine, they might ſtraightwayes perceiue that beaſtlineſſe that is contained in them. But what? God hath powred out his vengeance amongſt them, he hath giuen them ouer into a reprobate ſenſe, & that becauſe of their vnthankfulneſſe. For they were baſtard Chriſtians as the Papiſtes are. But now amongſt vs, howe many do we ſee y<sup>e</sup> fall from the right way of y<sup>e</sup> goſpel? How many are there that will ſwim betwixt two waters, & play the indifferent men, which wuld haue a Goſpel betwixt both? Haue we not ſeen in our days, yea, and do we not ſee it yet, that they which  
 40 built this vile and abhominable interim, went about to blend God and the diuel together.



Do wee not see that in so doing, they fell away from y<sup>e</sup> right way? These are a great sorte of kindes of vnbeleefe. But what? Though all were at nought, and the whole worlde were in vnbeleefe, God will remaine faithfull. Let vs not measure God, as we measure men, and other thinges: for that were too much to dishonour him, to say, that as the world is faithful, so is God faithfull also. Were not this to bring the trueth of God to nought, to measure it after this sort, by the faithfulness of men? for wee knowe wel ynough that there is nothing but vanitie and lyes in them: and on the contrarie side, God is true, yea and trueth it self. So then let vs chewe well vpon this doctrin, and apply it to such vse, as the holy Ghost meant it: to wit, when wee shall see an hundreth thousand confusions in the worlde, yet let vs remaine stedfast, beeing grounded in the trueth of God, which altereth not according to the vnconstancie and lightnesse of men. And why so? Hee cannot renounce himselfe. And therefore let vs be at defiance with all them that at this daye fall awaye from the trueth, and thinke to carrie a great sorte of sillie soules to destruction with them. Let vs bee at defiance with them, for they are traitours, and faithlesse, they cannot take y<sup>e</sup> least iote that may be from God. And moreover, let vs not thinke that S. Paule

spake here of the substance of God, as if he saide: let vs hope that God wil remaine faithful aboue, but he will haue this faithfulness in vs, that is to say, that because the worde of God is an vncorruptible seede, it must bring forth fruit: and though the diuell labour to roote it vp, or kill it, hee can do nothing against vs, because wee haue the victorie, whereby the world is ouercome: if the diuell raise vp troubles against vs, wee shall ouercome them.

And thus doth God remaine faithfull, not onely in him selfe, but also because he hath imprinted the witnesse of his trueth in our heartes by his holy spirite, hee causeth his worde already to bee abyding, and maketh vs go on forwardes still, though we see the wicked seek nothing but to make vs as bad as them selues. Therefore seeing it is so that God cannot renounce himselfe, let vs consider what he is: and to do so, let vs stay our selues wholly vpon his worde. For if wee will imagine of God as we thinke best, we shall alwayes haue phantasies in our heades, & ydols. And therefore wee must know what God is, as he shewed forth himselfe to vs, by his word. And do wee knowe so? Then knowe wee that he cannot denye himselfe, neither will hee cuer change his purpose or nature. And thus wee see that wee shall bee sufficiently strengthened against

gainst all y troubles of the world,  
against al y chaungings & altera-  
tions that may fall out, so that  
we alwayes holde fast this faith,  
and this knowledge, to say, that  
God hath shewed himselfe to vs  
in such sort as wee may knowe  
him. And howe? By his Law, by  
his prophets, and by his Gospel.  
Let men go on stray this way & 10  
that way as much as they will,  
yet wil not God cease to remain  
faithfull still: for hee will neuer  
change. And when we are once  
stayd vpon that we shal remain

coquerours against all y assaultes  
of Satan, so that wee shall fight  
constantly, vntil we be gathered  
into this euerlasting rest, whiche  
is prepared for vs in heauen.

Nowe let vs fall downe before  
the face of our good God, con-  
fessing our faultes, and praying  
him that it would please him to  
giue euerie one of vs the grace to  
examine himselfe. And when  
wee see howe full of sinnes wee  
are, that we may learn to mislike  
with our selues, &c.

The 12. Sermon vppon the 2. Chapter.

24 Put them in minde of these things, and protest before the Lord, that they  
strine not about words, which commeth to no profit, but to the perverting  
of the hearers.

15 Be diligent to shewe thy selfe approued vnto God, a workeman that needeth  
not to bee ashamed, diuiding the words of truneth aright.



WE haue scene here-  
to fore, how saint  
Paul exhorted Ti-  
mothie aboue all  
thinges to haue a  
care to edifie the Church. For if  
we applie the doctrine which we  
beare, to any other vse then this,  
we prophane it, and peruert the  
vse that God hath appointed: for  
he will not haue our eares beaten  
in vaine with his worde, hee will  
haue it profit vs to our saluation.  
Therefore if he that speaketh, wil  
please, if hee go about to shewe  
himselfe, if hee bee caried away  
with any foolish affection, so that  
hee looke not to the saluati-

on of the hearers, hee commit-  
teth sacrilege, because hee wic-  
kedly turneth the worde of God  
to an ether vse then it ought to  
be. Nowe true it is that men haue  
willingly itching ears, for we see  
howe the worlde is caried away  
with curiositie, we alwayes desire  
I knowe not what new thing, in  
somuch as this causeth a greate  
number whiche haue charge of  
teaching, to set forth themselues  
withall, and to please men, seeke  
vaine questions, so that there bee  
any shewe of subiltie in them, it  
is ynough for them, they passe not  
a whit to edifie. But Saint Paule  
saith here precisely to Timothie  
that



that he that will shewe him selfe to bee a faithfull teacher must alwayes applie his studie to confirme men in the hope of God, and in his feare: and if this doctrine be troublesome (as there are a great number that had rather to haue speculations taught the) they that haue charge to teach must not for all that, goe a side 10 from the right way, but keepe on still. And here withall we are exhorted here all of vs, to receiue that willingly which is profitable for our saluation. For though Saint Paule direct his talke to Timothie, and in his person sheweth what the office of good teachers is, yet notwithstanding hee cutteth off all our foolish appetites. And therefore when any of 20 vs commeth to a sermon, let it not bee to heare some pleasant matter, & to haue our eares tickled, and to haue him make braue discourses: but let vs doe it to growe on in the feare of God, & humblenesse, and to stirre vs vp to call vpon him, and to confirme our selues in patience. And so, if 30 we haue heard one exhortation to day, and heare the same to morowe againe, let vs not thinke it needeles, let vs not be grieved at it: for if euerie one of vs wil rightly examine himselfe, he shal perceiue that he is farre wide, & hath not wel remembered his lesson to practise it a right. This is it wee haue to marke in this place, when 40 Saint Paul saith, *put them in minde of these things*. For it is certaine he meant to meete with that which

we see commonly, that men will say, Ho, we haue hearde this matter: is it not well ynough known? what little childe is there that knoweth it not? This such felows allege which would be fed with vnprofitable questiōs. But we see y<sup>e</sup> holy ghost his minde is y<sup>e</sup> these thinges which are profitable for vs, shoulde bee layed before vs daily: because we haue not sufficiently vnderstoode them, wee must practise them, as the common saying is. For it is to no purpose to haue a thing sleing in our heads, but it must bee rooted in our hearts, and the fruits appeare in our liues. And beside this S. Paul addeth another word which is of great force, *protest before god*. As though thou shouldest cause them appeare before him, and shouldest take a solemne witnes, *that they strine not about wordes*. Herein we see that more plainly which I touched before, to wit, that Saint Pauls meaning is to redresse mens ambition, whiche giue themselues to many contentions, onely to bee praysed and commended of other. For they wil search matters to the bottome both this way and that way, so that no man may passe them, if they finde any one little worde, it is as a straw for them to stumble at, then they make much a do about it, a man would thinke heauen and earth shoulde bee thrust together: and if they see any sentence that is for their purpose, they thinke they haue wonne the 500  
 see,

see, it is nothing but smoke all that they enterprise & go about.

And this is the cause that the most part of them which haue any wit and learning, seeke rather to be in estimation in the world, then to serue God. And therefore it is so hard to keep them vnder. So then it is not for naught that Saint Paul setteth downe here, if <sup>10</sup> we see any that giue themselves so to vaine & foolish curiosities, that we should cause them to appeare before God, and make a solemne protestation to them that they shall giue a reckoning for this turning of the word of God to contentions & debates because <sup>20</sup> y<sup>t</sup> it was not giuen vs to this purpose. And moreouer Saint Paul <sup>30</sup> faith, *that we must not strine about wordes*. In this worde he comprehendeth all contentions whiche haue neither ground nor substance, as we commonly say. For in case the honour of God bee to be maintained, and y<sup>t</sup> first grounds of our faith, then must wee take paines, and euerie one of vs behaue himselfe manfully. For to <sup>40</sup> suffer the trueth of GOD to be tourned to a lie, and to haue it disguised, and to haue errors & wicked superstitions maintained, what condemnation were that to vs? Therefore God will haue vs to be valiant champions, in case his trueth must be maintained. And therefore there is no talke to spare our selues, we must not go

shuld perish, it were much better to make great disquiet & trouble in euerie place, by defending the trueth of God, then to dissemble the matter, and let naughtie things haue course. And in deed, we see how it hath come to passe by some mennes swimming betwixt two waters (as men say commonly) and playing the indifferent men betwixt both, that our Lorde hath mocked at them, and in the end they haue had nothing but shame and reproch, for their foolish presumptiō & prid. What must we then doe? Let vs obserue that precisely whiche God hath commaunded vs: and if wee see the deuill practise to hinder vs from that libertie, to come and disguise the puritie of the doctrine, and to put forth errors to deceiue vs poor souls, & to leade them to destruction, let vs boldly come to bickering, and let vs make no bones at it: yea, though men say what they can to vs, let vs not be wearie to go on forward, and let vs shut our eyes against whatsoever might befall vs, knowing that the issue shalbe good, so that wee passe not our boundes, and euerie one of vs according to his calling see that hee applie all his studie this way. This is well worth the marking: for sometimes we shall see Gods good seruants bowe, when they come to be grieved & troubled, they fall away from their ducie, when they see themselves pressed.

And



And therefore we must take double heede to that we haue to do, that come what distresses may, we followe still, the pure simplicitie of the gospel, and continue constantly in it. And moreouer, when we see that y<sup>e</sup> truth of God is safe, and the people well edified, if we go and moue disputations and knowe not why, onely 10 vppon a foolish brauerie to get our selues a name, that men may say, Ho, he is a fine witted fellow, he is excellently well learned: wo bee to them that so disguise the doctrine of saluation, and seeke to be esteemed. And this is it that causeth so many contentions, for men are naturally giuen to this diuelish pride, to seeke alwayes 20 to be in credit, and to bee esteemed. But we must way this word of saint Paule so much the more: to wit, that if wee see any of these braue fellowes that goe about so to get themselues credit, if we can not win them and get them to vs by bare warning and telling them of their fault, wee must as it were arraine them before God, & protest, that they shal giue an accout for it because they trouble the Church thus nowe adayes, and moue vaine questions to no purpose, in so much that they play y<sup>e</sup> impudent beasts, as though they would take away the sunne from vs and darken it. And therefore let vs bring such fellowes before GOD, assigning them that day 40 wherein they shal be iudged. This is it we haue to beare away, Nowe

as we ought to detest and abhorre these make bates which moue any strife in the Church, so let vs learne for our partes to be quiet, to giue no occasion of curiolities, but let vs be sober, and seeke onely to be instructed for our saluation, so that God may be honoured amongst vs, let vs giue our selues wholly to this, y<sup>e</sup> wee may bee confirmed in his feare and loue, and humble our selues vnder his yoke to beare whatsoever shall please him. This is it wee must beate our heades vppon, if we will not giue an occasion that the holy scripture and worde of God bee prophaned, and vaine contentions bee raised amongst vs of no profite, but to the destruction of the hearers as S. Paule saith. And beside this wee must marke the two reasons whereby he findeth fault with debates & contentions, and vaine disputations. First of all he alledgeth, *that they are of no profite*, and then, *that they preuent the hearers*. By the first reason, he meaneth y<sup>e</sup> which I touched before, to wit, that wee must content our selues with that which is contained in the worde of God: for, saith he, all scripture is profitable: as in deede experience sheweth vs, if the fault bee not in our selues. For what is the cause that when wee haue read the scripture, we know not whether wee haue lost our time in so doing, or haue applied it a right? Because we come bluntly to it, & present not our selues to God to receiue

Plal. 119. 9.

receiue at his handes what might profite vs. It is truly saide that God will teach the humble and lowly, but beside that we must take him for a good and faithfull Maister. Which importeth thus much, that wee must looke for good doctrine at his handes, and such instruction as is for our purpose, and profitable for vs. And therefore if wee thrust in our noses to reade the holy scripture, & diuide it not a right, but seeke I can not tell what to please our phantasies: we may not thinke it straunge, if we be fed with wind, and God suffer vs depart as wee came. But if we haue this affection and desire to be taught for our saluation, it is certaine wee shall finde nothing in the holy scripture but that that is good, and where by wee may reape some thing to y furtherance of our faith, to stir vs vp to feare God, and to obey him, to instruct vs to cal vpon him, to cōfirme vs in patience, as I said before: whether it be in the Histories, or in the Prophets, there is profit to be found euerie where. And therefore when S. Paul condemneth thinges which profite not, it is as much as if hee said, that all they which seeke not the saluation of the hearers, prophane the worde of God. And more ouer, we must come as well to our selues also: for if we are satisfied, when we haue heard any thing whatsoever, and in y meant while knowe not to what vse to put it, we commit sacriledge. To

be short, let euery one of vs learn to call vppon himselfe, and haue his mind redie bent, that wee desire nothing but that that is profitable to strengthen vs in faith, & feare of God, & such like things. But as touching the seconde reason, S. Paul maketh a greater matter of all superfluous and needles contentions: for they peruert the hearers. And why so? we see how weake euerie one of vs is, though wee bee not shaken by any other meanes, though there bee neither storme nor tempest, yet we are alwayes wauering, & if any trouble come vpon vs, straight wayes we fall into doubt, & our minds, as they are light, are alwayes changing, and Sathan casteth many things before our eyes.

To bee short, though noe man come and moue any question or controuersie, yet we are too weake, wee cannot resolue with our selues to walke as wee ought, we cannot take such fast hold of the certainty of the truth of God, as to settle our hearts and to haue them quiet. What shal we do then when there are bellows to kindle this fire a great deale more? Wee haue alredie (as I saide) a seede of infidelitie in vs. And nowe here are scorers, that make the worde of God serue their ambition and vaine glorie, and these come and moue questions. What will this come to? euerie man beginneth to be astonished. And howe? I thought my selfe verie wel resolved in this point: byt nowe I can

not



not tell where I am. Againe, if I doubt of this point, what shall I do of y rest? So that it is the easiest and the fittest way that Satan hath to cast vs cleane downe, to make vs bent after such sort to curious and vaine disputings.

What must we then doe? Let vs holde the simplicitie of the Gospel, let vs stay our selues wholly there. And when wee are once taught that wee haue one GOD, which hath shewed himself a father and Sauour towards vs, let vs knowe that the meanes to find grace before him, is in the name of our Lord Iesus Christ. Moreover, let vs knowe his will, & consider, howe and with what boldnesse we may call vpon him, let vs knowe how he drew vs to him, let vs beate vpon his promises, and ioine the sacraments whiche may serue vs for a seconde seale. And moreover let vs know, that at this proceedeth of the free wil of our God toward vs, and for y it pleased him to ioine vs to him, hoping that he wil guide vs euen to the end. This is it we must beate vpon. And this is such a sounde sentēce, y if we haue once learned it, wee shall not neede to enuie y finest witts in the worlde for any thing they can imagine, for wee haue this perfection, that euer since the beginning of y worlde, yea and from euerlasting, we see our saluation was grounded vpon the goodnesse of God, and in his vnchaungeable counsell. And beside, we see howe familiarly hee

hath called vs to him, we see that he is reconciled to vs in the person of our Lorde Iesus Christ, in him we haue forgiuenesse of our sinnes, in him wee haue the fullnesse of all grace, (as hath ben said this morning) hee giueth vs the giftes of his holy ghost. And beside that we knowe how our life should be ordered, and what sacrifices God requireth of vs: to wit, to reforme our fleshly affectiōs, to passe through this world, seeking alwayes to God, and beholding y immortal glorie which he hath promised vs. And moreover we see, what accesse we haue to pray to him, we know what y vse of the sacraments is, & what they profite vs. What aske wee more? wee would goe aboute the clouds: let vs go and breake our necks an hūdreth thousand times, we cannot profit one inch vnles God guide vs. And therefore let vs hold our selues fast to the simplicitie of the gospel, if wee will not be blamed for seeking occasion to destroy our selues. For seeing wee haue a warning here by y spirit of God, if we go against it, wee shall neuer be able to excuse our selues. And if this were well marked, the word of God would be more reuerently handled then it is: But what? we see how bolde the world is, and as the prouerbe goeth, there are none so bold, as y blind bayardes. But notwithstanding we must marke, and vnderstand and beate this place well: to wit, when wee shall see, that wee haue

haue ben edified wel in God, wee  
 seeke to profit as we haue neede.  
 And moreouer, let vs beware we  
 lift not vp our selues foolishly &  
 proudly, and lust after that that  
 serueth onely to our destruction.  
 Now whē S. Paul hath thus spo-  
 ken, he addeth, *Studie to present  
 thy selfe to God as approued worke-  
 man, that needeth not be ashamed,*  
*dividing the word of truth a right.*  
 When S. Paul exhorteth Timo-  
 thie first of all to present himself  
 to God, he sheweth the remedy  
 which I touched before. For I  
 took a brief sum of y<sup>e</sup> doctrine, y<sup>e</sup> is  
 contained here: but now we must  
 handle it by peece-meale. So then,  
 how shal they y<sup>e</sup> haue the office of  
 teaching y<sup>e</sup> people of God, keepe  
 the selues frō vaine & vnprofita-  
 ble questions? and how may they  
 resist them, which as busie bodies  
 trouble y<sup>e</sup> Church? Surely if they  
 present themselves to God, and  
 studie to do so. For while we cast  
 our eyes vpon the world, it is im-  
 possible but we must needes go  
 amisse and haue some vanitie to  
 carie vs away, and tourne vs this  
 way or that way. He, I say, that  
 will come vp into the pulpit be-  
 fore the people, onely to get him-  
 self credit, it cannot be but he wil  
 prophane y<sup>e</sup> word of God, & dis-  
 guise it. And therefore the first  
 thing y<sup>e</sup> we haue to do, when we  
 come to y<sup>e</sup> pulpit (I speake of vs  
 which haue charge to preach the  
 worde of God) is to present our  
 selues to God, & before al things  
 know when we are there, seeing  
 God hath placed vs in this office,

y<sup>e</sup> wee must give a reckoning be-  
 fore him, and that, because we re-  
 present his person, if we speake  
 not verie vprightly, as hauing his  
 maiestie before our eyes, beholde  
 all the Angels of paradise are ga-  
 thered together to be witnessles  
 against vs to our greater & more  
 feareful condemnation. For this  
 cause S. Paul bringeth Timothie  
 in this place to the presence of  
 God. Stand thou there (saith hee)  
 and appeare before God. And be-  
 cause we are naturally bent to  
 earthly things, S. Paule wil haue  
 Timothie strue therein: as if he  
 said, it is not ynough to regarde  
 it sleightly, and to thinke for a  
 little season, that wee must serue  
 God, but wee must take paines  
 in it daily, for we shoulde forth-  
 with come to mens bent & elene  
 forget god, which would straight  
 wayes cause vs to fall away from  
 the pure simplicities of the worde  
 of God. Wil we therefore in few  
 wordes abstaine from all needles  
 and vnprofitable questions? Let  
 vs teach as if God were present  
 before vs, as if a secretarie should  
 speake before a prince, or before  
 them y<sup>e</sup> are in authoritie: for hee  
 is his instrumēt, who is lord ouer  
 al. So must we speake, considering  
 what person is giuen vs, if we wil  
 preach the word of God faithful-  
 ly. And because the deuil is verie  
 subtil, and y<sup>e</sup> lest thing in y<sup>e</sup> world  
 is ynough to carie vs away, let vs  
 giue our whole studies to it, & let  
 it not bee ynough for vs that  
 wee haue spoken once, but let  
 vs neuer come to the pulpit,



vnlesse wee make a solemne pro-  
 testatio before God, and say, I am  
 here as it were before God, yea I  
 am as it were his mouth: & there-  
 fore I must reform my self, what  
 iot of man soeuer is in me, I must  
 lay it on side, that I may protest  
 in truth, that whatsoever I speak,  
 is from God, & y I haue drawen  
 it from him. And herewithall al-  
 so, we are generally warned, whē  
 we come to be taught in y worde  
 of God, to present our selues be-  
 fore him. And therefore let vs  
 haue no closets: as we see some y  
 come to the sermons. True it is  
 that they will make some shewe,  
 but it is but for fashion sake. And  
 therein they mock God, for some  
 are on sleepe, and carelesse, other  
 haue their hearts straight laced, so  
 that they can receiue no lesson, it  
 is a pittifull thing to see how they  
 are hardened, the deuil hath so  
 fore possessed their heartes, that  
 they can not tast that which is  
 taught them. Therefore let vs be-  
 ware of such negligence: and let  
 euery one of vs consider that this  
 is spoken to him, that hee must  
 present himselfe before God, and  
 let vs put our selues in minde of  
 it, because wee see such slothful-  
 nesse and coldnesse in vs. Nowe  
 Saint Paul saith precisely: *An ap-  
 proved workman*. And why so?  
 Because these dreaming doctours  
 which he spake off, and seeke to  
 please, take no paines to say: I  
 haue done so: but it is ynough for  
 them to haue had a goodly shew:  
 as if a man should worke about I

can not tell what, & in the meane  
 season profite neuer a whit, nor  
 put his hand to the plough. That  
 field wilbe well honsbanded, that  
 is but a little scraped ouer, if it be  
 not stirred vp deepe ynough, the  
 weeds will grow for al y. There-  
 fore when a man goeth about his  
 busines in good sooth, trueth it is  
 that a man that not see at the first  
 blow what good his labour hath  
 done, it semeth to be but a grosse  
 peece of worke: and they that do  
 but trifles only to get themselues  
 credit, they will not stirre one of  
 their fingers endes, but they  
 thinke to make a newe worlde.  
 Thus these pretie felowes play,  
 that by their rhetorike, and faire  
 tonges and subtile questions goe  
 about to please: when a man hath  
 well examined what is in them,  
 hee shall see they haue taken no  
 paines.

What must wee doe then?  
 Let vs folowe the simplicitie of  
 the doctrine which is contemned  
 in the holy scripture, and know-  
 ing that there is no pith nor con-  
 stancie in them, which counter-  
 feit the preachers of the gospel,  
 and in the meane while doe but  
 busie themselves in vnprofitable  
 questions, let vs detest such kinde  
 of fellows. For this cause S. Paul  
 saith precisely, where vnto are  
 we called; we that haue y charge  
 to preach the Gospel? Is it to  
 paint our tounge? Is it to please  
 men to the ende wee may bee  
 esteemed? when men heare  
 vs? No

No no : but to take paines in the Lord. We are called to his vineyard, let vs be good labourers, let vs edifie the people that is committed to vs, let men see our doctrine hath serued to some purpose, at the least, that there be no fault in vs, but that we haue laboured as much as lay in vs, to drawe the people to the feare of God, and to giue all authoritie to his commandements. And then to shew what the true seruice of God is, which he requireth of vs, and to shew wherein our saluation standeth, and by what meanes wee must come to euerlasting life. If we doe so, then shall we be good workmen : for wee shall haue taken paine in deed in Gods Church. But if wee will find nothing but toyes in the doctrine, and trifles, and I knowe not what, wee shall not be workmen, it will bee all but follie y we haue done, & a play that we haue played. Nowe as S. Paul speaketh here to Timothie, let vs mark that all the faithful are warned according to their calling, that their soules are well husbanded, when they are faithfully instructed in the worde of God. So then doe wee come hither, to bee Gods true disciples? Let vs suffer the plough of his word to go vpon vs, let vs suffer the brambles, and thornes, and weedes, to be plucked out of vs. And it is not for naught that the Prophete Ieremie vieth such a fi-  
 1er. 4. 4.

ground. For a peece of ground that hath bene let to lye fallow, and in landes, must be purged, it must be broken vpe, vntill the naughtie rootes be taken away. And therefore God must search vs euen to the bottome of our heartes, hee must cleanse all our wicked affections and thoughts : and then must the plough of his word passe ouer vs. And moreover, let vs knowe that the Gospel is a sword that must mortifie vs, as S. Paul speaketh. For in deede, we can not be offered and dedicated to God for a sacrifice, vnlesse we renounce our selues, and our rebellion. Seeing it is so, let vs come hither and receiue the doctrine, so as God hath commanded it to be put forth to vs : let vs put off our owne nature. And againe, when we are told of our faultes, and put to shame, and reprobued, and threatened with the iudgement of God, let vs not be misgriued at it, but rather vtterly beate down, & humbled. So we shal be Gods good schollers : otherwise we shall be a wilderness, & what cost so euer a man bestoweth vpon vs, will nothing auaille. And this is the cause why so few suffer them selues to be husbanded as they ought: we wou'd haue labourers that should do nothing but lull vs on sleepe, as the Prophete Ezechiel saith to vs. So then this is the lesson that all the faithfull must gather here, both great and small : to wit, that if they come to Gods schoole to heare his word,  
 Ecc. they



they must knowe, that men must worke in deede in them, that seeing they are a vine, they must be digged, they must bee cut, their leaues must be plucked of, a great sort of needelesse things must bee taken away, they must be gathered, else they will neuer be fruitfull to their maister. But yet Saint Paule addeth a word, to confirme this doctrine thoroughly, to wit, *Not to be ashamed of*: Wherein hee withdraweth vs from these foolish shamefastneses of theirs, that are too much moued with this worldly estimation. Truth it is, that they are not wicked men, but only because they are too fine and nice, and when they see that men are wearie of the simplicitie of the Gospel, they are to dissemble too much, and strike saile, as we commonly say. For this cause S. Paul saith, that we must not be abashed, we must haue such constancie, that if some mocke at the doctrine because it is not sufficiently painted, & hath not such a glasse as they woud wish: if other despise it, if other disguise it, & other be at defiance with it, let vs goe on still our course, let the world haue what fantasies it will, but see y we alwayes follow that which God hath commaunded: for in deede, that is manifest in this behalfe, which S. Paule speaketh of, that al they that seek to please men, can not serue Iesus Christ: and we see how it fareth with the Physicians. If a Physician be with a sick body, see the sick man will haue his de-

fire, and againe, all that are about him, seeke nothing but to please the sicke. Nowe, if the Physician suffer him self to be carried away to please the sicke man, and them that are about him, in steed of doing his dutie to the sicke man, is hee not his butcher? Euen so fareth it with them that are appointed and placed in the office, to teach the word of God. For they that are reprovved, chafe, and be at defiance, & woud haue the preachers vse another kind of dealing. And againe, euery man, though he be not euill instructed, will go about and seek what pleaseth his fantasie best, and say, Ho, I woud rather it were thus: But for our part, if wee yelde so at these foolish enterprises, in what case shall we be? True it is, we may seeme to haue a modest shame: but yet we forsake the seruice of God, by this meanes. And therefore that we do not offend our Maister, whom we must serue, let vs not be ashamed, that is to say, let vs not be grieued, if we see we are not esteemed, and men fawne not vpon vs, but cast vs off, and say, What, such an one, it is not in him to content a people: I like not that that hee doth: I could be content to heare him, but what? When I come thither, I finde not that that pleaseth my nature. If we will thus of our selues make our selues ashamed, we shall fall into an horrible shame, and God will disallowe of vs. True it is, that the world may well esteeme vs, but we shall pay sweet-

sweetly for that shame. In the end S. Paule saith, *Divide the words of truth aright.* Nowe he sheweth vs here first of al, why God wil haue his Gospell preached, and a certaine order of teaching, & some to bee called to it, and other to heare, to wit, to the end that the word of truth be rightly diuided. And this is very notable. For we 10 shal see some fantastical fellows, whiche thinke they loose their paines, if they come to the temple to be taught. What? Is not all the doctrine of God contained in the Bible? What can a man say more? When they haue the Bible, they thinke they are bound no further, they will be subiect to no other order. It is for little childre, 20 (they will say) to come hither to be taught: as for the elder sorte, they neede it not. We see (I say) certaine fantastical fellows that will vse such talke, yea, and will not speake it ignorantly and dolishly, but they are full of venime against God, and would with all their hearts there were no policie at all. And what? Must we haue so 30 much preaching? There are but two pointes in the Scriptures, to wit, to loue God, and to loue our neighbours. We haue not onely heard these things of them which came to rehearse them, but the greatest defenders of them which vomit out such blasphemies, haue tolde them, them selues: and I knowe the day when these words 40 were spoken, and the houses, and the houre, as well as they y were

present there, and howe these villains cast out their venim & poison against God, to turne all religion vpside down, & to bring it to naught, if it were possible: this is too too well knowne. But on the other side, Saint Paul sheweth vs here, that if wee haue the holie Scripture onely, it is not ynough for everyone of vs to read it apart by him selfe, but wee must haue our eares beaten with the doctrine that is taken out of it, & wee must haue preaching, to the end that wee may be instructed. And why so? If there be a lose, and there be a maister of an house which hath little children, that can not lift this lose which is great & whole, 10 if these little children would eate of it, can they bite this great lose with their teeth? They will finde the crust too hard for them. And therefore they can not eat much, and they shall tartie an hungred. Or else if a seruant should cut his maisters a sop, and when hee hath done so, should say, there is bread for him, let him eate if he wil, and should leaue all out of order, and not lay the table, should he do his dutie? But when the seruant cutteth breade, bringeth meate to the table, setteth all in order, is not this a seruice hee doth to his maister? Beholde our Lord, who frameth him selfe so farre to our infirmitie, that when hee hath giuen vs the true foode of oure 40 soules in his woorde, and hath comprehended therein what so euer is requisite to our saluation,



will yet beside that, to shewe him selfe more liberal towards vs, and shewe what care hee hath of our saluation, as a good father, haue the bread cut for vs, and the morsels put into our mouthes, and to be chewed for vs. Now, when we see such a loue of God towards vs, doth it become vs to goe and grunt, when hee is so beneficiall to vs? Doth it become vs to goe and barke like dogs? But what? Seeing the vnthankfulnesse of the world is such, it behoueth vs well to remember and beare away what S. Paule saith here, to wit, y<sup>e</sup> that it is their office which haue charge to beare the word of god, and to teach the Church, to forge nothing of their owne braines, but to diuide aright and wisely y<sup>e</sup> word of God, which is the worde of truth. When S. Paul saith, *Word of truth*, hee requireth one point by it, to wit, that we put forth nothing of our own imagining. For we cannot be preachers to forge and build what we thinke good, and to giue the people our fantasies to drinke. But the worde of 30 truth holdeth vs bound; both him that speaketh, and vs that heare. For God will rule ouer vs, Iesus Christe will only be maister: but yet when wee haue the worde of truth, wee must not swerue one whit from it, no not the least iote y<sup>e</sup> may be: but we shewe our selues light headed, to be caried this way and that way. Wee must see 40 we diuide it well and rightly, that is to say, in such sort, that the peo-

ple may be fed. For (as I saide before) a great number might finde great darknesse in the holy Scripture: but when they shall heare a faithfull exposition of it, they shall perceiue greate lighte, whereas before they sawe not one whit: and they that do their dutie to read the holy Scripture before they come to the sermon, knowe this by experience. If a mā read the text that is expounded in the sermon, and hee that preacheth doth his dutie as he ought, he will chewe the morsels, or doe so as the world shall not bee able to excuse it selfe, if sillie soules be not fed with the doctrine.

To be short, if a man that can 20 reade, will reade ouer the text, he shall perceiue before hee come home againe from the temple, that GOD hath giuen him the knowledge of that which before he vnderstoode not. And in deed this is such an office as is set forth vnto vs in the holy Scripture, that if we come with all humblenesse to bee taught of God, wee shall not come home emptie, from his schoole: but if wee will bee thus proud, it is to prophane the bread which God giueth. We may not maruell, if in so doing, we beare away no substance from the word of God, but tatie stil an hungred: for our vnthankfulnesse is well worthie to bee so recompensed. And therefore, they that are ap- 40 pointed to be Ministers of y<sup>e</sup> Gospel, must marke well what this word meaneth, to cut or diuide aright

right y word of God. This worde  
*Aright*, is referred, as though S.  
 Paul said, Let vs, to whome God  
 hath done this honor, to make vs  
 his messengers, let vs (I say) confi-  
 der y people who we must edifie,  
 see y we know to order the word  
 of God aright, see that we shewe  
 both to men and women, both to  
 great and small, that God spea- 10  
 keth to them, why he speaketh to  
 them, what manner of talke he v-  
 seth with them. This is the diui-  
 ding of the worde of God aright,  
 when we giue such lessons, as the  
 hearers are able to beare, and e-  
 uery one taketh and holdeth his  
 parte and portion according to  
 his measure: as children whome  
 their father feedeth, when hee gi- 20  
 ueth to every one his portion, he  
 taketh it: thus (I say) God hand-  
 leth vs, and thus the Ministers of  
 the word are here put in mind of  
 their dutie. So let every one of vs  
 learne to make his profite of it, &  
 seeke that the word of God may  
 be cut in peeces to vs, to the end  
 we may digest it the better, to be

rightly fed with it: and see that  
 wee come hither (as it were) to a  
 table, as this morning we had the  
 Supper, which leadeth vs to this.  
 Truth it is, that wee haue not al-  
 wayes the table laide, to bee par-  
 takers of the Sacrament of the  
 Supper: but yet notwithstanding,  
 the word of God is always meat  
 to vs. Therefore when wee come  
 hither, let it bee to receiue our  
 nourishment of God, according  
 as hee diuideth it vnto vs by his  
 seruants. And so, let vs desire that  
 the word of truth may be diuided  
 to vs, and let vs always haue this,  
 that wee holde nothing of men:  
 but while men serue vs, and di-  
 uide the food to vs, let vs see that  
 we make our profite of it, as Saint  
 Paule warneth vs in the first to  
 the Corinthians.

Now let vs fall downe before  
 the face of our good God, con-  
 fessing our faults, & praying him,  
 that he would make vs feel them  
 yet better, and that being angrie  
 with our selues for them, &c.

### The 13. Sermon vpon the second Chapter.

- 16 *Also eschue vaine and prophane babbling: for it will increase vnto more wickednesse.*  
 17 *And their word shall spread abroad as a canker: of which sort is Hymene- um and Philetus.*  
 18 *Which haue erred from the truth, saying, that the resurrection is already past, and so destroy the faith of certaine.*

**W**E haue shewed heretofore, 40  
 that S. Paule hath not with-  
 out cause diligently exhorted Ti-  
 mothie to followe the pure sim-  
 plicitie of the word of God, with-  
 out any disguising of it. For the  
 Ecc. iij. di-



diuell, seeing the doctrine which is set forth to vs in Gods name, to be the foode of our soules, striueth asmuch as he can to corrupt it : and when hee can not cleane marre it, he blendeth things with it, to bring vs out of taste with it, and to cause vs not to knowe the will of God and his meaning as we ought, and so plainly as were requisite. And we see the experience of it. For how many are there at this day, that put forward them selues to teach simply, without painting ? And what is the cause hereof ? Trueth it is, that ambition carieth them away, which thus disguise the word of God, but yet wee must looke further, to wit, y<sup>e</sup> Sathan goeth about to deprive vs of the spirituall life : which hee is not able to compasse, vnlesse the doctrine of God be corrupted by some meanes, howe so euer it be. So S. Paule is not content to haue told vs once, that we must eschue all vnprofitable babling, and stay our selues vpon a simple kinde of teaching that is pithie, and beareth meate in the mouth of it: but hee repeateth that exhortation. And we haue to marke here, that S. Paule doth not only condemne manifest errors, superstitions, & lyes: but he condemneth this disguising of the word of God, when men will please, and inuent subtilties onely to clawe mens eares withall, and bring no true nourishment to the soules, nor edifie the hearers in the faith and feare of God. And when Saint Paule

speaketh of vaine babbling, hee meaneth that which contenteth curious men, as wee see a great number that take a pleasure in vain questions, which cause them flee vpp into the aire, and bring them newes, I knowe not what : wherewith they are rauished, and wherein they bathe them selues. They do not openly speak against the trueth, but yet notwithstanding, by this meanes they despise the trueth of God, as a thing too common and base, as a thing for little children and fooles, as for them, they will know some higher and profounder matter. And so they come out of taste with that which is profitable for them. And why ? Bicause they are giuen to this foolish desire to knowe, and neuer consider whether it be profitable or no. And therefore let vs weigh these wordes of S. Paule well, when hee setteth downe, *Vaine babbling*. As if he saide, if there be nothing but brauerie, & goodly Rhetorike, and exquisite words to get him credite y<sup>e</sup> speaketh, and to shewe that he is well lerned, none of this may, saith he, be receiued in the Church, al this must be banished. And why so ? For God will haue his people to be edified, and he hath appointed his worde for this purpose. And therefore if we goe not about the saluation of the people, that they may receiue good nourishment by the doctrine that is taught them, it is sacrilege, for wee peruert the pure vse of the worde of God.

God. And precisely Saint Paule addeth againe, *Prophane*. Nowe this word, *Prophane*, is set against that which is holy and dedicate to God. So then, what so euer pertaineth to the magnifying of God, to the end that wee hauing knowledge of his Maiestie, may worship him, submitting our selues wholly to him: what so euer draweth vs to the kingdome of heauen, what so euer plucketh vs away from the worlde, and lea-  
 10 deth vs to Iesus Christ, to the end we may be ingrafted into his bodie, that is called holy.

On the contrarie side, when wee feele not the glory of God to submit our selues to it, when wee knowe not the riches of the kingdome of heauen, when wee are not drawn to his seruice to liue in purenesse of consci-  
 20 ence, when wee knowe not what the saluation meaneth, which was purchased for vs in our Lord Iesus Christ, we abide in this world, and so by this means are prophaned: and the doctrine which ser-  
 30 ueth to mislead vs with such thin- ges, is also called prophane. So then we see nowe what S. Paules meaning is: to wit, that when we come together in the name of God, it is not to heare pleasant & merrie songs, and to be fed with winde, that is to say, with vaine & vnprofitable curiositi, but to haue good nourishmēt, as in deed God will haue nothing preached in his  
 40 name, but that that shal profite & edifie the hearers, and that that

containeth good pith and matter in it.

But it is true our nature is such, that we take great pleasure in nouelties, & theie speculations whiche seeme to be subtile, all this agreeeth with vs very well: but let vs beware, & think as we ought, that in deede this is a prophaning of Gods worde: and let vs seeke that that edifieth, and let vs not abuse our selues with that that hath no pith nor substaunce in it. And bicause it is hard to with-  
 drawe men from such vanitie, bicause they are bent to it, without any further mouing or inforcing, Saint Paule sheweth, that there is nothing more miserable the such  
 20 a curiositie. For they (saith he) that giue them selues to it, increase on stil to more wickednesse. As if hee had saide: My friendes, it is true, that you knowe not at the first dashe, what hurt commeth by these deceiuers, which goe about to get them selues credite, and to get estimation amongst you, bring you goodly pleasaunt toyes, to  
 30 make you merrie withall: but belecue me, they are Sathans instruments, and such as serue God in no wise, but growe on still to more wickednesse: that is to say, if they bee let alone, they will marre all Christian religion, they will not leaue one iore safe and sound. And therefore see that you flee them as plagues, though  
 40 at the firste blowe, the poyson whiche they bring bee not perceived.

Eccijij. Nowe



Nowe wee haue to note here first of all, that euery one of vs hath to suspect him self, when we haue to iudge of the doctrine. Why so? For (as I saide before) wee are all weake, or at the least wise, our mindes are altering and chaunging, and wee haue this foolish desire in vs, that draweth vs to those things which profite not. If wee follow it, we are like to mad men, we are as men beside themselves, though for a season we had bene well instructed in the worde of God, yet see, we are nowe cleane cast away from it. And therefore let vs beware we doe not satisfie our owne desires: but knowe, that though a doctrine doe not seeme naught to vs at the first blush, yet notwithstanding, if it serue not to leade vs to God, and to strengthen vs in his seruice, to confirme vs in the faith and hope that is given vs of euerlasting life, knowe wee, that such a doctrine will deceiue vs in the ende, and that it is but a mixture which serueth to no other purpose, but to take away the good from vs, which we had receiued before. This is it we haue to bear away in this lesson that S. Paule giueth. To be short, they that haue not this end before them, to drawe the world to God, and to build vp the kingdome of our Lord Iesus Christe, to the end that hee may rule amongst vs, let them knowe, that they marre al: and that al their labour and paines they take, is but to increase in wickednesse, and if

they be suffred, a gatt is set open to Sathan, to make an horrible wast, and to bring to naught what soeuer is of God: though it be not done at the first blowe, yet we see the end is such. And to expresse this the better, S. Paule addeth, y their purpose feedeth. *And spreadeth out is selfe like a canker.* Now this word is not comonly vnderstoode, for it is that whiche the Chirurgians call *An eating sore*, and which is also, named *S. Anthonis fire*, that is to say, when there is such a great inflammation in any part of the body, y the sore goeth alwayes on further, & eateth not the flesh only and the sinews, but the bones, and the inflammation groweth more and more: to be short, it is a fire that deuoureth all, the hand will cause the arme to be lost, the foote the legge, vnlesse at the beginning, the part y is infected be cut off: by this meanes a man is in daunger to be bereft of all his members, if this sore set foot in any place of the body, vnlesse there be fit remedies provided for it, & we spare nothing, but cut off the sore that hath alreadie got possession, al that must be dispatched, that the rest be not vtterly lost. This is the similitude we see here. For S. Paule sheweth vs, though wee had bene well instructed in Gods wholsome doctrine, all will be marred, if we giue place to these vnprofitable questions, and if wee play with the doctrine, to please the hearers, & to feede their foolish humours,

we

we shall perceiue y<sup>e</sup> hurt at y<sup>e</sup> first blow, but yet it wil mar at at length & there shal not remain so much as one droppe of life. Nowe that wee vnderstande what S. Paules meaning is, let vs see that we put this exhortation in place: as soone as wee see men that goe about nothing els but to turne vs aside from true doctrine, let vs 10 shunne them, and shut the gate against them. For if we suffer the, or dissemble, what will become of it? we shall not be able to redresse it when wee woulde, no more then we can a disease which is incurable, vnlesse we take it in hande at the first blowe to cut of the whole. And therefore let vs not be on sleepe in this behalfe: 20 for it is no small matter that S. Paule telleth vs here, that this disease is deadly, vnlesse it be seene to in time. If this exhortation had bene obserued, things woulde bee in better stay at this day in Christendome: but by the corruption that crept in, we se the holy ghost meant not without cause to warn the faithfull before hande (as wee 30 saye) and a long time before. For this doltishnesse of Papistrie is but vaine bablinge which Saint Paule speaketh of. They that will be counted the greatest doctours amongst them, which are of a dozen yeres standing, yea, and hane spent their whole life in it, thinke vpon nothing but to studie a foolishhe prating, and prating 40 which serueth for none other purpose but to carie men away,

and yet no man knoweth what they meane: there is as much talt in their doinges to drawe men to God, as there is in a dunghill or a turde: but it seemeth rather that the diuell hath forged that language, by a maruailous subtiltie, to marre all, and to bring all doctrine to an horrible confusi-  
on. To be short it seemeth that they haue plainly conspired to do cleane contrarie to that which Saint Paule had forbidden here in Gods name. Wherby we see that it is not without cause that the holy Ghost pronounced this by S. Paules mouth. For they that haue thus turned the worde of God into a prophane language of barbarous & vknown words, shalbe made so much the lesse able to excuse themselues. And yet notwithstanding wee see this fault continueth still. For howe manye are there that woulde gladly haue pleasaunt thinges taught them? They woulde haue y<sup>e</sup> word of God to make pastime withall, & to recreate them: this 30 is it that a great number seeke. And therefore we may not marueile, if the Lorde suffer the simplicitie of the word to be marred to punish their frowarde desires, that cannot abide to bee purely taught by him. Yea and how manie are there that seeke I knowe not what kinde of vaine and vnprofitable teaching? but sure I am their open errours, contentions & debate to trouble the Church, to bring the religion wee holde



in doubt, to inwrappe the worde of God, so that wee cannot discern either white or blacke. Therefore when there are such plagues amongst vs, which increase and grow on, what paine take we to cut them shorter? nay do wee not rather see, that they which shoulde be armed against them, to driue backe such ranning wolues, doe nourish them, and keepe them in their bosoms as it were, and shew that it is their onely doinge? And therefore wee must bee so much the more earnest to serue God, and continue constantly in the purenesse of his Gospell: and if wee haue a desire to obeye our God as wee ought, let vs practise that which is commanded vs here: that is to say, let vs flee such plagues, & tary not til they haue marred y church of God, but let vs preuent them as much as we can, considering that this disease is incurable, if it be deferred too long: and let vs detest them that enterteine them, and could be content this sore should creepe on here, & would haue it fostered.

Therefore when we see that there are that seeke such plagues, let vs detest them, and praye to God that he would cleanse his Church of them: for they are the deuils instruments, set they neuer so good a face vpon it. Now true it is, that this might bee applied to all corruptions and stumbling blockes which the deuill raiseth vp, but it is spoken here of the

doctrine, because it is it whereby we are quickened. (as we said before) it is the true foode of our soules.

Nowe let vs come to that which Saint Paule addeth. Hee saith that *Hymeneus* and *Philetus*, are of that number hee speaketh of. *Which fell away from the truth, (saith he) saying that the resurrection is already past, and so destroy the faith of certaine.* When hee nameth *Hymeneus* and *Philetus* here, hee sheweth that wee may not spare them, which as scabbed sheepe, may infect the flocke, but wee must rather tell euerie man of them, that they may beeware of them. And in dede are we not traitours to our neighbours, when wee see that they are in danger, to be turned away from God, and yet wee make as though we sawe nothing. A naughtie and wicked man that goeth about to sowe peruerse doctrine, or to cause offence in the Church, what is hee els, but an impoisoner? If I dissemble when I see him, is it not as if I shoulde see my neighbour in daunger of hurt, and woulde not speake one worde to him to bid him beware? Is not this shameful treason? Nowe if the life of mens bodies ought to be so precious to vs, that we would labour to maintein it as much as we can, what is the life of soules? We can easily vse this comon prouerbe, one scabbed sheepe, is inough to marre a whole flocke: and yet wee can not practise it, to keepe the

the Church of God in his pure-  
nesse. Naye there is worse then  
this: or these varlets that seeke  
nothing but to turne all vpside  
downe, will come and sowe their  
false doctrines to drawe the peo-  
ple to a contempt of God. As  
wee see these barking dogges,  
that would all religion were for-  
gotten, and are the scabbed sheepe.<sup>10</sup>  
No no: they are vile and sin-  
king goates, they are very rauen-  
ing wolues, that come to waste  
all. And yet notwithstanding  
we suffer them.

True it is, that men will set a  
goodly colour vpon it, what  
must we thus be at defiance with  
them? Must we cast them off, to  
make them fall into dispaire? This<sup>20</sup>  
they pretend, which make a shew  
that we ought to vse gentlenesse,  
when the point standeth vpon  
the marring of Gods Church by  
wicked doctrines and stumbling  
blockes. Yea, but what mercie is  
it I praie you, to spare one man  
onely, and in the meane while to  
cast away a thousande soules, for  
want of warning them? wee heare<sup>30</sup>  
what the Apostle saith, that we  
must not suffer wicked herbes to  
growe amongst vs, for they will  
straight get the vpper hande, and  
what good seede soeuer there be,  
it will be choked vppe, or vterly  
lost.

Wee see not naughtie hearbes  
onely, but Satans poysons, which  
are as plagues to waste all, we see<sup>40</sup>  
the flocke of God is troubled and  
tormented by goates, that come

butting with their hornes, & poi-  
son all: to bee short, we see rauen-  
ing wolues that deuoure, & de-  
stroye whatsoeuer they can. Must  
we then bee mooued with mercie  
towards a wolfe, & in the meane  
season, let y pore sheepe, & lambs  
which our Lorde hath such a sin-  
gular care off, let them, I say, pe-  
rish? And therefore let vs marke  
well, that when we shall see anye  
wicked man trouble the Church,  
either by offences which he cau-  
seth, or by false doctrines, that we  
must stay him as much as lieth in  
vs, y he go on no further, we must  
warne the simple, that they be not  
misseled and caried away. This I  
say, is our dutie. If any murmure  
against it, and they that cannot a-  
bide to haue anye man named,  
rage and fret at the matter, let vs  
not be wiser then the holy ghost  
hath made vs see, we haue our les-  
son giuen vs here by S. Paule: let  
the swine, & curre grunt & snarl  
as much as they can, it is sufficient  
for vs, the Lorde liketh of it, that  
the wicked should be made kno-  
wen, that the world may discern  
them, and their shamefulnesse be  
knowne to all, that they may be-  
ware of the. We haue sene before  
that S. Paul speaking of lewd mē,  
yea and that neither in whordom,  
nor theft, nor blasphemie, but of  
idle packes, that gate not their  
lying, nor vvere quiet, but bu-  
sic heades, and curious, and idle,  
yet though they were not o-  
pen faultes, S. Paule would haue  
them pointed out, that mē might  
shunne



shunne them: what must we doe  
 then to the which haue the sword  
 in their hands, which are become  
 deuils, which can in no wise be in  
 peace and concord, but are thrust  
 forward by the deuill to bring al  
 to naught? when wee see them  
 thus, must wee holde our peace, I  
 praie you? Let vs learne therefore  
 to knowe them that trouble the  
 Church of God, to driue them  
 backe, and cause them to be cutte  
 shorter, that they may do no hurt.  
 And herby we see how few there  
 are that beare a zeale to Gods  
 Church. For they are wel inough  
 knowen nowe a dayes what they  
 are that goe about to marre al: I  
 speak not onely of open enemies;  
 for as for the Papists, we confesse  
 that wee must name them, to the  
 end we be not inwrapped in their  
 errors and superstitions. But wee  
 see others that seeke nothing but  
 to turne vs away from the simpli-  
 citie of the gospel, that woulde  
 withal their hearts bring all order  
 and pollicie to naught, which sow  
 tares, to bring the doctrine into  
 hatred, to make men grieved at it,  
 to make men be at defiance with  
 it, wee see this. We see other also,  
 that woulde haue a licentious li-  
 bertie to do what wickednes they  
 list, which go about by litle & li-  
 tle to break the yoke of our Lord  
 Iesus christ. We see other, y<sup>e</sup> seeke  
 nothing but to fil the world with  
 wickednes, which spue out their  
 blasphemies & vilenes, to tred all  
 reuerence of God vnderfoot. We  
 see these grosse drunkardes, and

tiplers, which seeke nothing but  
 to bring in such a confusion, that  
 me may passe for nothing what-  
 soeuer, that religion may serue  
 onely for a shadowe, and that bee  
 all. We see this. And yet, who is  
 there that setteth himselfe against  
 this geare? and taketh part against  
 them? who is there that saith, let  
 vs beware, and watche vuell? But  
 on the contrarie side, they that  
 shoulde take order and see to all  
 vvicke nesse sharply, do not onely  
 vvinke at it, and let it slippe,  
 but they fauour it, and counte-  
 naunce it. We neede not to bring  
 thinges to light, for they are vvel  
 knowen, all the vvorld seeth  
 them, and yet no man passeth on  
 it. We are able to saye, fye, this is  
 too shamefull a villanie, hee is an  
 open enemy to G O D, and see-  
 keth nothing but to bring all to  
 naught: and yet not vvithstan-  
 ding vvee suffer it. Thou seest  
 also the vvickednesse that ouer-  
 spreadeth to marre and peruert  
 vvhat so euer is there, thy sal-  
 uation and the saluation of the  
 vvhole Church of G O D is  
 in doubt: and yet thou dissem-  
 blest, and makest as though thou  
 sawest nothinge. And vvhat  
 slacknesse is this? And yet it is  
 too common. Let vs bragge as  
 much as we list, that vve are Chri-  
 stians, yet not vvithstanding there  
 are more deuils amongst vs then  
 Christians, vvile vve doe as vve  
 do. And therefore let vs loke to y<sup>e</sup>  
 doctrine vvich is giue vs here: to  
 vy it, if vve see lewd persons y<sup>e</sup> go  
 about

about to infect the Church of God, to darken good doctrine, or to bastard it, let them be set on a stage, that all y world may know them, and every man take heede of them. Moreover, if we see men that sowe tares and offences, let the like be practised: and who so euer they be that doe not so, according as euery mans place is, 10 they are traitours to God, and haue no zeale of his honour, nor of the saluation of the Church. Well may they want them selues at this day, to bee Christians, but God will reprove them before his Angels, and before all creatures, as men that passed not to maintaine his cause, whereas hee did them this honour, to cal them 20 to so honourable a seruice. Thus we must be professed enemies of wickednesse, if we wil serue God, it is not ynough for vs that we be not authours of it, but wee must condemne it as much as lyeth in vs, that it may not bear any sway, or get the vpper hande ouer vs. Nowe after that S. Paule hath named these two, hee addeth, *That* 30 *they turned away from the faith, in so much that they said, the resurrection was past.* So we see here, that their fall was horrible, and yet they were no obscure men. For when S. Paule nameth them, and that so farre off, for Timothie was in Ephesus, and will that the men of that citie knew them, we must needes say, that they were very 40 famous fellowes: to be short, they had bene for a season in great re-

putation, as pillars of the church, and chiefe fellowes. But wee see howe farre they fell, euen to renounce everlasting saluatiō, which was purchased for vs by our Lord Iesus Christ. For if we looke not for the resurrection, to what purpose is it for vs to be taught at this day, that there is a redeemer 10 which hath drawen vs from the flauerie of death? To what purpose will the death and passion of our Lorde Iesus Christe serue vs, vnlesse we waite for the fruit which is promised vs in the latter day, and at his comming? And therefore let vs marke well, that these men fell into a bottomlesse gulfe of hell, as it were: and yet notwithstanding, they had bene for a season of the number of the faithful, a man wold haue thought they had bene to haue led other. Thus would God declare in these two men, what his vengeance is 20 towards them, which abuse his Gospell. It seemed to them at the first blush, to be no great matter to put forth their subtilties, and as they were dronken with their foolish ambition, and sought nothing but to get credite, they disguised the simplicitie of the word of God, they would shewe themselves greater clerkes then other. And they flatter them selues here in, and thinke not that God will suffer them to fall thus. Yea, but se here how God sheweth on his 30 part, that he esteemeth his word a great deale more then men. For if men cast it behinde them, and make



make a mocke at it, hee cannot abide it. And we see it especially in this behalfe, that they which were like Angels, became very deuils, and that they are so blinded, that they cannot holde the principles of fayth, nor the first beginnings, they thinke not vpon their A, B, C, and yet they will be very great doctours. This is it wee haue to marke, touching the qualitie of their persons, whom S. Paul speaketh of, they were not of the common sort, nor idiots, but of great name, yea and that withall the Churches, euen beyond the seas: & yet see they are fallen thus into such blindnes, that they denie the resurrection of the dead: that is to say, they renoūce the chiefest article of our religion, they depriue and spoile themselues of all hope of saluation. And what a thing is this? Howe is this possible? It seemeth a monster against nature, y men which were able to teache other, should come to such grosse and beastly ignorance. Yea but see how God reuengeth scoffers and scornors that abuse his worde, it cannot be but hee must cast them of into reprobate senses, that they may neuer be able to descerne any more, and to be vterly voide of all reason of man. This is it we haue to marke vpon this place. And therefore if at this day we see men become verie beastes, after that they haue knowen the trueth of God, and become as dogges without reason, knowe wee that God will

thereby magnifie his worde, and cause vs to feele what maiestie it is of. And why so? for he punisheth the contempt of it, when he geueth such fellows to the deuill, and geueth him full libertie, & bridle at length, to possesse the and cary them away in such sort, that they haue not so much as the shape of men left, such beastes they are. And therefore we must not onely, not be offended when we see them which haue tasted of the Gospell reuolt from the obedience of God, but it must rather bee a confirmation of our faith: for God sheweth that hee maketh such accout of his word, that hee cannot abide in any wise to haue men abuse it, and take it so in vaine, and disguise it and prophane it. This is one poynt. But yet wee must learne moreouer to take heede to walke fearefully and carefully: let euerie one of vs thinke, alas, seeing God setteth such looking glasses before our eyes, that we see them which seemed to be passing good Christians to bee thus fallen, that they haue nothing but wickednesse in their mouthes, that they vse detestable speeches, that they openly defie G O D, that there is nothing but filthinesse in al their life, & we see that they are starke naught, & haue no feare of God: seeing God layeth such examples before our faces, is it not to warne euerie one of vs to awake, and walke in all simplicitie, that God may gather vs to him, and not

not set vs out to bee a praie to Satan? This is it we haue to marke in this place, touching the resurrection. Trueth it is that these fellowes had a fantastickall resurrection, as there haue bene in our dayes certaine brainicke fellowes that would make vs beleue, to be come christians, was to rise again: whereas the Scripture calleth vs <sup>10</sup> to the comming of our Lorde Iesus Christ, and willeth vs to bee alwayes readie and prepared, but yet Iesus Christ must bee made manifest, & vntill y time our life is hidden, and we are as it were in the shadowe of death (as S. Paule speaketh, Col. 3.) so that whereas the Scripture calleth vs to our Lorde Iesus, these phantastickall <sup>20</sup> fellowes say, we must imagine no other resurrection, but that when as wee are lightened in his Gospel: yea, but wee must rather on the other side, bee buried in this worlde, & know that Iesus Christ is not our resurrectiō, vntil we be as it were transformed into him. Our olde man, I say, must first be crucified, if we wilbe partakers of <sup>30</sup> the glory of our lord Iesus Christ, and rise again with him. And this is it that S. Paule had shewed before, that it is a sure worde, and a conclusiō that we must hold, that if we will be of the kingdome of our Lorde Iesus Christ, wee must now be partakers of his crosse, we must walk in death before we can come to life. And howe long <sup>40</sup> will this death continue? As long as wee are in this worlde. And

therefore S. Peter saith, that Baptisme is as it were a figure of the arke of Noah. For we must be enclosed in a graue as it were, being as it were dead to the world, if we will bee quickened by the marke of our Lord Iesus Christ. Nowe they that would haue a resurrection in the midway, what do they els but peruert the nature of Baptisme, and so consequently all the order that God hath set amongst vs? And therefore let vs learne, that vntill God take vs out of this worlde, we must stil be pilgrims, and as it were in a strange countrie, and that our saluation shall not be shewed vs, vntill the comming of our Lorde Iesus Christ. And for this cause he is called the first fruts of them that are raised <sup>10</sup> vp again: for the head must needs go before the members, & begin the order and the traine. True it is that Iesus Christ is risen againe: but he must needs appeare to vs, and his life and glorie must bee shewed to vs before we can come to him. And for this cause also S. Iohn saith that wee are sure wee are Gods children, but it appeareth not yet. We shal se him (saith he) euen as he is, when wee shall bee made like to him. It is true nowe that God is reuealed to vs whē he reformeth vs to his image but y which we conceiue by faith is not seene yet, we must hope for it at the cōming of our Lord Iesus Christ. But what absurdity focuer there was in that errour, S. Paule saith that they two which he speaketh

1. Pet. 3. 21.

1. Cor. 15.

Col. 1. 18.

Apo. 1. 5.



keth of, haue destroyed the faith  
 of certaine. And this is a thing y  
 may make vs tremble, and that  
 for two causes. For first of all (as  
 wee saide before) it is so beastly a  
 thing, that it ought to be laide a-  
 side at the first blowe, to say that  
 the resurrection is past. And how?  
 We see howe miserable the chil-  
 dren of God are in this world, yea 10  
 it is pitifull to behold their state.  
 If we compare them with the vn-  
 beleeuers, wee shall wel perceiue  
 that they doe but pine away here  
 in this world, as for them that cō-  
 temne God, they are at their ease,  
 and liue in pleasures: to be short,  
 they make their triumphes, wher-  
 as the other are as the offscouring  
 of the world, as S. Paule speaketh. 20  
 And howe is it possible then for  
 men to conceiue such an heresie,  
 as to say, that the resurrection is  
 alreadie past? And yet we see that  
 this was welcome to some, yea, in  
 the primitiue Church, in the time  
 of the Apostles: when they whō  
 Iesus Christ had chosen to preach  
 his truth throughout al the world  
 liued as yet in the world, see some 30  
 fell from the faith. And wherein?  
 In a diuelish error (as I said) and  
 a beastly fantasie. When wee see  
 such an example, haue we not oc-  
 casion to bee astonished, yea, and  
 to walke in feare? Not that wee  
 should doubt but God will helpe  
 vs and guide vs: but yet notwith-  
 standing, it behoueth vs to arme  
 our selues. And howe? With prai-  
 ers, and beating vpon the promi-  
 ses of our God, as shall be added

hereafter. The hainousnesse of  
 this error, may bee ynough to  
 make our haire stare vpon our  
 heades, when we heare say, that  
 God hath suffred some to be tur-  
 ned away alreadie frō their faith,  
 to become so brutish, as to credit  
 so shamefull and cursed a thing  
 and opinion as that is. And be-  
 sides that, there is malice ioyned  
 with it. If so be that the Apostles,  
 which shewing al the power they  
 could, which was giue them from  
 aboue, to maintaine the truth of  
 God withal, could not for al that,  
 stay some from beeing misled,  
 what shall be saide nowe adayes?  
 And therefore let vs be twise a-  
 fraid, not to be astonished (as we  
 will shewe after dinner if it please 20  
 God) but to stirre vs vp to pray-  
 ers, and to flee to God, that hee  
 wold preserue vs by his holy spi-  
 rit, and that none of vs be puffed  
 vp with presumption, but consi-  
 der that we are nothing, and that  
 we should quickly be ouerthrow-  
 wen, were it not that GOD hol-  
 deth vs vp. And therefore let vs 30  
 marke, that these lessons are not  
 giuen vs without cause. And tho-  
 ugh Hymeneus and Philetus bee  
 not aliue at this day, knowe we,  
 that in their persons, the holie  
 Ghost meant here to disgrace all  
 the wicked, that go about to per-  
 uert our faith, to y end we shuld  
 not bee grieved at what so euer  
 came to passe, to put vs out of the  
 good way, but bee fenced against 40  
 all offences: and in the meane  
 while, that we should not be puf-  
 fed

led vp with such prid, as to folow  
and go astraye euerie man after  
his foolishhe imaginations, but  
take heede we keepe our selues  
in true obedience to the worde  
of God: & then let vs not dour,  
but wee shall bee dayly confir-  
med more and more, vntil this  
good God hath taken vs to this

ouerlasting reste, wherevnto he  
calleth vs.

Nowe let vs fall downe before  
the face of our good God, con-  
fessing our faultes and praying  
him to drawe vs to a true repen-  
tance, and that we may from day  
to day, &c.

The 14. Sermon, vpon the 2. Chapter.

*19 But the foundation of God remaineth sure, and hath this seale, the Lord  
knoweth them that are his, & whofoener calleth vpon the name of Christ,  
let him depart from iniquitie.*



**W**E haue scene in  
part this morning,  
whē S. Paul spake  
of them whiche  
were fallen away, <sup>20</sup>  
that it was to put the faithfull in  
minde, to the ende they should  
not be too much troubled at it.  
But yet he remedieth such an of-  
fence a greate deale more here,  
saying that if we see the fall whi-  
che seemed to hold vp the church  
as it were, we may not be shaken  
for all that. For if men be fraile,  
if they go astray out of the right <sup>30</sup>  
way, if they be frowarde, it is no  
newe thing, their nature is such,  
and we may not maruell at it, if  
they fall to naughtines rather  
then godlines. But in the meane  
season, our saluation is settled v-  
pon the grace of our God, yea  
in so muche as it pleased him  
to choose vs before the worlde <sup>40</sup>  
was made, and to marke vs to be  
of the number of his chosen, &c

of his children. But we are gree-  
ued to see them that had shewed  
some good token, tourne cleane  
backewarde it is, well: For wee  
ought to haue a zeale to haue the  
Church of God enlarged, and in-  
crease rather then diminishe, we  
ought to haue a care also of our  
brethren, and to be sorie to see  
them perishe: for it is no small  
matter to haue the soules perish  
which wer bought by the blood  
of Christ. But yet notwithstan-  
ding wee must alwayes comfort  
our selues with this doctrin, that  
God will maintaine his Church  
though the number be small, and  
not such as we would wish it, yet  
we must content our selues, for  
God will keepe safely all them  
that hee hath chosen for himself.

As for them that fall away  
and those backsliders that  
renounce Iesus Christ, though  
they were blended amongst vs,  
we must conclude that they were

Fff.

not



**Iohn. 2. 19.** not of vs, (as S. Iohn saith) seeing they are departed from vs. For as for them whom God holdeth fast to himself, it is easier for the worlde to bee turned aboute a thousande times, then that one of Gods chosen shoulde perish: it can not bee: for God is the protector of our saluation, as he him selfe hath spoken: yea and this office is giuen to our Lorde Iesus Christe, to maintaine and keepe all that G O D his father hath chosen. And this is it that Saint Paule meaneth nowe by these wordes, *The foundation remaineth sure*, saith he, *hauing this scale that god knoweth who are his.* Sainte Paule setteth downe here two articles, which wee muste marke well. The one is, when we see such turnings, that they that seemed to bee the forwardest in religion, giue backe and fall away from vs, to estrange themselves wholly from the kingdom of God, that they become vnbeleuers, that for all y we must not thinke the Church falleth. Truth it is that the number of the who wee thought to bee faithfull, is lessened by this means: but how soeuer the worlde goe, there is a sure foundation, that is to say, G O D will alwayes keepe his Church, and there shall alwayes be some to call vpon him and to worship him: and let this be sufficient for vs. For he hath sworne also, that so long as the Sunne and Moone shine in the heauen, hee will haue some peo-

ple here in this world to worship the holy one. So then doe we see the diuell scatter the flocke of our Lord Iesus Christ? Do we see the y had giuen some good hope fall away, and at length be cleane cut off? yet notwithstanding the building remaineth, yea though it be hid vnder the ground: for the springe remaineth still as we haue seene by experience, whē as there was hardly one Christian to be founde in all the world. In what case were we fortie yers agoe, before God gaue vs the light of his Gospell? Would not a man haue thought y all Christianitie had beene cleane banished out of y world? In so much that there was no shew of a building, that might haue bene seen a farre off. But yet notwithstanding there was a foundation hid, that is to say, God reserued after a woonderfull fashon and suche as cannot bee reatched vnto by man, such as he would, though it were but a small number. And thus much touching one of the 30 points which S. Paul speaketh of here, to wit, y the foudatiō of god remaineth sure. And therefore let vs learne when wee see suche troubles that wee would thinke al would cleane come to naught to beholde and that by saythe, this foundation which no eye of man can attaine vnto. For if this be not in vs, it may be we shall 40 not see one ioyte to discern the Chuche of G O D, wee shall thinke it vtterly abolished. For we

L. Ki. 19. 14

wee see what came to passe euen in the Prophete Eliah, hee thought there was none in the worlde besides himselfe, and at that time there was but one litle corner of the earth, where God was worshiped, & yet y<sup>e</sup> prophet could not find so much as thre or foure men of y<sup>e</sup> same faith & religiō he was of. But god reproveth him, & saith y<sup>e</sup> he hath yet seuē thousand vnder his hand, & vnder his protection. And so will it be at all times and seasons, when we thinke that the Church of God is vtterly defaced out of y<sup>e</sup> world, yet notwithstanding will GOD keepe his foundation, vnder the ground. Secondly wee haue the similitude of the scale to marke. S. Paule saith *That the foundation of God remaineth alwayes*. But it is as a letter that is closed vppe and sealed, saith he. And why so? *God knoweth them that are his*. When as we can not choose them, whē as we cannot shut them out, this man is one: God will humble vs in this behalfe, he will make vs blind as it were, or at the leſt wiſe hoodwinke our eyes. But yet it must content vs, y<sup>e</sup> in the meane season God hath his election assured: though it bee hidden to vs, though hee will not make it knownen at y<sup>e</sup> first blow, yet notwithstanding it remaineth in his secret counſel. Therefore if God know thē that are his, let vs not thinke it ſtraunge if we be often times deceiued, whē men reuolt. Why ſo? for we knew them not

But yet god wil not be deceiued, he wil bring to full end what hee hath determined in his counſell: thus much for y<sup>e</sup> ſecōd point. And herewithal S. Pa. exhorteth vs not to be negligent, when we ſee thē y<sup>e</sup> were like Angels amōgſt vs ſfrō the right way, but to walke in feare & trembling, & beware we abuse not Gods name, cloking our ſelues faſſely with y<sup>e</sup> name of Chriſtianitie, as the hipocrits do, which take the name of God in their mouth, but in y<sup>e</sup> mean while ſhew y<sup>e</sup> they make a mock of him, & faſſefie this holy name y<sup>e</sup> was giuen thē. So then let vs praſtiſe this which is added here, to wit, that if we call vpō y<sup>e</sup> name of our lord Ieſus Chriſt, if we make profeſſion to be his, we muſt departe ſfrō all iniquitie. For we be not of the Church of God, vnles we ſeparate our ſelues from the world and from the ſubtilties thereof. And therefore let vs conſider to what end wee are called, what our condition is, and then let vs be faithfull & behaue our ſelues a right. For God can eaſely cutt vs off from his Church, ſeeing he hath ſhewed vs ſuch examples, and we haue not made our profite of them. But nowe that we may applie this text beter to our inſtruction, let vs firſte of all entreate vppon this point, according as wee haue ſaide alreadie, ſeeing Saint Paule leadeth vs to the euerlaſting counſell of God, wherevpon our election is grouded: let vs, I ſaye, entreate of

Fff. ij.

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Eph. 3. 8.

this point, to wit, whervpon our saluation is surely settled. Truth it is (as the scripture saith) that we are saued by faith. For we know not that God is our father, wee knowe not that we are set at one with him, but onely by faith, by laying holde vpon the promisses of the Gospell: wherein GOD sheweth vs, that he liketh of vs and is well pleased with vs, in y name of our Lord Iesus Christ. And therefore wee must needs accepte such a benifite, or else we can not knowe him. So then wee are in possession of our saluation by faith: that is true: but yet who is it that giueth vs faith, saue God onely? And why doth he giue it vs, but onely because it pleased him to chose vs before we were made, yea, before the worlde it selfe was made? as S. Paule sheweth, especially in the first Chapter to the Ephesians. True it is that he setteth that before vs which is most familier to vs, and that that wee knowe, to wit, that God hath made vs partakers of heauenly blessinges in Iesus Christe, that after hee hath forgiuen vs our sinnes, he sheweth vs that we are acceptable to him, and that he hath taken vs to be his childrē. And thus we haue all that the Gospell openeth to vs.

But S. Paule listeth vs vp higher, saying, that al y was giuen vs, because God had chosen vs before the worlde was made, because he loued vs in our Lorde Iesus

Christ, before we coulde doe either good or euill. This is it wee must come to, to wit, though God draw vs to him by the gospell, and wee receiue the righteousness of our Lorde Iesus Christ by faith, who is the cause of our saluation, yet notwithstanding, there was a secret loue of God y  
 10 went before, yea though it were hid to vs, & though God make not verie gret hast to draw vs to him, yet it is bicause he chose vs. This is it that this sentence of S. Paule driueth at which is set down here *The foundation of God is sure*, saith he. And he setteth this foundation of God against whatsoever vertue may be founde in men, or that  
 20 may be thought anye thing like to a building. He setteth this surenes which he speaketh of, against this fraile state of ours. Because we are inconstant, & fal straight way, and passe away euen as the water, for this cause Saint Paule saith that we must take our surenes in God, seeing wee perceiue it not in our selues, nor in our  
 30 own nature. Now this may serue vs two wayes. For when wee see rebels and backsliders that fall from the Church of God, a temptation might come into our heades, and we might thinke, And what? Are not all men weake? Why then, all shall be in the like case that I am. And in deede, we finde it euerie one of vs, if wee  
 40 see that the Gospell is preached no more in any one cuntrye, & that there is great calamitie and  
 misc.

miserie that way, wee thinke by  
and by, that all is lost. When we  
see any troubles, any changings,  
we consider this, why stand not  
things as stedfast in on place as  
in an other? But wee muste put  
off this tentation with the buck-  
ler which Saint Paul giueth here,  
to wit, that the Church is ground-  
ed in God, and in no condition 10  
of man. And therefore if we finde  
no certaintie here beneth, know  
we that God hath grounded our  
saluation, and holdeth it in suche  
sorte, that it can neuer vanish a-  
way. This is a verie good cōside-  
ration. Nowe the other is, when  
we enter into our selues, which  
is far greater. For if I see a man  
become leude, what can I say for 20  
my selfe? I am like to him. But I  
must come to this point, though  
I am weake, God hath stedinesse  
and surenes inough in him selfe.  
And therefore I must committe  
my selfe wholly to his hands. And  
for this cause also our Lorde Je-  
sus. Iohn. 10. telleth vs, that that  
shall neuer perish, which the fa-  
ther hath giue him. And why so? 30  
God my father, saith he, is more  
strong and mightie then all they  
are that woulde hinder him, to  
execute his will.

By these words he warneth vs,  
that if wee consider our owne e-  
state, it is true, that wee shall vt-  
terly be dismayed, and in deede,  
we might perish at euery minut  
of an houre, were it not that wee 40  
were maintained by a greater  
strength then our own is. But as

the mightie power of God, can-  
not be overcome, so our salua-  
tion is assured, for God keepeth  
it. Yea, and (as I haue saide) Iesus  
Christ hath taken charge of our  
soules, he will not suffer vs to be  
taken out of his hande: doe the  
the diuell what hee can, haue he  
neuer so many meanes, though  
we seeme a hundreth thousande  
times we shoulde bee taken by  
violence out of our Lorde Iesus  
Christ his handes, yet notwith-  
standing we shall remaine there  
for euer. Why so? Our saluation  
(as I saide) is settled vppon the  
election of God, and in his vn-  
changeable counsell. This is y  
point we must come to? And as  
for the occasiō of stumbling that  
we might take by them, which  
fall from the Gospel, let vs come  
to this lesson that S. Iohn giueth  
vs, & which we touched before.

Trueth it is, saith he, that they Iohn. 2. 19  
went forth fro vs, but they were  
none of vs, for then coulde they  
neuer haue beene separated fro  
vs. Know we that God suffred y  
30 hypocrits for a season to be blen-  
ded amongst vs, but yet notwith-  
standing he knewe they were re-  
probates: and though they seem-  
ed to be sheepe, yet in the end  
they had no skine to hide their  
malice withall. Euen so much as  
our Lorde Iesus vseth this selfe  
same reason, to shewe that the  
faithfull ought not to be troubled  
40 through the vnthankfulnesse of  
men, when they play the rebells  
against the Gospel, because they



are greued at the true doctrine,  
 or take occasiō to be at defiance  
 with God, vnder some shadowe  
 y they haue sought out for them  
 selues, or some phantasie, that  
 they haue cōceiued in their hea-  
 des: Iesus Christ saith for that,  
 euerie tree that God my Fa-  
 ther hath not planted, shall bee  
 rooted vp. Hee compareth them 10  
 which seme to be of the number  
 of the faithfull, to trees that are  
 planted in a felde, or in a garden.  
 For as for them that are vtter e-  
 nimies to God, they haue no lik-  
 lihoode with trees: but the hy-  
 pocrits which make a faire shew,  
 and woulde bee taken for Gods  
 childrē, they seeme in deed to be  
 like vnto trees planted in a feild 20  
 & in the house of God, but they  
 haue taken no roote, because  
 God did not plant them, that is  
 to say, he did not choose them.  
 True it is, that to trie vs, he suffer-  
 reth them to pretende the name  
 of God falsely: but yet notwith-  
 standing he neuer rooke thē for  
 his, they are not chosen to the  
 inheritance of life. And therefore 30  
 they muste bee plucked vp. The  
 disciple alledged to our Lord Ie-  
 sus Christ, that that we see often  
 times fall out. For if anye come  
 out of tast with y gospel straight  
 waies men will come & say. See  
 such a man hath cast off al. If ther  
 fall out any stumbling blocke, I  
 speke not of them that shew thē-  
 selues open enemies to God, and 40  
 manifestly contemne his worde:  
 but if their bee anye proude and

loftie fellowes which can not a-  
 bide good doctrine, though for a  
 season they seemed to like of it,  
 if they come out of tast with it, &  
 are greued at it, here is a stūbling  
 blocke. And therefore the dis-  
 ciples asked our Lorde Iesus  
 Christ why the Scribes and Pha-  
 rasies were so euill edified. Let  
 them alone, Let them alone, saith  
 he, they are blinde: but beware  
 yee goe not to destruction with  
 them. But yet notwithstanding,  
 know you, that all are not elec-  
 ted and chosen of god my father.  
 Truth it is that men will say, ther  
 is nothing but holinesse in them:  
 and yet it is but a maske: and it  
 appeareth now, y they neuer had  
 any fear of God, seeing they will  
 not receiue his trueth, they are  
 but hypocrites. And therefore be  
 not dismayed if you see rebellion  
 in men, for all are not planted by  
 the hande of God. Thus wee see  
 howe we must make our profite  
 of this doctrine: to wit, wee must  
 knowe first of all that faith is gi-  
 uen vs from aboue: because God  
 30 lighteneth vs with his holy spirit  
 we haue receiued the gospel, not  
 by our owne wittes and vertue:  
 This is one point. Nowe seeing  
 God doth vs this grace, because  
 he had chosen vs for his childrē,  
 and adopted vs before the be-  
 ginning of the world, & did not  
 so to all, this is a singular and in-  
 estimable priuledge which hee  
 40 hath done to vs. For hee is at  
 libertie to choose whome hee  
 will, and by this meanes it plea-  
 sed

sed him to take vs for his. And therefore it behoueth vs to know that wee are so much the more bounde to him, because hee hath taken and deliuered vs out of the general destruction of mankind. And seeing wee knowe this free election of God, which maketh a difference betweene the children of god, and the cast awaies, let vs consider that it is verie profitable for vs. And why so? For as oft soeuer as wee see offences & troubles in the Church when we see that they which had begon well, go not on, but rather turne the bridle, wee muste come to this pointe, well, true it is that men are frayle, but yet notwithstanding wee shall finde sufficient sureties in our God, seeing it pleaseth him to bee so gracious to vs, to adopte vs for his, hee will keepe vs, especially seeing hee hath giuen Iesus Christ this charge, to maintaine vs, let vs knowe, that hee will employe himselfe saythfully in it, as hee hath promised.

And therefore let vs resorte to this election of God, as oft soeuer as wee be dismayed by any maus fall, whome we made account of before time. And moreover, if the whole Church shold seeme to vs to goe to naught: no, God hath his foundation, that is to say, the Church is not grounded vpon the will of men, for as they made not them selues, so they did not reforme the selues: this proceedeth from the pure

goodnesse and mercie of GOD. And though the vppermost part of the building bee as it were raised, though wee see no pillars, though the forme and shape of it appeare no more, yet notwithstanding God will keep his foundation stil, which neuer shaketh. And thus the world may see whether the doctrine of Gods election which we preach, be needlesse or no.

Trueth it is that we presume not to enter into the secreete counsell of God, to knowe throughly his wonderfull secrets: but if this be hid to vs, to knowe that GOD chose vs before the worlde was made, is it not to desprue vs of a comfort which is not onely profitable for vs, but more then necessarie? The diuell could find no better meanes to destroye our faith, then to hide this article fro vs. And why so? For what cause should we be in, I pray you? And now a days especially, where there are so many rebels, so many hypocrites, yea, and suche as men looked for woonders at their handes, might we not think that the like might befall to vs? And then howe should wee bee constant to rest our selues vpon God, and commit our selues to him with settled hearts, doubting nothing but he will haue care of vs vnto the ende, howe coulde wee doe this, vnlesse wee flee to this election, as our only refuge? For it would seeme y God breake his promise with vs which

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giueth vs touching his Gospell, and y<sup>e</sup> Iesus Christ is hunted out of the worlde. This is the cheifest cause and the best means that sathan coulde find, to bring vs out of taste with the Gospell. And therefore let vs holde fast these weapons in despite of Sathans teeth and all his impes. For these must bee our defence: let vs bee 10 confirmed, I meane, in the election of our God, and let vs make it auailable, & see that it be not taken from vs, if wee tender and loue the saluation of our soules: and let vs take the al for our deadly enemies, that woulde hid such a doctrine from vs, knowing that the diuell stirreth them vpp, to deprive vs of a comforte, which if we want, (as I sayd) we cannot be assured of our saluation: which 20 notwithstanding we haue to desire so, as nothing more. Thus we must practise this text, which Saint Paule setteth downe here. And therewithal we must remember this exhortation also, which he addeth. *They that call vpon the name of our Lord Iesus Christ must departe from all iniquitie.* For euen 30 as the the election of God, is to giue vs a sure constancie, to make vs merie in the middes of troubles, which otherwise might disquiete vs, so wee must not cease to call vpon God to runne to him, and to walke diligently in in the calling wherein hee hath called vs. For there is a great difference betweene the assurance 40 which the faithfull haue to bee

thoughly perswaded of their saluation and to be at rest, and the negligence that a number haue which passe for nothing but hauing cast their caps into y<sup>e</sup> winde (as the prouerbe is) thinke no harme can touch them, as in deed men are too negligent and carelesse: but in the meane while they are blockes, they know not the danger that compasse them in on euerie side, which shoulde cause them to call vpon God, and to flee vnder his winges as into a place to hide themselves in: and againe, after they haue been once instructed for a trice: they neuer passe more for anye doctrine.

But yet notwithstanding, the faithfull cease not to feare, though they stand assured vpon y<sup>e</sup> goodness of God, thought they be resolved to no storme nor tempest whatsoeuer come can carrie the away, yet notwithstanding they cease not to watch alwaies against the assaults that Sathan maketh against the. And again on y<sup>e</sup> other side, they knowe their fraileesse, which putteth them in minde: to runne to God and to pray to him that he woulde not forsake them in their need, but that he would put forth his hande, to preserue them: they consider wherevnto they are called, they moue themselves to repentance, they call vpon God, to increase the graces of his holie Spirit in them, and to take the afflictions of their fleshe from them.

Thus

Thus the faithful beeing assured, cease not to feare: as on the other side, the vnbeleeuers feare not, althogh they are not assured. For if there doe but a leafe fal, or they see the least shadow y may be, they are straightways besides themselves. And why so? For they are not grounded in God, they are on sleepe as it were, like vnto dronkardes: and therefore it is good reason that GOD should mock at such blockishnesse. But the faithfull will alwayes feare. And therefore also Saint Paule saith, when he speke of the fall and decay of the Iewes, let them that stand beware they fall not. Not that Saint Paule meant to put vs in doubt or wauering, as though we should hang betwixt both, not knowing what to doe, and whether God would guide vs to the end or no: for we must thoroughly be resolved of this point, that God hath not begon, but he wil bring it to perfection, as it is saide as well, Phil. 1, as in other places sufficiently. But yet notwithstanding, we must stirre vp our selues daily to prayer and calling vpon God: and then we must not abuse Gods grace, but because wee are dedicated to him, we must walke in feare & carefulnesse, and beware we be not intrapped in the condemnation of the wicked. For if they be poore blinde creatures, we may not maruell they go astray: but seeing God lighteneth vs, doeth it not behoue vs to walk strait?

Moreover, seeing he hath adopted vs for his children, doeth it not behoue vs to serue him, and honour him as our father? This the exhortation serueth vs to which Saint Paule addeth here, when he saith: *Whosoener calleth vpon the name of Iesus Christe, let him departe from all iniquitie.* For to call vpon the name of Christ, is to auouch our selues to be of his, Trueth it is that oftentimes when we speake of calling vpon God, it is to say, to pray to him, and to flie to him: but this worde is more generall oftentimes in y scripture. Therefore we call vpon the name of God, when we make profession to be of his people, & of his Church. He that nameth him selfe a Christian, he calleth vpon Iesus Christ. As if a man would say, such a man is my master, he calleth him by his name. Therefore we can not take this name of Christian to vs, we can not make protestation, that we are of the company of the sonne of God, y we are of his Church and of his house, to be shorte, we can haue nothing to doe with Christe, vnlesse we be deliuered from all our filthines. For otherwise do we not him a shamefull dishonour, that may not be born withal? If any man should vaunt himselfe to be a Princes seruant, & in the mean season be a theef, shal he not be doubly punished, because he abused that name, y in no wise belonged to him? Beholde the sonne of GOD is the

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founteine of all holinesse & righteousness, and shall we come to shadow vs vnder him, & cloake all our filthinesse vnder him, be it neuer so shamefull? Is not this suche horrible sacrilege, that it deserueth most sharpe & seuer punishment? So the we see what this tendeth to, that Saint Paul faith here. Trueth it is, that take what paines so euer we can to serue God purely, we cease not to be wretched sinners, to be full of blemishes, to haue many naughtie imperfections in vs: but if we bend to this marke, to desire to do well, and if we hate sinne, though wee goe limpingly, yet notwithstanding, seeing our end is good, and we strue with our selues to go forward in the feare of God, and in his obedience, this is a right affection, & Iesus Christ maketh that account of vs as though we were iust, and freeth vs from all our faultes, by not putting them into our reckoning. And therefore the faithful, though they be not cleane perfect, but haue many sinnes, & they may be found fault withall, cease not to be taken for Gods children, and Iesus Christe thinketh it no dishonour to him, that they should bee called by his name: for he causeth that goodness, which is in them, through his grace to bee acceptable to God.

But if wee falsely abuse the name of Iesus Christ, and make a cloake of it for our sinnes, do we

not deserue in so doing to haue Iesus Christ (as I saide before) to rise vp as a partie against vs, because we haue dishonoured his Maiestie, because we haue falsified his name, & his cognisance? And therefore, let vs marke well what this worde, *Christianitie*, meaneth, to wit, to be members of the sonne of God: seeing it hath pleased him to accept vs to be of his bodie, we must cleaue to him in all righteousness, as he hath receiued all fulnes of grace to make vs partakers of it. True it is, that we can haue but a very small part and portion of it: but yet notwithstanding, so it is that the spirite of God must reigne in vs, if we wil be taken for his children, and for members of our Lord Iesus Christ. And therefore we see that all they which giue themselves to wickednesse, and take no care to submit themselves to the will of God to mortifie their wicked lustes, are false varlets & abusers, in pretending at this day the name of Christians. This is it in fewe words, we haue to mark in this place to make our profit of it. When we see numbers of men separate them selues from the Church of God, and that they which haue begon well, go not on, know we, that if there be weakenesse in men, God ceaseth not to haue his foundation sure. And how? For God knoweth whome he hath chosen to be his, and he will mainteine them. And therefore let vs not doubt but

but we are of that number, seeing our Lorde hath called vs to him: for this is a witness, y he had marked vs out before we were borne: let vs content our selues with this holie calling. And in the mean season let vs hope, that seeing we shalbe thus preserved vnder the defence of our God, & that we shal haue a Church, that 10 God will not suffer all his people to perishe, though the world labour to lessen them. And therefore let vs not be troubled with what so euer stumbling blockes may fall out. And in the meane season let vs studie to walke in feare, nothing abusing the good wil of our God, but know, seeing he hath separated vs from the 20 rest of the worlde, that we must liue as children in his house, and must be his: as he hath giuen vs the outward marke of baptisme, that so we must haue the seale of his holie Ghost: for this is the earnest (as Saint Paule calleth it) of our election, it is the pledge which we haue, that we are cal- 30 led to the heauenly inheritance.

Therefore let vs pray to God, that he would signe & seale his free election in our hearts by his holie spirite, and in the meane

season also, that he would close vs and shut vs vp as it were, vnder the shadowe of his winges: and if the poore castawayes goe astray, and vanish away, and be carried away by the diuell, & be raysed vp againe no more when they fall, but cast theselues headlong into destruction, let vs pray him for our parts, that he would keepe vs in his protection, that wee may knowe what it is to frame ourselues to his will, and to be maintained by him: though the worlde strue to shake vs, let vs stay our selues vpon this foundation, that *G O D knoweth who are his*: and let vs neuer be put from it, but stand stedfastly to it, and profite more and more, vntill God take vs to his kingdom 30 whiche is not subiecte to any changing.

Now let vs fall downe before the face of our good God, confessing our fautes, and praying him that we may so feelee them, that wee may learne more and more to be displeased with our selues for them. And that knowing our frailenesse, how that we should straight wayes be caste downe, if we were not, &c.

The fifteenth Sermon vpon the 2. Chapter.

20 Now in a great house, there are not only vessels of golde and siluer, but also of wood and earth, and some to honour, and some to dishonour.

21 If any man therefore purge himselfe from this kinde, he shalbe a vessel sanctified to honour, meete for the Lord, and prepared vnto euery good worke.





**F**we see contemners of God, and men that giue vs euill example, we take occasion to depart away from the right way, and thinke we haue a verie fitte excuse, to be quit before God: & we consider not y they are so many meanes for vs to exercise vs, to the end our faith may be the better proued, and that God will haue vs by that meanes enter into bickerings. And for this cause S. Paule doeth not only exhort vs here, to separate our selues from all iniquitie, that we be not like the contemners of God, but he addeth also as well, that we must not be offended, & take occasion of staggering, when we see men so euill disposed: that may not trouble vs or cause vs to starte a side. Trueth it is that he touched this matter before, but now he confirmeth it by an other fit similitude. And first, of al, to the end we should not thinke our selues worthie pardon for doing euill, if we followe them which despise God, and fal away from him, S. Paule saith, that in a great house, there are diuers vessels: if a cupbord or table be furnished with vessels of gold & siluer, in the kitchen, you shal haue vessels of wood, to put in kitchē stuffe, & other filth: to caste in y sweepinges of the house: you shal haue also vesselles of stone. And when we find such change, we maruell not at it. For if a man

should go and cast his golde & siluer amongst the refuse of his house, what a thing were that? Would not a man say he were mad? So then if none of vs will say, that there is any vnseemliness in a great house, if there be vessels appointed to vñes y are not very honest nor seemely, why shal we not be wel content with it, in the house of God? Shall we giue more priuilege to mortall men, and to creatures, then we will to the liuyng God? And yet S. Paule exhorteth all the children of God, though they be so blended amongst y wicked, that they take not leaue to marre the selues with the rest, nor to defile them selues with their naughtie dealings: but rather to be moued to a carefules by this meanes, to the end they may eschewe euill examples, and separate the selues frō their companie: to be short, to dedicate them selues so much the more diligently to God. This is in fewe words the meaning of this place. Now as touching the first, we haue shewed already, y it is a verie profitable lesson which S. Paule giueth vs here: to wit, if there be wicked men and hypocrites, in y Church of God, whiche for a leason continue amongst vs, yea and will be better accompted of then other, y must not trouble vs. And why so? The house of God is great. True it is that by this worde, some vnderstand all the world, and it might be fitly ynough so taken, and we will

will speake of it by and by more at large: but we must marke the matter that S. Paule handleth here. Because he had made menti<sup>15</sup> before of backsliders which fell away, and after they haue made a profession of the Gospell a while, go from it, and bannish themselves: this matter bringeth vs great comfort. For it is as much as if he saide: seeing the Church of God is spread thoroughout all the world, & there are many people called to the Gospell, let vs put the case as though it were of them that are here assembled, and as if in an house there were vessels of gold and siluer to furnish a cupborde or table withall: and other also<sup>20</sup> of earth and other of woode, for nothing but to carrie vppe and downe the house, and when they haue serued a while, they burne them, or cast them away, & make no great account of them. Euen so, though it were to be wished that there were nothing but pure in the Church of God, nor any thing that might be found faulte<sup>30</sup> withal, yet not withstanding, we must come to this point, that we shall see stumbling blockes, a man wold think all were naught.

Why so? For God assembleth together a great sorte of vessels, and of diuers sortes. As in other places it is saide that the Church of God is like to nettes whiche<sup>40</sup> are caste into the sea, where all sortes and kinds of fishes come: there are both good and euill: so

it is impossible for the Gospell to be preached, but numbers wil agree in it: yea and for a season they seeme to be of the number of the faithfull: but afterwarde the fishes are sorted one from another. The Church of God is also compared to a floore, where the corne when it is threshed, is blended with the chaffe, yea and is hidden in it, so that the good<sup>10</sup> corne can not be discerned from the chaffe, which shall afterward be cast to the donghill. To be short, all this is to shewe vs, that all this life long the Church of God shal neuer be without mixture, there shall alwayes be hypocrites, that will accorde to the doctrine of the faith, or at y least<sup>20</sup> wise they will haue place, and be taken for Christians: but notwithstanding, in the end they shall be found to be bastardes: & shall be disherited, as we haue a figure of it in Ishmael. For he was for a season, aboue Isaac, as the eldest sonne, but he was cast out, and Abraham was constrained to cut him off. Euen so standeth the case. This is S. Paules meaning in fewe wordes. But before we goe any further, we must answer a doubt that might be moued here. It is said, Psal. 115<sup>30</sup> and 114. that they that must come into the mountaine of God, and haue place in his temple to dwell there, must be without blemish, they must walk verie vprightly. And seeing it is so, it seemeth y this is contrarie, y there are vessels

Mart. 3. 15

Luke. 3. 17

Gen. 21. 14

Mat. 13. 47



felst to dishonour: for all must be  
 chosen to serue God, and they  
 must all also be sanctified to his  
 obedience. To what end doeth  
 God call vs, but to all holinesse?  
 As the scripture speaketh. Are  
 we not vesselles of his Temple?  
 Yea are not we euerie one of vs  
 a part of his sanctuarie? Seeing  
 it is so, must we not be consecrated  
 to him, and purified from all  
 blemishes and pollutions? But  
 in these places which I alledged  
 but euen now, we are taught  
 what manner of men they ought  
 to be whom God calleth to him:  
 but yet it is not sayde, that all are  
 such in deede. For there are a  
 greate number that are not aun-  
 swerable to Gods will, though  
 they are comanded to dedicate  
 themselues to all purenesse, yet  
 they are foule and filthie stil. Yea  
 & when it is said, that they whi-  
 che are pure and cleane of hart,  
 and had washed their handes  
 from all filthinesse, shal dwell in  
 GODS holic mountaine, it is  
 shewed there, that thoughe a  
 great number bragge they are  
 GODS children, and boaste of  
 this name that they are faithfull  
 ones, yet in deede they are not  
 worthie that God should take  
 them to bee of his house, and  
 therefore in the end they shalbe  
 cast off, after they haue occupied  
 the place vnder this false title,  
 and haue so wickedly abused  
 the name of God, he will ban-  
 nish them, as we haue saide al-  
 ready of Ishmael.

Psal. 24. 4.

This is the meaning of those  
 two Psalmes which we alledged,  
 to wit, that it may well be for a  
 time, (as we see it daily,) that  
 they that dwell in the Temple  
 of God, and are of them of the  
 householde of faith, be naught  
 and wicked, and as for God, we  
 shall see them despise him, and  
 as for their neighbours, there is  
 nothing but deceit and malice  
 in them, or violence, extortion,  
 and crueltie. We shall see this:  
 And yet notwithstanding, they  
 cease not to growe vp, as they  
 that are neere to God, but it  
 will not alwayes continue so, in  
 the end God must separate the  
 Goates from the Lambes, and  
 shewe who are his in deede.

And this doctrine agreeth well  
 ynough with that that S. Paule  
 saith here. Now for the second  
 point we see he exhorteth vs to  
 purge our selues from all the fil-  
 teines of the wicked, that we be  
 in no wise like them. And why  
 so? For if we be partakers of their  
 villenies, God will cast vs off in-  
 to reproch. And therefore if we  
 will be honourable in his church,  
 we must not only haue this out-  
 ward title before men, but we  
 must be aunswerable to our cal-  
 ling in deede, and shewe that it  
 is not for naught that God hath  
 chosen vs to him selfe. But yet let  
 vs marke that that is saide here,  
 that if there be wicked blended  
 amongst the good, it must not  
 trouble vs beyond measure: as  
 we see some so nice, that if they  
 can

can spie any fault in the Church, that the reformation is not such, nor so perfect as it were to be wished, they will crie out. And how nowe? Is this the Church of God? And they will separate them selues: and they thinke they should defile them selues if they should be of their compaignie, which can not wholly correct the faultes that are amongst them. In deede it is true, that we ought to be earnest and zealous to put away stumbling blockes from amongst vs, as much as we can, euerie one of vs hath to struge therein: if we see any euill, it must be purged, it must bee cutte off, it must be met withall, and that speedily, we may not suffer it to grow too fast.

And therefore we must all of vs haue an earnest desire in vs, that the Temple of God may remaine pure & nete, as it ought to be: but yet notwithstanding, wee must suffer many thinges which we cannot take away, & when we can not remedie them, we must mourne. How so euer the world go, we haue no occasion to estrange our selues from the Church of God, vnder this pretence and colour, that all men walke not as they ought. And why so? In a great house, if a man goe into the kitchen, he wil not be angrie if he see vessels there, worth nothing but to be cast at a mans heeles, which no man maketh great account of.

And why so? For it is, as though they should be set yppon a cupborde or table, to make a shewe withall: they are appointed there only to put kitchen stufte in, and other houswifely matters, and so serue for the honestie and cleanliness of the house. Now if a man would be so peeuish and wastifish, that for this cause he wold forsake all, and say, I will neuer come into that house againe, because I see vesselles there that serue to no purpose but to gather vp the offscouringes or feces of the kitchen, should a man, I say, be so witlesse, to be in a chafe and melancholie for this? Nay on the contrarie side, he shal see, that paines is taken to serue him the better. Therefore when we see that there are such vessels in the Church of God, let vs not be greeued, and make thapan occasion to withdrawe our selues from it, but let vs go on still our way. And herewithal S. Paule meant to shewe vs here plainly, that though the wicked goe about to bring the name of God into reproch and dishonor, yet for all that they cease not to ierue his glory in despite of their teeth. And why? God turneth their wickednesse into goodnes. And so the wicked, if we look to them only, a man would thinke that they are made to dishonour God, to make his Maiestie of no reputation, to abolish his iustice, to turne all order vpside downe, that the worlde may knowe him



no more; it is true y they shooth  
at this marke; & the diuell push-  
eth them forward to it: but yet  
notwithstanding, they cease not  
to be vessels: that is to say, God  
will find the meanes to vse them,  
so that he will bee glorified by  
them. Not that this excuseth  
them, nor yet y they may cloke  
themselues with such a mantell,  
as though they serued him: for  
they had no suche minde nor  
purpose in them, but yet howso-  
euer it be, GOD will vse them.  
And for our partes, if we can not  
frame our selues so Gods pro-  
vidence, let vs not thinke to  
be excused for our wauishnes;  
if we alledge, what, I see there  
is nothing here, but all out of  
order. Let vs wayte till our Lord  
reforme all that is amisse. But  
howsoeuer it be, let vs be resol-  
ued, that in despite of Sathans  
teeth, God will be glorified.  
Moreouer, let vs learne to prac-  
tise this doctrine, to wit, when  
we see that there are many ble-  
mishes amongst vs, & that stum-  
bling blockes be not remoued as  
they ought to be, that ther is not  
such honestie as were requisite,  
that men shut their eyes, be-  
cause they would not see one  
whit, or at least dissemble many  
thinges, and there is not such ri-  
gour and seueritie to keepe men  
in order, as were to be wished;  
when, I say, we see this, we must  
sigh, and if it were in vs, we must  
take paines to redresse it. But  
yet notwithstanding, we must

not therefore thinke, that the  
kingdome of God is vtterly de-  
stroyed, that our Lorde Iesus  
Christ is able to do no more, that  
his Church perisheth and go-  
eth to vtter decay: we must not  
fall into such fantasies, but know  
rather, that though the wicked  
disfigure the beautie of y church  
of God, and defile it, and pollute  
it as much as lyeth in them, yet  
notwithstanding, God will be  
glorified in the end, he will bring  
them to their end: after that they  
haue their swinge, and caused  
great troubles, God will shewe  
himselfe to be their iudge, and  
we shall be confirmed to muche  
the more.

20 But in the meane while, let vs  
be patient, and know that God  
is a wonderfull workeman, and  
one that hath exquisite meanes  
whereby to be glorified, both  
by the diuell, and by the wicked.  
Trueth it is, that the diuell will  
alwayes shewe himselfe as much  
as hee can a deadly enimie to  
Gods glorie, and will labour by  
all meanes he can to tread it vn-  
der foote. But hath he done his  
worst? God turneth his wicked-  
nesse into good. So fareth it with  
all the wicked which go aboute  
and practise to bring all out of  
order, & to take away the king-  
dome of God from amongst vs,  
and to take out the remembrance  
of his name: but when they haue  
done the worst they ca, yet they  
are vessels still.

And in decde, Saint Paule  
Ro-

Ro. 9. though he handle a more  
 generall matter then hee doeth  
 here, sheweth plainly, that y<sup>e</sup> re-  
 probate and cast awayes, not on-  
 ly they which make profession  
 of Christianitie, but they y<sup>e</sup> are  
 open enimies of the Gospel, that  
 euen they are Gods instruments  
 and vessels, wherein he causeth  
 his glorie to appeare, though  
 their purpose be nothing so, but  
 drawe cleane another way, and  
 are euen forced to it. Saint Paule  
 speaketh there generally as well  
 of them that neuer confessed  
 God, nor made any shewe or to-  
 ke to be of his household, as of hy-  
 pocrites, which had some shewe  
 for a season, vntill God discover  
 them: for he sayth that all are his  
 instrumentes. As for example  
 there is a wicked felow, that see-  
 keth nothing but to mix heauen  
 and earth together, notwithstanding  
 that matter is in the hand of  
 God, and when satan hath im-  
 ployed him this waye and that  
 way, & it was thought he would  
 haue done woonders and greate  
 matters, God wil shewe that hee  
 had him bridled and in subiecti-  
 on, and that hee was his instru-  
 ment. Truth it is that the wicked  
 are not led by Gods spirit to doe  
 euill, for it were blasphemie to  
 say so: for the spirit of God lea-  
 deth vs to all iustice and righte-  
 ousnes: but though the deuill thus  
 thrust forward y<sup>e</sup> wicked, yet not-  
 withstanding god ruleth ouer all,  
 yea, and that after such sort as we  
 can in no wise attaine vnto: but

yet he knoweth how to vse the  
 wicked, and applie them to his  
 seruice, so that his glorie shal ap-  
 peare in this behalfe also. And  
 therefore seeing it is so, let vs  
 learne to be patient, when there  
 are stumbling blockes in the  
 Church, not to nourishe the e-  
 uill, for (as I shewed before) eue-  
 ry one of vs for his part, and as  
 his state is, must take paines that  
 the Church may be clenfed from  
 all filth. But when it lieth not in  
 vs to make it better, after that  
 we haue sighed and sobbed, let vs  
 patiently abide while God vseth  
 the euill and turneth it to a good  
 end. And therewithal, let vs bear  
 that waye y<sup>e</sup> is taught vs here, to  
 wit, that the wicked are vessels,  
 that is to say, that they shalbe con-  
 strayned to serue God: none of  
 their sinewes bendeth that way,  
 but god can draw them by force,  
 and dispose of them through his  
 counsell which surmounteth all  
 our senses: yet so it is, they serue  
 in his house, not to honour, but  
 so that the maister notwithstanding  
 remaineth safe and sounde,  
 the name of God ceaseth not to  
 be glorified, it lesseneth his iu-  
 stice, wisdom, vertue, & good-  
 nesse nothing at all. And thus  
 God keepeth al vpright, though  
 the wicked be blended amongst  
 the good. Thus, I saye, wee  
 must practise this doctrine: But  
 yet Saint Paule addeth. *If any  
 man cleanse him selfe from this kind,  
 he shalbe an honourable vessell.*

This is the second parte of that  
 Ggg. which



which wee touched. For it hath beene saide, that first of all Saint Paule meant to meete with such stumbling blockes as trouble vs and torment vs verie much: whē we see not the church of God so well reformed as we woulde desire, we thinke al is lost, and that god ruleth no more in the world. No, saith S. Paule, men must not discomfort themselues too much, but waite patiently, till it please God to vse the malice of the wicked to his glorie: for the end shal alwayes be good, so that wee bee constant, and not shaken, when there is nothing but confusion in the world. But yet notwithstanding while we are conuersant amongst the wicked, we must not frame our selues to be like to the: wee must not bee in league with them: but seperat our selues from them. And he saith flatly. *If a man cleanse himselfe from this kind.* Saint Paule saith not barely, If a man cleanse himselfe, let him dedicate himselfe to God, but hee saith, wee must purge our selues from them, which hee spake off. For it is an hard matter for a man to walke through the myre and durt, and not bespurt himselfe, if a man go into a foule and filthy place, & bring away no spot vpon him, it is verie much. And therefore wee must bee so much the more warie and heedie, when wee are conuersant amongst the contemptners of GOD, amongst wretchlesse and leude men and hypocrites, that wee see wee bee

cleane and nete: for there is nothing more easie then to inwrap vs in these pollutions of the worlde, and to be infected. And therefore let vs beware saith Saint Paul.

Nowe this was not for one time, it must serue vs to the end of the world. Let vs learne therefore, though there ought to bee some policie in the Church to correct faultes, to keepe the people in feare of God, and honest life: yet wee shall not cease to see many things that might be hurtfull to vs, and turne vs out of the right way, if wee were not watch full to keepe our selues the better.

Therefore though wee must as touching this present life bee ioyned with the wicked and naughtie, vntill we depart out of the worlde, yet let vs take paines to cleanse our selues from their filthinesse: and though Satan seeke nothing but to make an hochpoch of all, let vs pray to God for our partes, that hee woulde drawe vs out, and keepe vs in all purenesse by his holy Spirit, to the ende his righteousness may alwayes shine and reigne in vs.

For this cause Saint Paule hath flatly set downe here, that wee must cleanse our selues from them, whome he spake off: as if he saide, though we must be conuersant amongst them that wold leade vs into their companie, and woulde haue vs partakers with them

them in their naughtinesse, yet wee cannot excuse our selues if wee become like vnto them: for GOD hath not sanctified vs in vaine, when it pleased him to choose vs to himselfe. Now Saint Paule saith that wee must cleanse our selues, not that wee are able to do it of our selues, but because God will haue vs take paines to

10 giue our selues to his seruice. Some vnder a colour of this worde, would needes conclude, that it were in vs to cause GOD to choose vs and predestinate vs: but this is to turne al the grounds of our faith vpsidowne: and this beastlinesse is too grosse, to say, we must seperate our selues from the wicked, if we will haue God  
20 to choose vs. For it is as much as if a man shoulde say, that before we were borne, before the world was made, it behoued vs to prepare our selues that wee might be worthie of Gods adoption. But GOD who chose vs before the foundations of the worlde were layed, respected no defects of ours whatsoeuer. And there-  
30 fore it is too foolish beastlinesse, and not woorthie to haue many woordes spoken of it. Againe there are other, that would establish a free will, saying that wee are commaunded here to cleanse our selues: and therefore it must needes bee in our owne industrie.

But such manner of men shew  
40 well ynough that they are too grosse and ignorant, that they

are very euill exercised in the holy Scripture. For when God sheweth vs what our office and duetie is, he sayeth not that it is in our power, or that we are able to do it: but hee exhorteth vs to do that that is good. And in the meane while hee ceaseth not to worke in vs, especially because he seeth vs falter, and haue not the meanes to do our duetie to-  
wards him. And therefore let vs learne in this place, that wee must cleanse our selues, to the  
ende wee be not like to the wicked, yea but God sheweth vs by Ezechiehl, that he will sende  
vs cleane and pure water to wash  
vs with all, that is to saye, his  
20 holy Ghost. Therefore wee are commaunded to cleanse our selues. But God sheweth that this is in him, and that it proceedeth from the pure grace of his holy spirit. Why then doeth Saint Paule vse this language? Though our Lorde worke al the good that is in vs, and our nature mooueth nothing at all, yet not-  
30 withstanding, because hee worketh not as it were in stockes of wood, but giueth vs the will, and also the affection and force, that wee may fight against all lettes, for this cause hee yeldeth and giueth that to vs, which is proper to him selfe. For hee woorketh in such sort in vs, that it seemeth wee do it our selues:

So then y<sup>e</sup> belceuer taketh great pains & laboreth much to purge him selfe fro y<sup>e</sup> filth of the world

Ggg.ij.

that

Eze. 36. 25



that he be not infected with the corruption of the wicked, we take great paines herein, & fight manfully: but it is God that driueth vs to it, it is he that giueth vs vertue: to be short, hee giueth vs the will, and the execution, (as Saint Paule speaketh) and all of his free goodnes. But because wee must not bee idle, it is not without cause that wee are exhorted, as wee see in this place: and such exhortations are not needlesse. And thus much touching this worde, where Saint Paule saith, that wee must cleanse our selues. And he saith: *To the ende we may be vessels to honour, fit to our maisters vse, and given to all good workes.* When he speaketh of vessels to honour, it is to shewe that it is not ynough for vs to haue place in Gods church and beare the name of Christians, vlesse we be as it were separate.

Trueth it is, that all they which are baptised, all they which are partakers of the supper of our Lorde Iesus Christe, and blend themselues with the faithful, are alreadye separate from y vnbeleeuers: no man will saye they are Turkes or Heathen: but yet notwithstanding we must be better sanctified then so, and bee one step higher: we must not onely haue the outward marke, & make a vaunt of our baptisme, & make a manner of profession to serue God, but our life must witnesse that wee are Gods chil-

dren in deede, that when we are gouerned by his holie spirite, it may be a witnesse to vs, and certifie vs of our adoption. This is Saint Pauls meaning, when hee saith, that we must be vessels to honour. And why so? for it may bee that though wee bee in the church of GOD, yea, and of the forwardest, in the ende we shall be cast aside as a broken pot, and forsaken as a wodden vessel, that serueth to no purpose any more, but to be vnprofitable. And such is the ende of hypocrites, which vaunt and bragge that they are of the number and companie of the childre of god: though they be vessels in deede, and God vse them, yet they are to dishonour, and God wil bring them to confusion.

And therefore let vs take heed wee bee vessels to honour, not onely to haue an outward and temporall marke, that wee may bee taken to bee the children of God, but that wee be chosen and holden for his euerlasting inheritance, and by this meanes drawe neere to our God. And so we shall not onely bee vessels in the house, but vessels of the temple, to serue to make holie sacrifices and oblations, so that GOD shalbee serued and honoured by vs. For when GOD is glorified by the wicked, (as it is saide of Pharaos,) it is as it were against nature: it is as if a man shoulde get fire out of water.

And

And in deede God must needs worke miraculously (as we saide before) when he maketh y malice of men serue his glorie : for it goeth and draweth cleane another way, it is certeine. Therefore this is a great worke, and too high for vs to atteine vnto : and therefore we cannot say (to speak properly) that the wicked glorifie GOD : but we glorifie him, when we giue our selues wholly to him, and seeke nothing but that his name may be honoured. And this is done when we are his true children, and labour both in bodie and soule to apply our selues to his vse. Nowe let vs see whether God haue not called vs to this or no. But that more is, he saith not onely that wee are vessels of his temple, but that we are the Priestes that beare them. So then God doth vs this honor, to vse vs as vessels of honour, dedicating our bodies and soules to his seruice : yea, he maketh vs vessels of his temple, to bee applied to whatsoever serueth to holinesse, to the end he may rule amongst vs. When we see this, we must take so much the more paines to sanctifie our selues, as it is said in y Prophet Esai: Clense your selues, you that beare y vessels of the Lorde. And againe, we knowe how straightly God hath commaunded, that the vessels should bee verie cleane and net, and forbad to put any vncleane thing in them. Therefore seeing wee are the vessels of y tem-

ple, the bearers and keepers of them, let vs beware we dedicate our selues to the vse of our God, yea, and to an honourable vse. And againe, because wee are the temples of God, euery one of vs, and altogether, let vs beware we keepe our selues in all purenesse.

Thus wee must practise this which Saint Paul toucheth here touching the honourable vse. And to the ende we may know, that that which I alledged out of the Prophet Esai belongeth to vs, and is directed to vs, let vs applye that to our vse which S. Paule sheweth vs 2. Cor. 6. Hee sheweth vs there, that the Prophet Esai had an eye to vs as well as to the Priestes of the old lawe. And why so? for wee haue the promises, saith S. Paule. Therefore seeing God doth vs this honour, to receiue vs for vessels of his temple, yea, and dedicateth vs to his vse, and will dwell in vs by his holie spirite, must wee not bee purged from all filthinesse? It is no reason that God should dwell in a foule and filthie place, his house must bee pure and holie, whatsoever commeth nigh him and toucheth him, must bee sanctified, otherwise he will not drawe neere to vs. And thus much touching that point, wherein Saint Paule exhorteth vs to sanctifie our selues, that wee may serue God to a good and proper vse : not as though God caused not that

Ggg. iij. to



to serue to his vse, which the wicked do cleane contrarie, but (as I saide) it is by constraint for our partes wee cannot be fitt to serue our God, (who is the master of the house) vnlesse wee be vessels of honour, that is to saye, (as he expresth it him selfe) giuen to all good workes. Thus wee shalbe fitt to be honourable vessels. For (as I saide before) all these lewd meanes are instrumēt which God vseth, I say, the wickeddest, the lewdest that are, must in conclusion glorifie God, or else he wilbe glorified in the: but yet because they are not giuen to goodnesse, but drawe rather to naughtinesse, and seeke nothing but to breake the iustice of God, to turne all lawe vpside downe: to be short, to make an horrible confusiō in this world, God must needes bridle them, & so vse them as he thinketh good. But for our partes if wee wil bee fitt to serue our God to good vse, let vs beware wee bee giuen to good woorkes, that is to say, that wee seeke nothing but to obey him, and to aunswere his holy calling, and then wee shall not onely be instruments in the hand of our God, but wee shalbe vessels of honour to him. And why so? Being gouerned by his holie spirit, wee shalbee meete for his seruice, that is to saye, of our owne willes wee shall drawe to this that he be exalted, and he shall not stay for vs, but he shall be serued firste of all of vs, both

with our bodies and soules, because he hath called vs to this office, and doeth vs this honour to apply vs to a good vse, to be glorified in vs. This is it in sum wee haue to beare awaye in this text.

And therefore to make a short conclusion of all, let vs learne not to disorder our selues, thogh the diuell cast many troubles before vs, and though we see stormes and tempestes, though wee see not such order and policie as were requisite, yet let vs still keepe on our way, and let vs not thinke, that this lesseneth Gods maiestie any whit at all, but let vs put the case, they are homely vessels in a great house, for there must needes bee some such. And yet notwithstanding let vs not thinke to be excused if wee blend our selues with such pollutions, but let vs be so much the more watchfull: seeing it is so that God will proue what affection wee beare him, let euerie one of vs keepe good watch ouer him selfe: and when we see the wicked reioyce, and seek nothing but to marre all, let vs drawe the other way: when we see sinnes reigne, and haue their swinge, and euery man is giuen to drawe his companion into destruction with him, let vs runne to our God, and pray him, to keepe vs vnder the gouernance of his holie Spirite, and take paines to frame our selues to this purenesse which Saint Paul speaketh

*Eze. 35. 15*  
 keth of here. And seeing our selues not to be sufficient for it, and beside our weakenesse, that there is nothing but corruption in vs, let vs pray to God to send vs his pure waters which hee spake of by his Prophet Ezechiel, and knowe wee that then we shalbe fit to serue God, when we desire nothing, but to giue our selues to his obedience, yea and that frankly and not by constraint, and forcedly: as when he is glorified in the wicked, as he saith that he hath kept them for his glorie, let vs knowe; that it commeth not of them, but of a wonderfull prouidence, which wee must worship, because God worketh so well, that he can drawe good out of euill, euen as he turned darkenesse into light; when he made the worlde, as 8;

Paule also vseth this similitude in the seconde to the Corinthians.

Nowe let vs fall downe before the face of our good God, confessing our faults, & praying him that hee woulde make vs feeble them better, yea and so that we abuse not his goodnesse, seeing it hath pleased him to make vs of his housholde, that he woulde be so gracious vnto vs to make vs serue him in such sort, that we may be separate from all filthinesse and corruption of this worlde. And though we cannot wholye eschewe this mixture of iniquitie which hath swaye amongst vs, that it would please him so to keepe vs that wee bee not partakers of the malice of y wicked, but rather seeke to bee cleansed from it, &c.

The sixteenth Sermon vpon the 2. Chapter.

22 Flye also from the desires of yowth, but rather followe iustice, faith, charitie and peace, with them which call vpon the Lorde with a pure heart.

23 And put away questions that are foolish and without instructiō, knowing that they ingender strife.

24 But the seruant of the Lorde must not strue, but be gentle towards all, fit to teach, bearing patiently the wicked.

25 Instructing them with meekenesse that are contrarie minded, if at any time God wil giue them repentance to know the truesh.

26 And that they may come out of the snares of the deuill, being taken of him, at his will.



wee knewe our faultes and blemishes throughly, we should haue occasion in all ages to

humble our selues before God, & to be displeased at our selues seeing y lest thing in the worlde is ynough to make vs stumble & fall down. For whē we haue liued

Ggg. iiii.

in this



this worlde to the age of thirtie yeares, though GOD haue giuen vs this grace to haue his worde, and wee haue had fitt meanes to instruct vs, & haue also had a good affectiō to bend that way, yet are wee not framed nor polished. And haue we passed y age? wee begin to decline, there follow contrarie vices. Therefore if we take a man while he is yong he will not be fashioned as yet: so soone as he is past that time, he entreth into other sinnes. To be short, there are neither yong nor olde, but they haue neede to bee warned to humble themselues, to knowe their faults, and in the meane while take paines to walk in such fort, that if there be any wickednesse in them, at the least it may not reigne in them. And herein wee haue a verie notable example in this exhortation of Saint Paule. If there were euer an excellent man, Timothie was one of them whome GOD had reached his hande vnto, to set them in his Church as looking glasse of all vertue: wee knowe what witnesse is giuen him. And yet we see what Saint Paul putteth him in minde of here. *Flee the lustes of youth*. It is not as though he were a yong man of twentie yeres, for he had beene exercised in preaching the word of God now a good while, he was doctour, not onely of one Church, but of the countrie round about him: as wee knowe that Saint Paule had appoynted

him not onely to preache in one place, but also to haue an eye a farre off, to warne the Bishops, and all them that were in like charge as he was.

So then he was a man of some continuance and of ripe yeres y enough: on the other side God chose him from among other, as wee sawe before: yea, and hee had receiued singuler gifts: there was not onely doctrine and prophesie in him, but his life was answerable also, hee had a great zeale to aduance the honour of God: to bee shorte, he was an example to all men. Yet notwithstanding, he hath neede to be further beaten downe, and to haue some warning at S. Pauls hand to be watchfull, to the end he suffer not him selfe at some time or other to start aside out of his boundes, and to haue some trick of youth. At what age? It cannot bee but he was aboue thirtie yeres olde.

But (as I saide) the Spirite of God by the mouth of Saint Paul would shewe vs here in the person of one man, though we haue profited in Gods schoole, and are gouerned by his holy spirit, and haue taken paines a long time to do so, that yet wee shall not bee thoroughly framed and polished. Yea, and when wee are come to the age of fourtie yeares, do wee shewe that wee are become men? you shal see vs readie to resist whatsoeuer is taught vs, especially if y question be

be of seruing god, ther wil always be smoke, & stormings. And therefore (as I said) vntil we begin to decline, we shal stil be rude and euil fauored without any making or fashion in vs: God must alwayes bee mending of vs, and giue vs now and then a blowe with the hamer, & take pains to polish vs, or else there will awaye be some-  
 10 thing amisse in vs. And yet we come & declin, before y god haue set vs in a perfect state as it were to serue him: but before we are eoe to this mean state, we are as it were halfe broken. And therefore let vs learne not to presume of our selues, nor to bee drunken with pride and vaine glorie, seeing there is alwayes somewhat  
 20 amisse in vs. As for that that hee speaketh here precisely of young men, let euery man looke into himselfe, and see howe farre he is from the holinesse and perfection that was in Timothie.

If young men be lightsome and of good wittes, they may haue a heate in them to inflame them to many follies: they haue not yet  
 30 that vse and experience, that may make them wise: they do not fore see thinges a farre off: it costeth them naught, they are hardie and rash: moreouer, there are a great sort of other faults in them.

Trueth it is that S. Paule speaketh not here of concupiscences whiche young men haue when they are giuen to dissolutnesse & leudnesse of life, some of them  
 40 whooremongers, other disars and

gamers, other dronkardes: this was needelesse in Timothies person, who serued to teach and instruct y elders (as we haue seene) and God had placed him there, to the end he should instruct them espetially which might haue ben his fathers as touching their age. This man needed not to be with drawe from the follies of youth,  
 & yet notwithstanding hee is not so, but he hath some spark of that age in him yet: for our Lorde Iesus to humble his, doeth not perfect them at the first day, but suffereth them to drawe a legge or a wing after them, that they may learn to sigh and to humble them  
 selues, that they may not thinke they may boast themselues, as  
 20 though there were nothing in them to bee ashamed off.

Therefore because our Lorde doth alwayes leaue some imperfections in them whome hee hath ben veric gracious to, therefore Timothie is warned here, to flee the desires of youth. What shall they doe then that come a  
 30 good way after him? Though (as we saide before) God giue them such a measure, yet notwithstanding they may alwayes haue some boylinges, and they haue to consider, that they are not yet come to that experience to make them so wise as they should bee, they haue no grauitie, many thinges passe them lightly whiche they  
 40 perceiue not, they haue an heate in them that carrieth them away too much: besides that they haue



an excessiue boldnesse, they trust too much to themselves, thy passe for nothing. And therefore let young men consider, that they are exhorted in Timothies person to humble themselves and to walke modestly: for it is a proper vertue for youtnes and young men, to suffer themselves to be gouerned considering they are not yet of ripenesse ynough to iudge of what soeuer were requisite, neither haue they consideration of things which might be fit for them. If this be not in young men, all the vertues that they haue will bee tourned into vices, yea they wilbe detestable, this onely blot and blemish wilbe ynough to marre whatsoeuer is in a young man, to wit, if he be presumptuous & wil not be ordered to heare and receiue quietly, what soeuer is told. And therefore seing it is so, let young men make account of this aboue all things. For if they which walke honestly, & bee not of a disorderous life and dissolute, haue need of such warning, what shall wee say of them which are vntamed calues? Wee see nothing but intemperance in them: they are delicate, they are dronkerds they are contemners of God and all religions they are little whoremongers. Such men haue not onely neede to be kept vnder with such an exhortaon as Saint Paul giueth here to Timothie, but they haue neede to be fast chained as it were. And yet we see at this day such horrible

corruption in the worlde, that a man may be deceiued in a greatesort of young men. For where is that humblenesse, to suffer themselves to be led, and to be thus aduised to keepe vnder themselves? If god haue giuen them any smal vertue, they are by and by so proude that they will not receiue so much as one worde of counsel, and they thinke they are wiser then the eldest. As for other they are so farre out of square with their follies and dissolutenes that it is pitie to see, they are so proud a man may not come nigh them: if they be but once touched with a worde, by and by they beginne to gnath their teeth, to spue out their venim, and cast out euill wordes and reprochfull speeches not onely against them which for their yeares should bee esteemed of them, but they will heare neither father nor mother: they will beare no reuerence to the ministers.

Wee see youth so euill, that our hayres may stare on our heads, I meane for a great number: but yet, all they that are not yet ripe and fashioned, haue to consider here, that GOD giueth them a good remedie, when hee condemneth the boylinges of youth, and the disorderous lusts. And for this cause let them all knowe, that this is directed to them. For it would make them mad, if they compare themselves with Timothie: but if they wer in equall degree with him yet the holy

holy ghost spare th not to shewe that they may be found fault with all. But there are great oddes betwixt them: and therefore let them thinke that they must labour so much the more and take paines to bridle these excesses of youth, and this heate wherewith they might bee caried away: they must cast water into this fire of 10 their youth, that men may see that counsell, reason, and wisdom, rule in them. This it is wee haue to beare away in this place.

And againe if this bee saide to young men, much more must they that are olde bee ashamed, if they be yet too hot, and haue excesses in them, without any gra- 20 nitie or moderation. If that age which is subiect to this vice of too much choler, do not excuse men, what shall wee say when a man is olde, and shoulde haue passed all those escharmouches, if he remain such an one still, and do nothing amend himself? Is it not a shameful thing and as it were against 30 nature?

Trueth it is, that it is especially saide that young men need the word of god to direct their ways, but not that the elder are excepted, for it is not without cause, that God will haue vs profite in the doctrin which he layeth forth before vs, all the dayes of our life. And therefore old men must be schollers too: but because they 40 must not be Nouices, they must

shewe by effect, that they haue so wel profited, that they are not to begin nowe, to moderate themselves, and behaue themselves grauely, the surges of youth doe not reigne any more in them.

And yet we must alwayes come to that point which I touched before, that be we of what age wee can, there is alwayes some fault to be found in vs. For if old age bee not cholerike, if it be not too hot, if it bee not presumptuous, but moderate and modest, it bringeth other great discōmodities, in so much as olde men may well say, when wee were in the floure of our age, we might haue done many good thinges, but wee were not so carefull of our dūctie as we ought to haue ben, we imployed our time euill. Nowe wee are halfe deade: though we walke & liue through the grace of GOD, to followe our businesse, yet we are halfe cracked and broken. To be short, wee finde the olde pro- uerbe alwayes true, youth know- 30 eth not, and age cannot, they that thinke themselves the wisest, are full of presumption, and can not tell what way to take. They are like to horses which are half broken, they leape, they runne this way and that way, because they haue not learned to suffer themselves to be ruled.

Thus it fareth with young men. And again, whē they begin to haue some tast what vertue & honestie



honestie meaneth, then they can not, that is to say, their strength and ablenesse faileth them. And thus we haue alwayes occasion to be displeased with our selues, and to humble our selues before god: therfore let euery one of vs looke narrowly to his faultes, that hee may condemne them, and in condemning them, let vs see wee resist them through the grace of God as much as we can. Nowe S. Paul setteth downe herewithall such remedies as are meet to correct this heate which we see is too much almost in all young men. *Follow, saith he, Iustice, with faith, charitie & peace with all them that call vpon the Lord with a pure hart.* When Saint Paul speaketh to Timothy, to followe iustice, faith, and charitie, he sheweth therein, that when men disorder themselves, or are too hote, there is alwayes some intemperancie and excesse, it is a token they haue not taken sufficient roote in the faith and feare of God, neither looke sufficiently to their duetie. For they that shew forth any superstition, or else haue any vnadvised zeale, no doubt they are such, because they know not themselves, nor examine well what is in them: and therefore they do but wander and runne at sixe and seuen. And therefore it is not without cause that Saint Paule setteth this remedie against the matter he spake of before. Wherefore if we will correct the faultes that hinder vs, let vs come to this

meane which saint Paul sheweth vs, to wit, that we know, if there be any cholerike passions framed in vs, because we haue not profited sufficiently, by walking carefully in faith and charitie, that we passe our bounds (as y<sup>e</sup> comon saying is) it is because our conscience is not well settled. To be short, let

10 vs conclude when men are so out of measure, that there is vanitie in them, that is to say, that they are euill fauoured within, that they are voide and emptie, and therefore runne astray, and suffer themselves to be caried away with their affections. And thus one fault may put vs in minde of another: and when we knowe al  
20 the mischief, let vs come to the remedie, as wee haue it set forth here. This is it in fewe words that S. Paul shot at, and the profit that we haue to reape by this text.

True it is that Timothy had no neede to be exhorted to followe faith and charitie, hee was no nouice in it (as wee haue seene) and the holy ghost beareth him witnesse of it, hee is not onely commended of men, but God pronounceth him to be excellent among other, yet notwithstanding so it is that Saint Paule putteth him in mind to follow righteousness, faith and charitie. Seeing it is so, knowe wee that the most forward & best amongst vs, are not yet come to their marke, they are  
30 but in the way rather, and therefore they haue neede to be stirred vp. And this is a point wel worth  
40 the

the noting. For if we once feele that we are somewhat better then we were, and are not such as before time, we thinke we are already better then y<sup>e</sup> Angels of paradise: and then if a man tell vs of any fault, it is but lost labour, & to no purpose. And what is the cause of it? Because wee see not, y<sup>e</sup> while wee liue in this world, wee must walke on still, & because we do not examine our selues howe weake wee are, and how far wide wee are frō hauing a perfect righteousness, an vprightnes of faith and charitie, as God appointeth: we thinke not vpon it, we do not practise it. And so there is none of vs y<sup>e</sup> sommoneth himselfe to appeare before god, to knowe y<sup>e</sup> if he haue profited any thing at all, it is but patched. And this is it y<sup>e</sup> Solomon saith. Trueth it is, saith he, that men please themselves in their owne wayes, and greatly esteeme themselves: but yet God esteemeth the hearts. When men haue abused themselves, and perswade themselves that they can not be touched: well, haue they so flattered them selues? They must come before the iudge, who hath a paire of weightes, he will search out the farthest secretes of their thoughts, and wil bring out our vanitie to light. So then from whence come al these surges, these excesses, these smokes, these intemperances that are in vs? It is because we are not sufficiently fen-  
 40 sed, and because the feare of God had not taken deepe roote in vs,

because it was not inclosed with in vs, as it was requisite. Therefore let vs learne hereby not to winke at our faultes, but if we do not feele them, let vs pray to god that he would lighten our eyes, to the end we may bee moued to sigh and condemne our selues, & return continually to him. More ouer, we must remember this comparison which I haue spoken off here betwixt Timothie and vs. Timothie is a looking glasse of all holinesse and righteousness; he is a true paterne of charitie and faith, and yet is he willed to giue himselfe better to them then hee had done. Helas, what are we in comparison of him? And therefore let vs not be as a greate number of brainicke fellows are, which thinke they knowe well ynough howe they ought to liue. And if a man speake to them, to walke honestly and righteously, and according to God, and to bee strengthened in faith, who knoweth not that say they? Is that any newes? Let vs beware, I say, wee be not fore possessed with such folly, but let vs rather follow the lesson that God teacheth vs daily. And when wee are tolde of righteousness, though these mates thinke they knowe too well, let vs learne to examine our selues: for so we are taught here. And y<sup>e</sup> it is so, if we consider wel & diligently what is in vs, what wisdom is there? We must needs come to this fault, that is in vs al, to wit, that wee are all ignorant,  
 and



and so it is pruned to our faces: & yet we are puffed vp with pride and thinke wee knowe all things. Let vs come to this worde, *Faith*. Euerie one of vs, thinketh hee is faithfull, it seemeth to bee a cōmon doctrin, it is the Christians A. B. C. to speake of faith. Yet notwithstanding if there do but a leafe fall from a tree, or a shadowe passe before our eyes, wee are amased and besides our selues: and though there bee no daunger that may be seene, yet we imagine a number of thinges in our heades, which cause vs to distrust.

Therefore when we doe not call vpon God with stedie harts, but are shaken with some temptation, yea and all strength faileth vs, knowe wee that our faith is yet verie small and verie tender. And therefore this lesson that is giuen vs here, is not needlesse. This is it wee haue to marke in this texte. And namely Saint Paule exhorteth Timothie *To followe peace with all them that call vpon the Lorde with a pure heart.* And this is to beate downe and keepe vnder this great vehemencie which was condemned heretofore. For when wee go on so clubbishly, it is to breake off all friendshippe, and to make warr: for too greate an heate in a man, is as a trumpet or dromme to make an alarme. And therefore wee must especially make account of peace, that GOD

may dwell and reigne amongst vs.

And therefore Saint Paul had regarde to the fault which hee reproveth in this text, when hee precisely exhorted and moued Timothie to bee at peace, with all them that call vpon the Lord with a pure heart. And in deed, if this bee in vs, wee shall not neede any better bridle, to moderate vs, though wee haue occasion giuen vs to bee hote, we shall haue a stay, if so be that we haue a desire to nourish peace. Moreover, he saith, wee must doe it, *with all the true beleeuers*. Not that the children of GOD ought not to seeke to bee at peace as much as lyeth in them, with all the worlde, (as Saint Paule speaketh. Romaines. 15.) but yet hee addeth also that exception, *As farre forth as you can*. And why so? For though we giue the wicked and enemies of God no occasion of any bickering, though we doe them no iniurie to stirre and prouoke them, yet must we haue warre with them, while Satan is enimie to our Lord Iesus Christ: for they are led with his spirit, he thrusteth them forward to all wickednesse.

And therore howe can we agree with them, vnlesse we wil be partakers of their iniquitie? To bee short, who soeuer will giue himselfe to the companie of the wicked to please them, hee must needes renounce God, and separate

rate himselfe from righteousnes.  
 Wee see it: for where as there  
 are wicked and leude persones,  
 so soone as a man ioyneth him-  
 self with them, he must learne to  
 beare with them in their vices,  
 and so become their fellowe, and  
 yoke mate with them, that open-  
 ly despise God. And I woulde to  
 God, we had not so many exam- 10  
 ples as we haue. Trueth it is that  
 such kind of felowes complaine  
 wee are not their friendes. But  
 they woulde haue vs arme our  
 selues against GOD for their  
 sakes, this is it they desire. But  
 we may not do so. So then, wee  
 must procure peace and vnitie  
 with all the world as much as we  
 can, but yet wee must make our 20  
 reckoning thus, that the wicked  
 wil neuer agree with vs, and that  
 we must always be at warre with  
 them, if we will fight vnder the  
 ensigne of our Lord Iesus Christ.  
 This is one point that wee must  
 be thoroughly resolued off. What  
 remaineth then? That wee must  
 haue peace with them which call  
 vpon God. With those men wee 30  
 must haue concord and brother-  
 hood. For if we be at iarre, and  
 strife, with the true belieuers, a-  
 gainst whom do we make warre?  
 Truth it is we thinke our quarrel  
 is with mortal men, but it is God  
 that we trouble and vex, and it is  
 as much as if wee prouoked him  
 wittingly. To be short, we cannot  
 be at oddes with the faithfull, and 40  
 enter into strife with them, but  
 God declareth himselfe our con-

trarie pattie. And therefore wee  
 must strue so much the more to  
 haue peace with all them that cal  
 vpon God. And so let vs know,  
 that wee haue neither faith, nor  
 charitie in vs, vnlesse wee bee so  
 farre ioyned together in one, and  
 haue this brotherly knot betwixt  
 vs, that euerie one of vs reach out  
 his hande to his neighbour, and  
 labour to bring one an other to  
 serue God, and strue euerie man  
 to helpe them that haue neede of  
 our helpe, and especially take  
 heede that the deuill kinde no  
 fire of discord betwixt vs. For it  
 is as much as if wee woulde chase  
 God out of our companie, be-  
 cause he hath promised hee will  
 not dwel with any but with them  
 that liue in peace. And therefore  
 if we wil be taken to be the chur-  
 che of GOD, and flocke of our  
 Lorde Iesus Christe, see that  
 we shewe this brotherhood, that  
 it may bee knowen. But yet be-  
 cause a number call vpon the  
 name of God, which notwith-  
 standing shewe slender tokens  
 that they are his. Saint Paule set-  
 teth downe here *with a pure hart.*  
 True it is that this worde, *To call*  
*vpon*, may be taken in two sorts:  
 but all commeth to one doctrine.  
 Sometime the holy scripture v-  
 seth these words, to call vpon the  
 name of GOD, (as we sawe be-  
 fore that Saint Paule saide, who  
 so call vpon the name of the  
 Lorde, let them depart from  
 iniquitie.) In this sense, to  
 call vpon Iesus CHRIST  
 his



his name, and to bee called after him.

As when we are called Christians, then is it said, that wee call vpon the name of God, and beare the marke of the Sonne of God.

And it may bee well taken so in this place. But S. Pauls meaping is here to point vs out the firste: when he speaketh of calling vpon God, he meaneth, wee should runne to him, and cal vpon him when wee are in any necessitie.

And because prayer is the chiefest seruice, and especiall sacrifice as it were which God requireth (as it is saide Psal. 50) some time vnder one kinde y whole is comprehended in the holy scripture: and we say that they are saide to call vpon God which loue him, and serue him, and doe him homage, and worshippe him as it is meet. For god is not serued with ceremonies: when we haue vsed many faire shewes, & set goodly countenances vpon the matter, let vs not thinke that that will stand for duetie to serue GOD withall: the chiefest thing that he requireth of vs, is to protest by prayers and supplications, that we are void of all goodnesse, that there is nothing but miserie in vs, that he is onely our refuge, & to do him homage for all his benefits. So then, because prayer is the true seruice which God requireth, therefore this kinde of speech, to call vpon God, is taken for this, to honour and serue him.

And therefore we are saide to blaspheme his name, when wee fall away or tournea side from his seruice. In deede Saint Paule speaketh here of them that call vpon the name of the Lorde, but yet he addeth *with a pure hart* because there are many hypocrits blended amongst the flocke, which mocke at Gods name, although they vse it for a cloake for themselves. And is it possible to haue peace with them? Nay they are greater enemies to vs then they that vtterly cast off the Gospel.

Trueth it is that the Prophets had great conflicts against the Idolaters, so had the Apostles & Martyres also: yet notwithstanding they were worse troubled with inward enemies and them of the household, with them that bragged with open mouth that they were the people of God, and yet were wicked and aswarde. And therefore we may in no wise haue peace with such manner of people, though they lift vp their bucklers verie hie, though there seeme to bee no such fellowe as they, as who say, they were the greatest pillars of Christianitie, yet wee must holde them as enemies, we must fight valiantly against them: for those are the fel lowes that trouble the Church of God, and hurt it worste: for they haue the meanes to doe it. One apostume within the bodie, is a greate deale more daungerous, then a number that appeare with.

without, for they are easier to be remedied: but that which is within the body will rot all. So fareth it with them that are mixed amongst the faithfull, and in the meane while mocke at God, despise him, and lift vp them selues against his word. And therefore we must always haue bickerings: and we are plainly put in mind of it in this place, to y<sup>e</sup> end that such a stumbling block do not trouble y<sup>e</sup> weake. When we see that y<sup>e</sup> seruants of God, and especially they which haue charge to preach his word, haue prickes and thornes in their sides, when we see some resist them, so that they are inforced to set them selues against them, let vs not maruell at it, but bee thoroughly resolved, it must needs bee so, and that God will by that meanes exercise vs. But when we see a man call vpon GOD with purenesse of heart, let vs see wee make much of him, and giue him no occasiō, nor only to make him start aside, but to bee grieved by our violence: let vs seeke rather to nourishe peace and concord with him. This is it wee haue to marke in this text. And besides this, we haue also to gather a generall doctrine, that we must not call vpon the name of God, only from the teeth forwarde, that this reproch which is in the Prophet Esai, be not laid in our dish. This people honoureth me with their lippes, but their heart is farre from me: let vs beware (I say) y<sup>e</sup> God accuse vs not of such dissem

bling. And therefore if we call vpon his name, let vs learne (according to that that we spake of euē now) to depart from all iniquitie: though we be set vpon on al sides, and the diuell raise vp many infections amongst vs, to marre al, let vs separate ourselues from the wicked: though we must needs be in their companie for a season, y<sup>e</sup> is to say, be counterfaint with them, touching the worlde, yet wee must seee all private familiaritie with them, that wee bee not coupled with them (as it were) vnder one yoke. And in the meane season let vs marke wel, that it is not ynough to walk honestly before men, but the purenesse of the hart is the chiefe, for GOD standeth not vpon the outward shewe, (as the Scriptures speaketh of it, and it was saide to Samuel) but hee regardeth the hart. And therefore let vs learn about al things, to purge our selues from all infection and malice, when we speak of calling vpon the name of God: for then may wee say truely, that wee are Christians, that GOD auoucheth vs to be of his people, when wee are not double, nor painted to play the counterfets before men, and to get credite, but walke vp-rightly in all honestie of life, and call vpon God purely, though we had no other witnesses besides him, if he auouch vs, we shall bee cleansed from al deceit & malice. And beside, because questiōs also come to brawls, & plaine fallings out, S. Paul wil haue Timothie to

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giue



giue him selfe to edifie, and mark what is profitable for the people of God, as we haue seene already before. He commaundeth him no newe thing : but hereby we may iudge, that the chiefeſt thing the Ministers of the worde of GOD haue to doe, is, not to be carried away with ambition, to get them selues credite, nor to desire things 10 that haue a goodly shew, and are glorious in mens eyes, but to content them selues to serue God, & their neighbours, and to instruct them fitly which are committed to their charge. Thus S. Paul putteth Timothie in minde once againe, of that which he had warned him of before. True it is, that this place can not bee thoroughly 20 dispatched at this present, it must bee reserued vntill after dinner : but howsoeuer it be, let vs learne (vs I say, which haue charge to preach the word of God) to flee all vaine questions, and seeke to put forth nothing but good doctrine, which may serue to confirme the people always in the feare of God, and faith, to stirre them vp 30 to prayers and supplications, to shewe them that all their saluation commeth from aboue, that all glory of man may bee beaten downe. This is it (I say) we must stand vpon, and take pains in continually without ceasing. And as we haue our lesson giuen vs here, so is all the companie of the faithful put in mind to desire no other 40 doctrine, but that which is profi-

table for them, to build them vp in faith, and repentance, and feare of God: With these mindes wee must come to y temple, wee may not come as me led with any rash or light desire : for wee prophane the worde of GOD, and are not worthie to receiue any instruction meete for our saluation, when we come after that sort. Will wee then be disposed to be Gods true schollers, and our Lorde Iesus Christes ? Then let vs haue that affection, to heare the doctrine y is for our edifying. And in the meane season, though our flesh moue vs and egge vs to desire vaine questions, let vs resist it, as an hurtfull and damnable thing, and let vs do the like, if we reade at home by our selues. For so soone as we take y word of God in vaine, or talke of him, we must needes remember, that the name of God beareth suche a maiestie with it, that euery knee must bow before it, not onely without, but within our soules : we must desire nothing withall our thoughtes & 30 affections, but to submit our selues to him, and to learne to serue and honour him, that we may bee daily more desirous to pray to him, that his kingdome may flourish and prosper, vntill it come to it perfection.

Now let vs fall downe before the face of our good God, confessing our faultes, and praying him, &c.

The

## The 7. Sermon vpon the second Chapter.

23 And put away questions which are foolish and without instruction, knowing that they engender strife.

24 But the seruants of God must not strine, but be gentle toward all men, for to teach, suffering the euill men patiently.

25 Instructing with meeknesse, them that resist, to trie if by any meanes God will giue them repentance to knowe the truth.

26 And that they may come out of the snares of the diuell, being taken of him at his will.



W<sup>E</sup> began this morning to expound this sentence of S. Paule, wherein he forbiddeth questions, which are not profitable for our saluation. And because men should not please them selues in them, he calleth them foolish: not because the most part of y<sup>e</sup> world iudgeth them to bee such: for a man seemeth to bee very subtile and sharpe witted, if hee can put forth any difficulties, which serue to nothing but to hurt mens mindes, by tormenting them selues very muche, and finding no way to come out of them: and as for the hearers, they knowe not what they haue disputed and stroued about. But howe so euer it bee, a great sort make account of this matter, and it liketh them very well, to haue these needlesse and vaine questions broched. But the true wisdom of the children of God, is to walke in his feare: what so euer it be that serueth nothing to this, is condemned as vaine by the holy Ghost. And this is an excellent place. If men say to vs, (as

also y<sup>e</sup> whole scripture speaketh) that the wisdom of men is to feare God, every man will confesse it to bee true: but yet wee knowe not what this meaneth: for in steede of occupying our selues in that that may make vs feare God, we runne at rours, & give our selues to vaine and foolish matters. Every one of vs bestoweth almost his whole life in this, our mindes are bent to it of nature: for we loue nothing but vanitie. And thus a great number feede them selues with wind: and that more is, the greatest wittes, which might serue in the Church of God, giue them selues the bridle, to inquire of vnprofitable & needlesse things, and in the mean while leaue that that was proper to get good doctrine by. And therefore let vs marke this well which S. Paule sheweth vs in this place, to wit, that when a doctrine is not profitable, though men commend it as profound and an highe point, yet is it but folie. A reason? Euen the same that I saide before: to wit, that we shoulde haue no other thought

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then



then this, that is to say, to feare God. And especially when Saint Paule speaketh of *Instruction*, hee giueth vs to vnderstand, and mea-  
neth, not that we shuld be coun-  
ted wise and great Clerkes, but y  
we should be taught for our pro-  
fit (as we say) & beside the know-  
ledge and vnderstanding that we  
haue gotten, we shuld know that  
there must some effect folow. And  
thus we see, that the poore world  
was blinded not without cause:  
for our appetite is alwayes play-  
ing the wanton, men will knowe  
more then is lawfull for them to  
know: and giue them selues to  
nothing, but to pelting trifles.  
True it is, that they will say they  
are great secrets: yet notwithstanding,  
there is no profit in them.  
And therefore God did iustly pu-  
nish such ambition: because men  
were too desirous to heare vaine  
matters, and considered not what  
might edifie them in the feare of  
God, it was requisite for God to  
giue Sathan the bridle, to carrie  
them away, & to mislead them.  
And so let vs consider, that it was  
a iust vengeance of God vpon the  
vnthankfulnesse of men, when  
there reigned so many follies and  
superstitions amongst them, that  
all truth was turned into lyes.  
Nowe when wee come to Gods  
schoole, we must prepare our sel-  
ues to receiue such doctrine as is  
meete for vs, and wee must giue  
our selues to walk as becommeth  
vs, in all holinesse of life. If we do  
not so, we abuse y word of God,

and prophane it as much as lyeth  
in vs: and God will recompense  
vs as wee haue deserued, hee will  
giue vs lyes to drinke, because we  
sought not to be edified in him, as  
we ought. And because we see that  
GOD executed such an horrible  
iudgement vpon the earth, that  
there was no instruction, but con-  
trariwise, all the world was filled  
with lyes and dreames, and they  
that were taken for Diuines, and  
had al the wisdom in the world,  
gaue all the world lyes to drinke,  
because we see this, we must mark  
this lesson so much the more that  
S. Paule giueth here, to giue our  
selues to that that is meete for vs,  
and profitable to bring vs to the  
feare of God, & to his obedience.  
And though the world delight in  
these vaine questions, know we,  
that there is nothing but follie &  
vanitie in them, as the holy Ghost  
pronounceth in this place, seeing  
there is no edification nor profite  
in them. Moreover, S. Paul seeing  
it to bee very hard, to holde men  
backe from occupying them sel-  
ues too much in vaine things, to  
cause vs to abhor that that is not  
meete to edifie vs, addeth, *They do  
but engender strife*. We see then, y  
men haue this foolish appetite,  
which leadeth them to seeke cre-  
dite by sharpe and subtile questi-  
ons, and that the worlde runneth  
fast that way, and troubleth it self  
much about it.

Seing then that we are so cari-  
ed away and led aside, let vs mark  
well what is tolde vs heere, to  
wit,

wit, that beside the losse of our  
time, there is a worse turne fol-  
loweth it, & more deadly, to wit,  
that wee shall bee infected with  
contentions, and strifes, whereas  
we ought to be at peace with all  
the faithfull. For (as it hath bene  
handled this morning) if it bee  
greate pitie to see strifes in the  
Church of God, let vs learne, not  
onely to flee all vaine questions,  
but also to thrust them out, and  
banish them from amongst vs:  
for if wee giue them entrance &  
fre passage, we poyson our selues  
wittingly. And therefore S. Paule  
setteth it downe here in flat ter-  
mes, that vnprofitable questions  
doe nothing but moue strife, and  
that to confirme the exhortation  
which he had made to cast them  
off. For vnlesse we perceiue that  
such questions hurt vs, wee shall  
neuer flee them. And why so? For  
our nature eggeth vs to them, (as  
we said before) this cursed desire  
hath taken such deepe roote in  
vs, that wee can neuer hate this  
vanitie, vnlesse we perceiue wee  
haue to beware of it, as of a poy-  
son, and deadly mischiefe. But af-  
ter that Saint Paul hath thus spo-  
ken of debates and strifes, hee ad-  
deth, *The seruants of God must not  
strife, but be gentle, and patient, and  
so to teach*. Here wee will con-  
clude, that they which giue them  
selues to vaine questions, shewe  
plainely, that they haue no desire  
nor zeale to serue God. For tho-  
ugh a man bee neuer so wise, yet  
notwithstanding, wee must count

him as a desperate diuell; if wee  
see hee haue not this affection in  
him, to serue God, if he haue not  
this end and this marke before  
him, to honour God. And surely,  
it is not without cause that it was  
saide in an olde prouerbe, that  
learning in a man that ruleth not  
him selfe aright, is like a sworde  
in a madde mans hande, and one  
that is frantike.

This is Saint Pauls meaning,  
to point out all them that are gi-  
uen to contention, to the end that  
we may detest them, and abhorre  
them, as men that seeke not in a-  
ny wise to serue God. And why  
so? For these are things that can  
no more agree together, then fire  
and water, to serue God, and to  
loue contentions and disputati-  
ons, which breede nothing but  
strife and debate.

Nowe hereby we may gather,  
howe fewe there are that deserue  
to bee accounted Gods seruants.  
For howe many see wee, which  
to no purpose, seek to moue que-  
stions to trouble the Church?  
Howe many iacke sticklers are  
there nowe adayes, though they  
bee but ignorant and vnlearned,  
and very beastes, which notwith-  
standing, will needes shewe them  
selues to be somewhat by mouing  
troubles? And therefore we must  
mark this text so much the more,  
to the end that they which haue  
charge to preach the worde of  
God, may knowe, they can neuer  
quit them selues of their dueties  
as they ought, vnlesse they frame  
them

Hhh.iiij.



them selues to that that Sainte Paule sheweth vs here, to wit, vnlesse they flee debates and strifes.

Moreouer and besides that, there must be common instruction for all the people. For it is verie necessarie for vs, to put a difference betwixt the seruants of God, and hypocrites, which abuse Gods name. And this is a marke that can neuer deceiue vs, to wit, that when wee see a man contentious, that desireth nothing but to finde fine legges in a sheepe, (as we commonly say) we must cast him off as a deadly plague, being assured, that what soeuer he protest, hee will but serue Sathan, and seeketh not to edifie the Church of God in any wise. This is it we haue to beare away in this place of Saint Paule, where it is saide, that the seruant of God must not be giuen to strife. And beside, he sheweth how this may be: To wit, *If we be gentle towards all men, apt to teach, and suffering euill.* When he saith, that wee must bee gentle towards all men, hee meaneth that wee must bee easie and readie to receiue all them that shall come to be instructed in the Gospell. For if wee giue them no access to vs, it is as much as if we shut the doore against them, that they may neuer drawe nigh to God. And therefore wee must haue this courtesie and gentlenesse in vs, to be ready to receiue all them that desire to be taught. And therefore he addeth, *That we must be apt to teach.*

As if he said, these things are knit together, gentlenesse and aptnesse to teach. The reason is this, if a man be rude and hard to be talked withall, wee can neuer receiue doctrine from him. Therefore hee that will be a good teacher, must bee gentle, and haue some meanes to draw them which come to him, that he may win them: which can not be done, vnlesse hee haue that meekenesse of nature which S. Paul speaketh of here. And thus we see howe hee would confirme that which hee had saide before, to wit, that a contentious man, and one that is giuen to disputations and strifes, is in no wise Gods seruant. And why so? For must we not in seruing God, labour to winne them that are ignorant? Which cannot be done, vnlesse wee be peaceable, vnlesse wee heare patiently what they can say, vnlesse wee beare with their infirmitie, vntill they be edified by little and little. If this be not in vs, we do but cast them off. And is it so, that they which seeke nothing but questions, trouble mens mindes? Then can they not cause them to drawe nigh to God, but they rather make them horne mad. And therefore it is a true thing, and such as wee may build vpon, that when a man is giuen to curiositie and contention, he seeketh but to destroy, in steede of building, he hath no honour nor reuerence of God, hee seeketh not to serue him, but goeth cleane contrarie.

This

This is it in fewe wordes that S. Paule sheweth at. Nowe we may gather hereby, that they may not giue the title, honour, and dignitie of Prelates, Bishops, Ministers, and Shepheards, to them that are not apt to teach. For S. Paul concludeth, that all they must be ras-  
sed and seraped, out of the number and companie of Gods seruants, that are not apt to teache. Wee see then, that the Pope, and all the filth of his Clergie (as hee calleth it) are too impudent to boast and vaunt of their heauenly Hierarchie, that they are the Church of GOD, that they are Shepherdes and Prelates. Wee would not beare them any enuie for it, so that they could shewe vs  
some cause why: but if they will haue vs beleue them, they must shewe this token which S. Paule setteth downe here: this is the true marke, whereby they may be knowne to be Gods seruants. But they are but dumbie dogges: they can bite & gnaw, (for we see how they waste Gods flocke) and if they did but deuour the goods & substance of the poore, they did hurt ynough, but they are gulfes of hell, to plunge poore soules ouer head and eares in. As for one word of doctrine to come out of their mouthes, they neuer thinke vpon it: for that were rather to disgrace their bishoplike office: for they are troubled with other matters, then the preaching of the word of God. And therefore seeing that they which call themsel-

ues Prelates and Bishops in the Popes Church, haue no doctrine in them, and carelesse to edifie the people, wee may see the holye Ghost condemneth them here, sheweth, that they may in no wise be taken for such as they bragge themselves to be. And why so? For these are things so knit together, that they can not be seuered one from another, to be Ministers of a Church, and to be preachers, as S. Paul sheweth vs here. Moreover, if we wil teach as God commandeth, let vs marke y we must do it, with an affection to win the that heare vs: for if we think it ynough to haue spoken well, & go not about to bring the to y way of saluation, which went astray, what a thing were that? Fie vpon all titles & dignities of Bishops, if wee take not paines to win them to God, which are straungers to him and farre off. And therefore let there not one word come out of our mouthes, when there is any talke of preaching the worde of God, vnlesse we haue this before our eyes, to instruct the whom we preach to, & to profite them. And hereby we see, y it is not without cause. y y world is so euill edified now adayes, as it is. For where are they to be found y seek to profit, whe they preach y word of God? Ther must needs be som, but they are very few & thin sownen, as we say. And therefore doctrine vanissheth away, & doth not much edifie. And therefore let vs marke this well y S. Paul saith, that they



are true teachers, which giue the felues as much as they can, to win poore fillic ignorant men to god, to bring them to the right way, which haue gone astray, and haue bene deceived. But this can not be done, (that is to say, we cannot haue such an affection,) vnlesse we be patient. For we shall see a great number bring foolish things: and if we goe about to bring them to some instruction, they jumpe from the cocke to theaffe, they will haue such foolish and baggage stufte, that it wold greue a man. Other runne as rouers, though they would seeme to bee wise, whereas they neuer read worde of the holy Scripture, they will prattle and talke, they wil alwayes be one in euery disputati- on, and the most ignorant, are the most bolde. And therefore it is vnpossible to haue this zeale whiche the Saint Paule commandeth vs, vnlesse we can suffer the euill patiently, vnlesse we beare with many follies in them, which haue not yet tasted of the truesh of GOD, or else haue had some light taste of it, but yet haue not a liuely feeling of it, to beare such reuerence as they ought, so that that our Lord hath shewed vs. Therefore they y are lightheaded, must be borne withall, they that are rude and hard of vnderstanding, they that haue slipped out of the way, bicause they knewe not as yet, what it is to be humbled to the obedience of God, we must (I say) be patient toward all them, for o-

therwise it will be vnpossible for vs to bring them to God. This is it in few words that Paul ment in this place. But bicause a great number of wicked men, yea, and such as contemne God, wold be borne withall, and can quickly alledge this worde, Patience, to the end they should bee pardoneth, when they mock at all the Scripture, & scere at all admonitions, and all Gods threats: S. Paule addeth precisely, and expoundeth that y he saide, to wit, that in deece wee must be patient to euil, but not to nourish them with vaine flattery. What then? To the end, saith he, *We may instruct them and reprove them meekely which gainsay vs.* Nowe this is a good meanes, and such an one as we must marke diligently: for there are two extremities which must be cōdemned. The one is, if we be too easie, so y when wee see these mockers of God, we shut our eyes, and make as though wee sawe nothing, and suffer the to scoffe at every thing that is taught vs in Gods name: this easinesse is euill. Nowe there is an other fault cleane contrarie to this, and it is this, that when a man hath spoken a word amisse, if we reprove him so sharply at the first blowe, y he is dismaide, & so vtterly cast off, & haue al meanes taken from him of drawing neerer to God. We must beware of these two faultes, and S. Paule sheweth y remedie, saying, *Instructing with meeknes.* It is true: but yet we must instruct to correct. For the word that

that S. Paule vscth here, doth not  
 signifie simple doctrine: but an  
 instruction to reforme, when wee  
 instruct them that haue done a-  
 misse, and bring them to some  
 good discipline, to beare the yoke  
 and know, that they must not iest  
 with God. This is the instruction  
 that S. Paule speaketh of. And so  
 let vs marke well, that his mean-  
 ing was not to set these scoffers  
 at libertie and giue them the bri-  
 dle, which would haue free leaue  
 to flyre and gibe, when they are  
 tolde of the mysteries of God. S.  
 Paule will not haue vs to suffer  
 this or to dissemble it. And yet  
 we see the worlde is full of such  
 mockings now a dayes. How ma-  
 nie are there, when they enquire  
 of Gods will, that haue anie hum-  
 bleness in them, to thinke that  
 God must be worshipped in his  
 worde, and that they must frame  
 themselues to good order, at the  
 leastwise when they are taught  
 that which commeth from God:  
 howe manie are they, I saye, that  
 thinke vpon this? But on the con-  
 trarie side, wee see that the holy  
 Scripture is made a iesting stocke,  
 and that they which speake of it,  
 make as great accompt of it, as if a  
 man should tell the a tale. Thus y  
 name of God shalbe shamefully  
 and horribly prophaned, & these  
 mates woulde gladly haue this  
 worde *Meeknesse*, to bee practi-  
 sed towards them, but there is no  
 talke amongst them to keepe a  
 meane, if we be angry to see Gods  
 name so trodden vnder foote, &

so litle reuerence giuen to his  
 worde. Ho, where is this patience  
 which S. Paule speaketh of? As  
 who would say: we should digest  
 these reproches, that are made a-  
 gainst God, and neuer be grieved.  
 When any of vs seeth his Father  
 despised, it grieveth his heart. We  
 shall see God plucked out of his  
 seat as it were, by these varlets  
 that scoffe & mocke after this sort  
 at all doctrine of saluation, & shal  
 we dissemble it? Where should  
 our zeale be? should we not shew  
 by that dealing, that we were too  
 carelesse and slacke? And there-  
 fore let vs marke when these rut-  
 terkins which seeke nothing but  
 to mocke God, woulde be borne  
 withall in their blasphemies, that  
 S. Paule meant not we should bee  
 patient so farre to nourishe them  
 in such wickednes, but onely that  
 we shoulde not shutte the gate a-  
 gainst the ignorant, that we shuld  
 not too rudely beate the back, vn-  
 til we haue tried, whether they are  
 in anye wise to bee corrected or  
 not. This is Saint Pauls meaning.  
 And therefore as oft as wee are  
 tolde of patience, of bearing with  
 the euil, of being gentle, of follow-  
 ing meekenesse, let vs marke that  
 this exception must bee added,  
 that we bee not hindred thereby  
 to instruct them to the quicke,  
 which resist God, and cause them  
 to feele what a miserie it woulde  
 be for them, to haue Gods yoke  
 to be laid vpon their shoulders, &  
 for them to cast it of: and learne  
 them which are stiffnecked and



obstinate, to submit themselves to God. For all loftinesse of man, which lifteth vppē it selfe against Iesus Christ, must bee brought lowe, (as Saint Paule speaketh) otherwise the gospell shall not be preached in it maies-  
 2. Cor. 10. 5. tie. To bee short we see that the holy Ghost hath shewed vs the way here that the ministers of the worde of God must holde, when they are patient to suffer them which cannot bee brought to the obedience of the Gospell at the first blowe: to wit, that for all that they must not leaue to correct them, and to shewe them their fault, and to cause them feelee that there is a discipline, which all creatures must be subiect to. This is one point. And beside this, we are warned all in generall, that we seeke not to be flattered, as wee see the most part of the worlde is giuen to it too much. And so as I saide, euerie one of vs must take this and make his profite of it, when we are taught that the ministers must correct with meekenesse: but yet they forget this worde *Correct*, and speake of mildenesse: and they do it to this purpose, that either we shoulde not speake a worde of it, or if wee doe, wee shoulde claue them, and beware wee scratche not their scabbes. But this patience which Saint Paule speaketh of, and is allowed, is ioyned with correction. And therefore he saith in another place, that the seruauent of  
 2. Tim. 2. 14. God must be meeke. But why? Is

it to shut his eyes, when he shall see offences committed? Is it to speake of it in such sort, that hee must vse sugred wordes? No no: but he must correct withall. This is it in fewe wordes wee haue to marke in this place. But wee must marke that also which S. Paule addeth, to witte, saith he, *If God will at anye time giue them repentance.* By saying so he sheweth vs, that we must not be discouraged at the first blowe, though we see great hardnesse in men, and though it seeme to bee no easie matter to bring them to the right way, yet must wee take paines to ouercome them by gentlenes as much as we can.

20 Trueth it is, that we are forbidden to cast pearles before swine, and before dogs. But how shall we know that a man is a dog or a swine, before we haue tried him. If I see a man ignoraunt, I must not say he is a dog. For who is he amongst vs that hath not bene blinde, and buried in infidelity of Papistrie? And if God had cast no worde before vs, in what case had we bene? But he sought vs, when we were as wilde beastes. And therefore it is good reason wee should doe the like to them that are yet in like darknes and vnder the tyrannie of the Pope, wherein we liued in beastlines and ignorance. But as we must win them, if it be possible, which wee know  
 30 not yet to bee dogges or swine: so when wee haue once tryed a man to be a rebbell vtterly, and  
 40 that

that hee caryeth the markes of a  
cast away, & despiseth al Phisick,  
and turneth the good to euill:  
when wee see a man thus harde-  
ned, what canne wee doe but  
leauē him there, because hee is  
no more worthie the doctrine of  
saluation shoulde be taught him?  
Thus that restraint which our  
Lorde Iesus Christ made must be  
vnderstood: hee saith wee must  
not cast precious pearles before  
dogges and swine: but as for  
them that haue not as yet shewed  
such stiffneckednesse, and faile  
because they doe not well vnder-  
stande what they should do: wee  
may not, I say, repell them, vntill  
G O D haue called them home:  
and though they seeme to be dull  
of the spurre, yet must wee con-  
tinewe to the ende. For what  
knowe wee whether G O D will  
powre out his mercie euen to  
them, which seeme to vs to bee  
damned? And this is one pointe,  
which wee must marke well. For  
when it is saide that the mercie of  
God is higher then the cloudes,  
and entreth into the deepest part  
of most bottomlesse pittes, it is to  
the ende we shoulde not restraine  
it after our fantasie: for wee are  
so stomaking of nature, that if a  
man displease vs we woulde that  
G O D shoulde straight wayes  
lighten against him, and therefore  
he sheweth that he is not like to  
vs, saying by his Prophet Esai, As  
farre difference and distance as is  
betwixt the heauen and earth, so  
farre are my thoughtes from your

thoughtes. And why so? for I  
am gentle, and pitifull, I am  
meeke saith he, and you compre-  
hende not what my mercie is.  
And therefore let vs beware wee  
measure not the mercie of God  
after our rule, but rather when he  
seemeth to vs to be cleane cast a-  
way, and that there is no way to  
winne him, let vs wait patiently  
and see whether God will worke  
or no: and if that houre come not  
so soone as we would, we must be  
sory for it, and sigh therefore, but  
yet how so euer it bee, let vs not  
cease to take paines still, accor-  
dingly as God commaundeth vs,  
to win mē to the faith. And ther-  
fore Saint Paule saith precisely,  
*If at any time God wil giue them re-  
pentance.* As if he should say, My  
friendes it is a verie grievous and  
harde matter to beare with them  
that resist God, & set themselves  
against his grace, & cannot at the  
first blow here the good doctrine  
that is for their saluation, men  
fret against them, and so they cast  
them of. But what? for all that  
we must be gentle in this behalfe:  
and though we see men lewd for  
a season, if there be not obstinate  
malice in them, if they bee not of  
set purpose rebellious against  
God, so that they seeme past all  
correctiō, we must labour to mor-  
tifie them & tame them: for they  
are, saith he, in gods hand. On the  
one side hee saith, *If at any time:*  
shewing that if the conuersion of  
vnbelieuers come not so soone as  
we would, we must not leaue the  
they

Phil. 36.5.

Elia. 35.9.



them for all that, for God hath them in his hande. And againe he addeth, if a man bee stubborne to day, we know what he will be to morow. And why so? for the conuersion of men cometh not from them selues, nor of their owne strength, nor of their owne mouing, it is GOD that reformeth them, that maketh them new creatures. And shall wee let God to worke in a marueilous sort, and such as passeth all our senses? So then let vs waite for more of Gods gracious goodnesse, then we can thinke of. Thus we see nowe in fewe words, what these words of S. Paule mean. True it is, y we can not make an end of all of it now: but yet we must marke this, and so make an end, y wee may not cast the of as dogs and swine, which are ignorant: and though they set themselves against God, & gaine-say him, vntill we haue found the cleane past amendment, & stande stubbornely of a set malice, vntill that time we may not cast the of from the hope of saluation: neither may we shut the gate against them, but labour rather to winne them. So then the way that wee must take is this, wee must aduisedly put a difference betweene them that resist God through vn-beliefe & ignorance, and betwixt them that are sufficiently ouer-

come that it is god that speaketh, but because they are ful of poison they cast away all good doctrine, they wil not amende, seeing they haue begō once to resist al goodnesse throughly: they are so desperat we must leaue them there, as they are worthy, we must teach the the doctrine of life no more, for they wil but prophane it. But when men are ignorant we must beare with them, and draw them on daily, vntill we know whether it wil please God to take them to him. And the reason which Saint Paule vseth, is this, that the conuersion of men lieth not in themselves, neither in their own strength, and therefore when it may seeme that they are past amendment, yea and become dayly worse and worse, God can put to his hande, wee woulde marueile to see him worke a miracle. Therefore seeing it is so, that God reserueth the conuersion of sinners to himselfe after this sort, because he doth what pleaseth him, let vs learne to commit all to his handes: and in the meane while, see we doe our dutie that is to say, labour to drawe all the world to saluation as much as lieth in vs.

Nowe let vs fall downe before the face of our good God, confessing our faultes, &c.

### The eighteenth Sermon vpon the 2. Chapter.

- 25 Instructing them with meekenesse that are contrarie minded, if at any time God wil giue them repentance to know the trueth.  
26 And that they may come out of the snares of the deuill, being taken of him, at his will.



**V**E haue sene before, towards whom S. Paule would haue vs shew our selues gentle and louing: to wit, towards them, which through ignorance gaine saie the worde of God. For we must pitie them, seeing they be poore blind men, & such as are led away with some foolish deuotion, thinking to do wel: though it excuse them no whit before god, yet notwithstanding we ought to bee moued with some pity, & seeke to bring them into the way of saluation. But because it is an harde matter, to suffer them which strue thus against the trueth of God, and it seemeth that we doe but lose our labour (as wee haue shewed before) S. Paul sheweth vs that their changing is in gods hand: though it seeme that they are cleane past hope, yet notwithstanding God can worke after a sort that wee at this day knowe not of. And therefore let vs learne not to measure Gods mightie power after our senses, when we see poore silly soules and vnbeleeuers to bee very hard and stiffenecked, let vs waite and see whether God will be mercifull to them or no. And in the meane while let vs labour to doe our dutie towards them, that is to say, to winne them if it be possible. Now that Saint Paule speaketh of such maner of men, he sheweth vs plainly, whē he saith, that God can cause them to know his trueth. And therefore wee see

hee speaketh not of them here, which of malice rise vp to trouble the Church of God, and them which strue against the trueth they knowe, or of backsliders, which when they haue tasted of the Gospell, arme themselves to make warre, both against God, & against what so euer is contained in his word, & against his church: S. Paule, I say, had no regarde to such men, for they are not worthy: but hee will haue vs beare with them for a season, which neuer knew what the trueth meant, and he will haue vs to waite patiently, to see if God will reache them out his hand to bring them to his flocke. And beside this we must marke wel, that Saint Paule beginneth by repentance, when he speaketh of the knowledge of the trueth: Whereby he giueth vs to vnderstand, that it is no smal matter or of litle accompt to know the trueth of God. And in deede a man is not said to knowe God, when he hath once conceiued in his head what he is, and is named to him: but he must haue the roote in his verie heart. What is the knowledge of the word of God? This it is, that we must first of all learne to worshippe God, and submitte our selues to him, and to whatsoeuer hee saith to vs. And moreouer, after that we haue enquired what it is that he woulde teach vs, we must direct our selues that way thoroughly and wholly, without all gaine-saying. Now this is so great a matter,



ter, that it passeth all ablenesse and power whatsoeuer is in the worlde. And therefore wee may not marueile, if S. Paule saye, that we cannot know the trueth without repentance. And why so? for first of all, so wicked and froward we are, we seeke nothing but to rid our selues from Gods yoke and subiection, and to put away al doctrine from vs: we would that God should aske nothing at our handes, but lay the bridle vpon our necks. And therefore we must be tamed in this naturall pride of ours, or els we shall neuer drawe nigh to god, to be his good scholars. For we must begin by humblenes to receiue patiently what god shal tel vs: but on y other side we are as wilde beasts, ful of presumption & pride. And therefore we are far frō framing our selues to the word of God, whereby he meaneth to proue vs, whether we wil be gouerned by him or no. On the other side, God beateth down al reason of man, al affections of y flesh: & in deede, we see that the gospel is called a sword whereby we are sacrificed to god. But on y contrary side, we wil remaine stil as we were: but god will bring vs to nothing. And therefore what agreement will there be, vntill we be lessened? For while we remain in our affections and thoughts, it is impossible for God to win one foot in vs: For we wil be alwayes blinde, we wil haue stonie hearts, hardened & stiffnecked: & God will haue vs to be as sheepe and

lambes to heare his voice, and to follow that which he commaundeth and appointeth. Therefore let vs mark wel, that mē must be tamed, before they cā know what y truth of god is. And her by we are put in mind not to think it strāge, y a great part of the worlde withstande the gospell, & cannot be drawn by any meanes whatsoeuer. For while men keepe on their common course, they must needs fal further of daily from God, (as we haue said) and as for drawing nere to him, there is no talke of it. And therefore let vs not be offended when we shal see a great part against the trueth of God? And why so. For this is naturall. But whē we see a few belieuers which are content to bee gouerned vnder Gods hand, know we y these are as many miracles. For they are newe creatures: it is a conuersion which God hath wrought, wee would neuer haue looked for it. And when we wil thus magnifie the goodnes of God, let euery on of vs begin at himselfe: & know first of all to be resoluēd, that if god had left vs to work after our own fantasie, we should haue bin his deadly enemies, we had neuer tasted what the worde of God is. Therefore the faith that we haue is a singuler gift of y holy ghost. He lightned vs, otherwise we had remained blinde, were it not for y, we shuld neuer haue had our harts touched to the quicke: for in deed there is nothing but rebellio in vs. Therefore let no man boist himself

Ephe. 6.17  
Heb. 4.12.

as though faith were of his owne groweth: but let vs giue God the honor y<sup>e</sup> belōgeth to him, for drawing vs to his knowlege at y<sup>e</sup> time when we ran cleane astray according to our nature. Thus in fewe words we see by this text y<sup>e</sup> faith cānot be without repētance. This is on point. Another is this, we see y<sup>e</sup> both faith & repētance are giue<sup>10</sup> vs of god, and that it is not in our selues to reforme our minds & affectiōs, god must work in it, yea & y<sup>e</sup> after a secret faciō & such as passeth whatsoeuer might come frō mē. We say first of al y<sup>e</sup> faith cānot be without repētāce. True it is, y<sup>e</sup> many light headed felows, when thei hear what is taught thē, think they haue faith: & yet thei remain<sup>20</sup> stil in their wickednes. They will cōfesse wel inough y<sup>e</sup> the word of God is true, but they wil not stād to it. But those felows, thogh they cal thēselues faithful, yet are they vnbelieuers. For (as I said before) faith hath it roote in the heart of man, because he submitteth himselfe to God, & knoweth that he is gouerned by him. And moreo-<sup>30</sup> uer, this mask, or rather fainednes of faith which the hypocrits haue, wee must needes take it to come from God, for we cannot come so high, to haue the least taste that may be in the worlde of that that is contained in holy writte: but such men are not renewed as it were requisite, they haue not receiued the Spirit of adoption to<sup>40</sup> be of the number of the children of God. Such is the faith which

the hypocrits haue, as it is spoken of in the Epistle to the Hebrewes. For the knowledge y<sup>e</sup> they haue, which reuolt & fal away, is wel called an heauēly gift: but yet notwithstanding they were neuer throughly touched. And therfore I said, though we haue but a light feeling of the trueth of God, yet he hath already wrought in vs. But whē we speak of true faith, whereby through believing the gospel, we are partakers of Iesus Christ and al his benefits, that faith must needs be ioyned with repentance. And why so? for we cannot submit our selues to God, before we haue renounced our selues, and al our reason and wisdom, and all our lusts. And therfore know we, y<sup>e</sup> they which are as yet nothing changed, though they wil be cōūted Gods childrē, & believers, are vtterly vnbelieuers, & abuse gods name, when they take this name of Christians vpon them. And why so? Because we must haue repentance to know the trueth, as I saide before. Let vs see then that we cutte of, whatsoeuer is of our owne nature, that we may be sacrificed to God, & to make him an offering both of our soules & bodies, that he may rule & raigne ouer vs, This is one point. Yea & S Paule beginneth by repētance, to bring vs to the knowlege of truth and faith. For we knowe what is said in an other place, y<sup>e</sup> we cānot come to this wisdom of God, vn-<sup>1. cor. 3. 18</sup> les we be fools in our selues. That is to say, vnles we know y<sup>e</sup> there is nothing



nothing but vanitie and lyes in our heartes. As for the seconde point, let vs mark that repentance and faith are the gifts of God. For if it bee not in man to make himselfe to liue in this worlde, how can he haue this power in him to resourme himselfe to become companion of the Angels in heauen? Faith and repentance impart thus much, y being deliuered fro the curse which we haue drawen from our father Adam, we are adopted to be heires of the heauēly life, & to be short, to be partakers of gods glory. If this were in vs, & euery man could giue himselfe so great & noble a benefite, what fellows were we? we might haue good occasion to be proude, and wee are too much giuen to it. And therfore let vs learne that we can neuer draw nere to God by any means whatsoeuer, we cannot haue so much as a good thought, or one good motion, vnlesse it come to vs from aboue, and God worke in vs by his holy Spirit. For it is not without cause that hee saith, *It may bee that God will giue the repentance, so come to the truth.* S. Paul might wel haue saide, And how can we tel, whether they wil repent themselues? Though wee thinke them past hope, to day, we may finde some amendment in them to morow. S. Paule might haue said so wel: but he bringeth vs to God. Truth it is that he had respect to that which we touched before: to wit, to exhort vs to patience, when men wil not become

so conformable and ready to bee taught as we woulde. But yet hee pronounceth y wee cannot turne our selues through our owne vertue, that we are nothing bent that way y we loke not towards it, vnles god win vs, & draw vs to him, we canot opē y eies of our vnderstanding to cōprehend y secrets y are contained in y gospel, but god must reach vs out his hād, he must chaunge vs: to be short, hee must make vs new creatures. This is y honor that we owe to God. And this is it I touched before, y eue y on of vs, whē he cōpareth himself with the pore ignorant soules & ynbelieuers, ought to think, alas! see here is a looking glasse wherein god giueth me to behold what an one I shoulde haue bene, and shuld haue remained, had he not framed mee a newe by his holy ghost. For of nature I was no better then these whom I see here vter enemies to God: I was rather his deadly foe, there was not one sinewe in mee that stretched out it selfe to obey him, but I was full of pride, full of malice, full of loftinesse, and diuelishe stiffneckednesse, to resist GOD, and to drowne my selfe in euerlasting death: thus it had bene with me, vnlesse my GOD had receiued mee to pitie, vnlesse he had powdered out the infinite treasures of his mercy vpon me. Let vs learne therefore to compare our selues with the vnbeleuers, that when wee see them which are so far off from god, we may be afraid to see how

how the creatures lift vp themselves against their maker: and know we in the meane season, y<sup>e</sup> we shold haue ben alone as they are, had not our Lord had pitie vpon vs. But that we may expresse this the better, we must weigh that also, that S. Paule addeth. *That they plucke themselves out of bondes or snares of Sathan, wherewith they are holden captiue, according to his will.* This worde expresseth the matter a great deale better, and confirmeth that which I spake of last. For if we thinke we can come to the knowledge of the trueth and faith, vnlesse GOD chaunge vs, then must wee needes be strong ynough to deliuer our selues out of Sathans bondes. For vntill GOD haue drawen vs out of the diuelles snares, wee can neuer drawe nere to him: nay we can not be but slaues to sinne, and haue death for our inheritance.

Who is there then so proper a fellowe, that can deliuer himselfe, and be his owne Redeemer? Dare we take that vpon vs, that God challengeth to himselfe? Is it not a sacrilege that God detesteth, and that rightfully? If a man should aske any of vs, Canst thou be thine owne Redeemer? He will say. No. For so I should take vpon me, the office of y<sup>e</sup> sonne of God.

So then, if any of vs thinke to haue faith by his owne vertue, if any man thinke to conuert himselfe, that man robbeth Iesus

Christ of the office of the redeemer, and setteth himselfe in his place,

And why so? Saint Paul saith flatly that we shall not be lightened in the faith, that we shall not be turned vntill we be deliuered frō the diuels bondes. And therefore let vs be so much the better resolved of that point which I declared before, to wit, to magnifie our God for the grace he bestowed vpon vs, when it pleased him to make vs partakers of the faith of his Gospell, and frame vs therunto. For which cause, let vs detest their pride so much the more that stand vpon their free will, and play the ioly fellowes, and blinde themselves with a foolish imagination of their owne desertes: let vs tread all this vnder foote. And moreouer, as we must doe homage to God, for that that he hath given vs already: so for the time to come let vs haue recourse to his free mercie, that he may increase our faith, and set vs forward, and cause vs to profite better & better vnto repētaunce.

For if we haue faith, it is not to be said that faith is perfect in vs: we see a little sparke of brightness, but it is but in parte, as Saint paule saith. And therefore we must pray to GOD to increasē our faith: and let vs not thinke to come to it by our owne wit, and ablenes: as God began it, so it is he that must perfect it. As for repentance, thogh we haue some

1. Cor. 13.

12.



good desire and zeale to drawe neere to God, we doe but drawe our legges after vs, and come halting, and there is yet so much impatiencie in our flesh, as is pitifull to beholde. And therefore we haue neede to pray to GOD that hee would strengthen vs from day to day, vntill hee haue taken vs out of this worlde: and let vs not thinke thorough our owne vertue and mouing to get the masterie ouer our wicked affections, it is God that must giue vs that victorie. Thus, I say, we are put in minde, not onely to glorifie God touching the benefite hee hath bestowed vpon vs already, but also to runne to him, that hee may supply our wantes, vntill he haue brought vs to a through perfection, from which we are yet verie farre off. And in the mean season, this place may wel moue vs to humblenesse, when it is saide that the vnbeleuers are holden captiue in Satans bonds.

For what were we, and what should we be, euen yet, if our Lorde had not shewed him selfe pitifull towards vs? Were we not nourished vp in this blindness, wherein we see these poore ignorant soules are yet? Had we nor remained in it, vnlesse God had set vs at libertie? Therefore when we go aboute to play the ioly fellowes, let vs thinke vpon this, It is true that of nature thou art a slaue of Sathans an horse, or an oxe, or an asse, is not more his

maisters, then thou wast Sathans. Goe thy wayes then, and bragge of thy vertue; thou thinkest thou canst do wonders: see how God setteth out thine armes, & sayth in fewe wordes, that thou art a little dogge, which Sathan holdeth bound to himselfe, and in slauerie: this is thy case, and here must thou carrie vntill thy God haue broken thy bondes where-with thou wast holden. Therefore when we heare that the vnbeleuers are holden in this cursed captiuitie vnder Sathan, are we not worse then madde, if we thinke still I can not tell what pretty fellows we are, if we set vp a free will, if we preach our vertues and desertes? Now the holie Ghoste could not thunder better against vs to despise vs, and bring vs to open shame, then when he saide that Sathan possesserh vs, that we are vnder his tyrannie, that he ruleth ouer vs at his pleasure, vntill God deliuer vs.

And moreouer let vs learne also to apprehend this horrible curse of GOD whiche he hath laide vpon mankind, when it is saide that Sathan ruleth ouer all men, both great and small without exception. But we were made to the image of God, the worlde was made for our sakes: and when he imprinted his mark in vs, it was to this end, that we should be as his children. And for this cause also he gaue vs to be Lordes ouer all his creatures.

And

And while the Diuell holdeth vs in his coardes and nets, is it not an horrible matter, and ynough to make our hayres to stare vppon our heades? If we cōsider our first beginning, God made vs as his children, he caused his glorie to shine in vs, and placed vs in this worlde, to the end we should be as liuely images of him. And therefore we must needes say, that sinne maketh an horrible breach, when the diuel taketh possession of vs, & when so noble, so worthie, so excellent a creature as man is, is cast down so farre, that the diuell holdeth him in his coardes. But this is to cause vs to be so much the more enemies to sinne. How now? God had made vs to his owne image, to be companions of angels, and yet we are cast downe to y<sup>e</sup> bottomlesse pit of hell, and we draw al of vs that curse, euen from our mothers wombe. And what is this to say? What is cause of it, but sinne only? And therefore we haue good cause to hate sinne, seeing we know it hath thus spoiled vs, that we must needes be in slauey to Sathan. Notwithstanding, we must be also brought to the feare of God, and to his iudgement. We see what negligence and little regarde there is in them, & how dronke they are with vaine pride, in so much that they knowe not what it is to come to a reckoning before God: and though they heare euerie day, that God taketh them

for his deadly enemies, and that he is armed, and that his vengeance is ready against them, they passe not one pin: and this is not onely a dronkenesse, but they are bewitched, they are choked vp with their filthinesse, so that they can not feelee a whit of this wrath of God which is ready for them, and wherewith the Scripture threateneth them. Seeing we are so blockishe, wee must marke this place so muche the more diligently, where wee see what we are, while we remaine in our sinnes: to wit, that God doeth not auouche vs, nor take vs for his any more: I say not onely for his children, but for his workmanship. For seeing he putteth vs vnder the subiection of Sathan, it can not be but he must abhorre vs, it cannot be but we must be vtterly cutt off from his kingdome, and that he will haue nothing to doe with vs. And seeing it is so, this ought to moue vs to the feare of GOD, when we see the condemnation that is laide vpon all mankind. But yet notwithstanding, we haue to magnifie the goodnesse of GOD so muche the more, when he draweth vs out of such a gulfe, where we were Sathans prisoners, and doeth not onely set vs at libertie, but also gouerneth vs, and guideth vs by his holie spirite, and when he hath lightened vs, chaungeth also our heartes and affections. Therefore when we see our  
Lorde



Lorde worketh thus, haue we not a farre greater token of his mercie, to giue him such prayse as he deserueth? This is it in few wordes we haue to marke vpon this place. But yet there is more: for if the diuel possesse the silly ignorauit soules whiche neuer knew the Gospel, what shall be come of them, that giue them-

selues to him, and cast away the knowledge that was giuen the, as though they would wittingly and of set purpose prouoke the wrath of God against them? S. Paule speaketh here of the poore Heathen, which had neuer heard one worde of the law, nor of the prophets, nor of the Gospell. Those silly soules were borne in superstition, & nourished in it, they thinke they doe well when they giue themselves to their folies, and if they knewe what God were, it seemeth they wold frame themselves thereafter: for the deuotion that they haue towarde their idols, giueth some token y they desire to feare God. But yet Saint Paule sheweth, because they are ignorant, that they are vnder the tyrannie of the diuell, that he holdeth them prisoners, that he draweth them and pusheth them forward as he listeth. If the poore vnbeleeuers which neuer knewe any thing, are in so miserable condition, let vs nowe come to them, whom God had reached his hand vnto, & had opened the y gate of his Church, to say, Go in, and had giuen the

his marke, that is to say, Baptisme: if they reuolt after that they haue known what the Gospel is, and caste away the knowledge they had receiued, & burie Gods giftes, and prophane the bloud of Iesus Christe, to be short, treade all that was giuen them vnder foote: shal not Sathan take double possession of them? Shall he not reigne a great deale more ouer them, then ouer the silly ignorant soules? Yeas no doubt. It is true that the diuel hath generally rule ouer al the vnbeleeuers, (as S. Paule sheweth in another place) for speaking to the faithfull, he saith vnto them, Beware my friendes: for God hath taken you, to the end you should be his inheritance, and giue not your selues to Sathan, who hath his might and power ouer the vnbeleeuers. So that this is true in general. But know we y if the poore Heathen; and they which haue been always blind, or whiche neuer came neere to God, are vnder the tyrannie of Satan, much more shall they which fall from God, & become thus backsliders, after that he had taken them to him, and are horrible monsters: when we see such rage in them, knowe we that they are as incarnate diuels, that they are diuels possessed with the diuell. And that our Lorde doth powre out such rigour vppon such cursed ones, we see it.

For I pray you, can we finde the like wickednesse in the Papists

Ephe. 1.1

Papistes to despise God, as we can in these backsliders which knew the Gospel, and in the end fell away from it? Can we finde such crueltie in the Turkes, and Heathen, as is in the Papists? We see from steppes to steppes, as men were neerer to God, and played the wilde beastes, and prophaned this excellent gift of the knowledge of the trueth, and abused it shamefully, that God can not but shewe him selfe their iudge, and powre out double vengeance vpon them. Is not this a monstrous thing, and such an one as may make vs astonished at it? And so let vs remember by this that is taught vs here, that vntill our Lord Iesus Christ do the office of a Redeemer to vs, we shall be holden in Sathans bandes: as also our Lorde Iesus sheweth, Iohn. 8. That it is his proper office to deliuer vs.

And seeing it is so, that we are vnder the slauerie of the Diuell, vntill Iesus Christe set vs at libertie, let vs see that we walke in all humblenesse and feare, in all carefulnesse, if we will remain in possession, and sure inioying of this libertie which was purchased for vs, by the blood of the sonne of God, which is giuen vs by the holie Ghoste. And therefore that we may abide in the possession of so great a benefite, let vs stand vpon our warde, and beware we cast not our selues into Sathans snares and nettes, wittingly and of purpose.

As for that that he saith, *Sathan holdeth them captiues to his will.* This must be an other lesson for vs, to awake vs when we are fast on sleepe, that the diuell draweth vs and pusheth vs forward at his pleasure, that he doeth with vs as he thinketh best.

Now when this is saide of the Heathen, what shall become of them that haue deserued double vengeance, and more greuous? But yet if the diuell traine the vnbeleeuers after this sort, it is not to be saide, that they are to be excused for all that, as there are a sorte of scoffing mates would gladly scape Gods hande by that meanes. And what? If Sathan pushe vs forward, are we to be blamed for the sinne? Or other blaspheme against the holy scriptures: for they thinke that God should beare all the blame for our sinnes, if he leaue vs in such slauerie. But let vs marke that the vnbeleeuers are not quit, though the diuell moue the. And traine the in such madnes y<sup>e</sup> all y<sup>e</sup> world may see he ruleth ouer the. And why so? When we see shamefull doinges, our Lord sheweth vs that Sathan ruleth. Sometime men think themselues sharpe and subtile, and wise ynough: but they deceiue themselves, and commit suche grosse fautes, that little children mock at their beastlynesse which is euidently seene. And how could this so come to passe: you shall see them doe such vile actes, that



a man would abhorre them, all the world detesteth them, a man would think they had conspired to shame them selues, and cause themselves to be euil spoken off: both of great and small, we shall such shamefull thinges, that we shall be constrained to say, see how the diuell reigneth. And yet if we examine to trie whether this wickednes displease such men, we shall see they haue a felonious, and rebellious heart against God, we shall see they are full of all wickednesse, we shall see they desire nothing, but to bestowe, both their senses, and their wits, and their affections, and all their members to offend God, and to hurt their neighbours. Now when Sathan holdeth men captiue after this sort, that they willingly do euill, not by constraint, but employ all the might they haue to it, can they excuse themselves? No, no: Therefore let vs marke in fewe wordes, that this slavery which S. Paule speaketh off, is willing, as touching the men themselves, that is to say, they are not forced to it: & yet doeth Sathan carrie them away, so that a man may perceiue the vengeance of God, which I spake off. This might bee vnderstoode in one worde, if men were touched with the iudgements of God as we ought to be. But what? But because we knowe not that GOD blindeth men, and giueth them vp into reprobate senses, thorough his iust vengeance, there

fore we can not perceiue how men are holden captiues of the diuell, and yet notwithstanding, are damnable before God. And yet notwithstanding, we must be fully resolved of these two pointes. The one is, that when we shall see men cate themselves at fixe and seuen, and goe on with such a rage, that a man would thinke they were voyde of all reason and honestie, and become brute beastes, knowe we that it is the diuell that reigneth. See there are men at open defiance with God, they seeme to go about to impoyson all the worlde with their lewde dealinges, they rise vp against all good doctrine, if we labour to winne them by gentlenesse, they make a scoffe at it: they doe nothing but laugh at it: if we threaten them and reprove them, they murmur, they play the diuelles, they do what they can: wee see such men complot with the diuell, who holdeth them faste, & hath them in possession. And therefore we must learne here, to give & frame our selues to God, praying him that he would not suffer vs to prouoke him in suche sorte, that he cast vs off, and giue vs vp to Sathan, and be as a pray to him. This is one point. And on the other side, know we y when men are thus carried away, though Sathan exercise his tyrannie ouer them, and beate them downe, and tosseth them, & yseth them so this and that, yet not

notwithstanding, they shal not be excused for their sinns. And why so? For they do not euill by constraint, they go alwayes willingly to it. True it is that they are voyde of sense and reason, but yet notwithstanding, the haue alwayes the roote of sinne in the, we may see that they haue conspired and comploted with Satan, though he exercise this mastership, which we spake off, to holde them in slauerie, yet they desire nothing so much, as to please him, and present themselves to him as his instruments, when he maketh warre against GOD, to play the verie varlets against all goodnesse, and against all honestie: we see the wicked are giuen to this. What excuse can they haue then? And they that goe aboute to accuse GOD to finde some starting hole for them selues, shall they not feele an horrible vengeance for so disguising matters, & shall not that bee fulfilled in them which the Prophete Esaie speaketh off.

Woe. 5. 20

Woe be to you that call the euill good? Now that we knowe these two pointes, let vs learne to glorifie God, and condemne men: for this is the cheefest ende of this doctrine. I meane, that when wee see the diuell carrie men away thus, though it bee fearefull to vs, we must confesse that God is a iust Iudge, & that it is not without cause, that he leaueth the creatures in suche a

confusion. Wherefore? As Saint Paule saith, when we will not submitte our selues to him that made vs, it is not reason the diuel should possesse vs? And though God gaue not the knowledge of his worde to the Heathen, yet notwithstanding, they are without excuse, so soone as he placeth them in this worlde. For we see that all of them giue themselves more willingly to sinne, then to goodnesse. And therefore God must be glorified on one side, in that he sheweth himselfe a iust iudge, when he giueth men ouer so into reprobate senses, & into the spirite of madnes, (as he speaketh) when hee sendeth this blindness vpon men, that they become starcke madd, or else very blockes and beasts: know we that he sheweth him selfe herein such a Iudge as he ought to be. And moreouer let vs learne on y other side, to abhorre sinne, to stand vpon our warde, and to be watchfull. And seeing it is so, (as we saide before) that they which are carried away of Satan, are so many looking glasses for vs. Alas what shall become of vs? For we shold be like to the, were it not y God had preserved vs. & had alwayes reached out his hand to holde vs in his safegarde. And if the poore Infidels and ignorant soules which neuer knewe any iote of God, are thus carried away, alas, what shal we say? If we be not humble & walke in modestie, & sobrietie, & feare of God,

lii. iij.

what



what doe we deserue? For we heare the threatenings he maketh against them which knewe his word more familiarly. True it is that the prophets say plainly as heraldes of armes, that God will blinde the worlde, and the diuel, shall rule throughout: but yet when they come to the which were familiarly taught, & to whome GOD hath shewed himselfe, what say they to them?

That their iniquitie shall surmount all others. And therefore the most horrible vengeance is reserued to them, whome God hath called to himselfe. God will utterly cast them off: and not so onely, but God will giue Sathan greater libertie to carrie them away into such a rage, that all the worlde may perceiue, (as it hath beene saide, that when God sendeth this treasure of his worde, if we receiue it not so reuerently as we ought, he reuengeth suche contempt and vnthankfulness in men. This is it we haue to beare away, as oft so euer as we see the diuel pushe forward and caste

head long them whome he will destroy, let vs learne to gather our selues vnder the protection of our good God, and pray him to holde our bridle vnder shorte, and neuer suffer vs to runne out of the way, to the end that doe the diuell what he can; we may not be subiect to his will for all that, that we giue him no accessie nor entrie in into vs: so that he may win nothing of vs, do what he can which will come to passe, so that wee remaine vnder the protection and guiding of our Lorde Iesus Christe, who will shewe himselfe faithfull to execute his charge committed to him of God his father, to wit, to see that nothing of that perishe which came to him, but shall be kept to the last day.

Now let vs fall downe before the face of our good God, confessing our faultes, and praying him that we may so feele them, that wee may learne more and more to be displeased with them

30 &c.

### The nineteenth Sermon vpon the 3. Chapter.

- 1 And know that in the latter dayes, shall be perillous times,
- 2 For men shall be louers of themselves, conuolous, boasters, prond, cursed speakers, disobedient to father and mother, vnthankfull, contemptuours of God,
- 3 Without natural affection, sence breakers, false accusers, intemperate, cruel, hating the good,
- 4 Traitors, hautes, high minded, louers of pleasures more then God,
- 5 Having a shew of godlinesse, but denying the power thereof. Turne away therefore from such.

**W**e see any wickednes about vs, we thinke it shold excuse vs to be as leude and as bad as y rest; as there are a gret number that make their profit of sturbling blockes when they fall out yea and they seek them, & forge the at their fantasie, whē they find none. For so they haue fellowes and companions in sinne, is it all one to the, they thinke it a good and sufficient buckler to couer themselves: yea such as are not euill disposed men, are notwithstanding troubled when they se matters goe amisse, and knowe not what to doe. But yet God hath sufficiently senced vs for his parte to the ende wee should not be turned aside out of the right way, though we see neuer so great disorders: but we giue no eare to these lessons which are of men as from heauen. And therefore the diuel shaketh vs so easely as he doeth. And yet God ceaseth not to shewe vs, though all the worlde become naught, that we must cleaue fast to him: and woe bee to us, if wee doe not so. For wee shall not be able to excuse our selues, bicause we hearkened not to him, who would haue armed vs well, if wee had made out profite of those warninges hee gaue vs. As in this place we heare what he sayth by Saint Paule, to wit, that euen to the ende of the worlde we maye not thinke thinges shall be in so good

order in the Church of God, that there may be no faulte founde, as who would say, all should be like to little Angels, beeing of a right zeale to serue God: but clen contrarie wise, we shall see in braggers, truce breakers, traitours full of crueltie & malice, as void of any good nature as wilke beastes, we shall see contempters of God, shall see men giuen to all incontinencie, of disolute life, vilanous and beastly: and those fellowes will call themselves Christians. To be short (saith S. Paule) though they seeme to be gods Childe, yet shall we not finde one drop of vertue in them. For when the holy Ghoste hath pronounced such a sentence is it to giue vs leaue to doe euill, and for euery one of vs to say, he maye goe howle amongst the wolues? No, no: but it is to the ende we shoulde be so much the more heedie to our selues, that wee shoulde not thinke our selues to be here in Paradise to bee at rest: but because we haue bickerings readie for vs, and saith goeth about to put vs out of the way, wee must be strengthened so much the more. This is the cause why we are warned. But what? We make as though wee were deafe, and therefore GOD speaketh after this sort, that manie shall tourne aside though they seemed to walke as Christians, wee shall see them chaunge in a manner at nothing. And why so? Because they vouchsafe not



to heare what God saith by the mouth of his Apostle: and therefore they are well worthie the diuell shoulde enter vpon them, and wine them, and thare them at the first clap. And therefore we must be so much the more heedy to that that is shewed vs in this place. For Saint Paule spake not onely for his owne time, hee saith that this shall bee in the latter days. And what doth this mean? The whole state of the Church of Christ. For when the scripture speaketh of the latter dayes, it comparcth the shadowes of the Lawe, and this perfection which was hoped for at the coming of the Redemer together. For the fathers changed as it were betwixt two, vntill the gospel: y<sup>e</sup> worlde was as it were changed whē Iesus Christ appeared for the saluation of men. And for this cause before that our Lord Iesus Christ was shewed openly to y<sup>e</sup> world, the faithfull wayted alwayes for that which was promised vnder the law, to wit, that God would bring an other maner of perfection then they sawe then: howe euer since the time that our lord Iesus fulfilled whatsoever was requisite for the saluation of the world, we are in the latter daies. For this cause the Apostle sayth in the first Chapter of the Epistle to the Hebrewes, that God spake in old time in diuers sortes, and often times to our fathers; but in this latter time, hee made a perfect conclusion when hee reuea-

led his gospel to vs, by our lord Iesus Christ. For this cause Saint Paul also saith, that we are come to the ende of times, and the end of times, are fallen as it were vpon vs, we must nowe runne a pace to make an ende of the rest of our life in this world; we must be no more in dout her, to know what shal come. For Iesus Christ hath brought vs al that was promised to our Fathers: so that ther remaineth nothing now, but that euerie one of vs walke vntil god take him out of this pilgrim age.

And in the meane season let vs learne dayly to looke to this last manifestation, when Iesus Christ shal come to gather his together and to confounde his enemies. Thus the latter dayes began after the Apostles time, they continue at this present and shall remaine euen to the ende of the worlde. But why doth S. Paule both in this place, and in the other, speake of the latter dayes, when hee warneth the faithfull to dispose and make them selues readie to manye troubles and sorrowes? It was because this was all moste a common fantasie and opinion, the matters shoulde bee in better case then they had bene: because before time, when the Prophetes spake of the kingdome of Iesus Christ, they sayde that all thinges shoulde bee maruellously reformed that the worlde shoulde come to the obedience of God, that

that his maiestie should be wor-  
shipped both of smal and greate,  
that euerie mouthe shoulde sing  
him praise, & euerie knee should  
bow before him to be short, whē  
we hear such promises, we think  
we should be in Angel like ho-  
linesse, after the comming of  
Christ.

And why? Because (I said) many  
had concluded this in their foo-  
lish fantasie, which deceiued the  
that after the comming of y<sup>e</sup> Re-  
demer, we shold see nothing but  
honestie and modestie, that thin-  
ges shoulde be in such good or-  
der, that ther shoulde be no more  
sinnes in the worlde. But nowe  
the Apostle saith, on y<sup>e</sup> other side  
that though this must begin, yet  
the perfection should not be sene  
at the first day. They that are cal-  
led Christians shall bee so farre  
(sayth he) frō being such as they  
make profession with their mou-  
thes that we shall see them ful of  
pride, full of malice, and full of  
trecherie, and treason, full of co-  
uetousnesse, full of the contempt  
of God and all naughtines, they  
shall lead a dissolut & wicked life.  
Some shall be whoremongers, o-  
ther drunkards, other cursed spe-  
kers, and bee still to bee amen-  
ded.

This is y<sup>e</sup> Christianitie (saith hee)  
that shall be in a great number.  
And thus we see now why Saint  
Paule spake precisely of y<sup>e</sup> latter  
days: as when S. Peter in his se-  
cond Canonically saith, that there  
shall be deceiuers amongst vs, as

there were amongst the people  
of the Iewes, & fals prophets: he  
sheweth therby that if it pleased  
God to exercise y<sup>e</sup> faithfull vnder  
the law, suffering wicked men to  
come & goe about to marre the  
pure times their shall be the like  
verlets now which shal labour to  
falsifie y<sup>e</sup> gospel, and bring all to  
naught, to darken the cleare light  
y<sup>e</sup> God hath giuen, and turne the  
truth into a lie. To be short, wee  
haue shewed vs by these words,  
thogh our lord Iesus Christ hath  
shewed himself to be the sauour  
the world, though he haue in his  
person fulfilled whatsoever was  
requisite for our saluation, not-  
withstanding while we haue to  
walke here beneth, y<sup>e</sup> we are not  
yet come to this perfection, but  
we must fight, wee muste walke  
through the thornes, we shall be  
tormented on one side by y<sup>e</sup> ma-  
lice of men when sin aboundeth:  
and therefore it behoueth vs to  
stand upon our garde, wee muste  
beware we be not put beside the  
way for any troubles what soeuer,  
we shal see though ther be dar-  
nell and false doctrine, though  
sathan strue to turne all vphide  
downe, and cause the Church to  
be scatered, & Gods building  
to fall to ruine, yet let vs praye  
to our G O D to make vs sur-  
mount all these troubles. And  
therefore we see it is not inough  
for the Christians to be in a good  
forwardnes, and for euerie one  
of the to desire to serue God for  
his own part, but we muste also  
with-

1. Pe. 2. 1.



withstand all tentations: though manye stumbling blockes compass vs about on euerie side, we must be armed against them, and we must not be like reedes shaken with all windes. True it is that a water will bee quiete and calme if there bee no tempest: but to what purpose is it when the leaste puffe of winde shall set it in a raging and working? And if we bee as the water, if there be no steadines in vs nor constancie, but as soone as Sathan raiseth vp a tempest wee are troubled, we know not what way to take, is not our faith, I pray you, ouercome? Let vs learn therefore that it is not inough for them that will bee taken to bee Gods children, to be well disposed, for themselves to doe their dutie, but though many troubles assaile them, and it seemeth that they shall bee tossed this way & that way, so that they haue alwayes this resolution with themselves to goe on forward, and not change their mind they must profite more and more in despite of Sathan and all his impes, and continue in their vprightnesse, though their be nothing but fals dealing and abuse, and all the worlde bee full of infection and filth, they must I say, maintaine them selues, because God hath once sanctified them, and continue in it. This is in fewe wordes wee haue to beare awaye in this place.

But let vs marke well, that it

is not without cause that Sainte Paule saith. *Knowe*. Trueth it is that hee speaketh so Timothie, but in one mans persons, he warneth both the shepheards which he had charge to gouerne the Church, and so consequently al the faithfull: we must all of vs be instructed herein, for it is as a verie profitable doctrin for vs. And for this cause I saide, the leaste thing in the worlde woulde put vs out of the waye, if wee were not well armed afore hand: if we bee negligent, the Diuell will quickly finde away in, and make a breach vpon vs. And therefore Sainte Paule not without cause vseth this preface, that we must know this. And again, what Christians are they, that take occasion to forsake the Gospell or to speake euil against it, when they see thinges goe otherwise then they would haue them? We shal hear such words as these are euerie where: Ho, I would haue thought that me which make profession of y Gospell, would haue bene without blemish, no fault to be found in them, but I se they are the worst: you heare one of them speake of God with open mouth, and in the meane while his life is verie vile and wicked: one a whoremonger, an other a couetous man, an other giuen to craft and deceiuing, an other to crueltie: when I see this great geare, what can I doe? It were better for me to giue my selfe to nothing at all. Such talke I saye,

wee

we shal heare. And from whence commeth such beastlinesse, but onely because we will not learne this lesſon which is taught vs here. We must knowe this point, saith Saint Paule, and yet we will bee ignorant of it: and though experience the maistrise of fooles (as the prouerb goeth, teach it vs too plaine, yet wee shutte our eyes and will knowe nothing. Nowe if they that will perishe after this sorte, doe perishe, let vs for our partes open our mindes, when our Lorde sheweth vs, that wee must remeber what he telleth vs, y we be not deceiued. Moreouer let vs weigh it also well, which S. Paule addeth. *There shall come,* saith he, *times,* either dangerous, 26 or terrible, or greuous: For the worde which hee vseth signifieth all these thinges, harde, terrible, greuous, troublesome, dangerous. He saith then that the children of God must prepare themselves to it: as if hee saide, My frindes, it is true that God might gather vs into some corner where we might be a people at agreement betwixte our selues, and where he might be honoured & serued of vs, & this life were greatly to be wished for: God, I say, might well giue vs such a condition: but what? He will exercise vs, hee will haue vs blended as corne amongst chaff, yea he will haue vs to be amongst thornes, to pricke vs, we shall haue conflicts euery day, when we haue 40 scaped out of one mischeefe, we

muste fall into an, other our life muste bee as a warfare, euen to the end, wee muste bee assailed on all sides, the diuell must haue his practises readie, fit, & framed to peruert vs: God will haue it so bee so, to trie whether wee serue him in trueth or not: that y hypocrites may be knowen and 10 discouered. And therefore let vs receiue this lesſon, that if God giue vs any breathing time, & let vs be at rest for a season, we cease not stil to mark that we are not far fro dangerous days, from terrible times, from troublesome seasons. And why so? For the holy ghost hath so pronounced. And therefore it is in vaine for men to promise themselves y contrary: what shal we get by it to hope y all shal come to passe as we wold haue it, whe we haue no promise of God to lead vs to it? Truth it is y we can not passe measure, if we stay our selues vpon Gods promise: but men deceiue them selues, where they imagine that in their heades which God neuer spake. 30 Therefore seeing it is so: y God prepareth terrible times for vs, and troublesome, let vs not dreame vpon rest, to say, we shall be at our ease, we shall do nothing but sing, as though wee were already in the kingdom of heauen. For these are the days of our combat, we must be readie, we must arme our selues, wee muste haue our swordes in our handes, we must take both y buckler & 40 helme to vs: to be short we must be



bee armed from top to toe, as S. Paule also speaketh Ephe. 6. But let vs also marke well, when he saith that the times shall be dangerous and terrible because men shall be louers of themselues, and couetous, and wicked, and truce breakers, &c.

When we speak of troublesome and terrible times and afterward it is only either because of famine, or warre, or plagues, or other diseases, when things go not as we would haue them, but we are afflicted, these are rough & harde times to vs. Alas will one saye, these times are naught. And why so? There is neither corne nor wine. Again, we are in euil days. And why so? For see there is war come vpon vs. The times are naught: for we haue the plague, our life hangeth by a little thred, we are in danger to bee scooped away euerie day. These, we think are rough times, & troublesome, and terrible. And Saint Paule alleageth not one iot of this, but saith y the times shall be troublesome, because of corruptions, because sinne shall haue sway, because iniquitie shall ouer spread vs as a floode. And therefore let vs remember well that when we haue store of corne and wine, so that euerie man may liue at ease and all of vs be at peace, & haue no great likelihoode of diseases, when God sparcth vs after this sort, we must not be a slep in such prosperitie. For the chiefe thing wee haue to marke is this, whe-

ther our life be so well framed as it ought to be, whether there be a consent and harmonie in vs to serue God, whether euerie man be so disposed, that blasphemies doe not reigne, that there be no whoredome, extortion, crueltie, deceite, periuerie: that the word of God be heard, and honoured. Therefore if we will knowe whether the times are good times and times of rest, wee must not aske whether the vines be faire, whether there be a good harvest, whether things goe as we would haue them: we must not stand vpon that, for these bee as so many fooles bables. Truth is, that if God giue vs wherewith to be nourished, that blessing is a token of his fatherly loue, and wee must be stirred vpp so much the more to come to him. And that is not our chiefe end, we must looke higher, to wit whether we see things well reformed & in good passe or no. This is it we haue to bear away in this place. But what? Wee are so fleshly, y it is all one to vs, so that we feele no euill to presse vs, or any incommoditie touching the worlde. If euerie man maye liue quietly at home, and haue no trouble nor vexation, none of vs perceiue any euilnesse of times and yet notwithstanding men cease not to blaspheme God, there are greates enormities, the worlde is full of deceite, theste, malice, and other things which Saint Paule speaketh of here.

And

And yet wee will not speake a worde vnlesse the mischeefe touch vs: For if wee our selues be once touched, we are too fine and delicate.

If any wronge be donne vs, if we sustaine but the losse of a perrie, we can quickly saye: what wickednesse is there now a daye? Wee will make great complaint and mourning. But if wee haue what wee woulde desire, and no man trouble vs, no man greeue vs, wee thinke all is well. And yet the honour of God, shall be trodden vnder foote, all honestie shall bee cleane banished, men shall become as brute beastes, it is as one to vs (as I sayde) so that we susteine no hurte nor damage.

But yet if we be Gods children, wee must needes tast that which hee hath shewed vs here by hys holy Ghost: that though all thinges goe as wee woulde haue them, as touching the commodities of this worlde, wee muste not cease for all that to fight and bee greeued, vnlesse God be serued, and there be good order, & goodnesse haue sway, and sinne be kept vnder as it ought to be. If this bee so, euerye man will strue to doe his dutie. For they that are in any office, will thinke thus, It is a small matter that no man hath bene troden vnder foote, that no house hath benne robbed, or that we haue ruled al men so well, that there hath ben

haue the sworde in hande, I say, and are let to see iustice done, will not thinke they haue done their duties, whe they haue kept some meane amongst men, so that non can complain, but they wil look further, they will see that faithfulness, vprighte dealing, and especially religion, and then such vertues as are requisit for honest life, that all these shall flourish and bee maintained. Moreover the ministers of the word of god, and preachers of the Gospell must knowe, though there be no manyfest troubles, that it is but a small thing, vnlesse men liue honestly, and God bee honoured and matters bee in good passe, or at the leaste wise they labour to make them so. Yea and they that haue no publique charge, muste looke to them selues. When a man shall see his children euill nurtured, or his seruants or maides be leude, hee can not bee at rest: though it doe him no hurt, yet it greeueth him, and tormenteth him, when hee seeth that his house doeth not serue God. They that haue taken paines to rule their housholde well, when they go forth into the streetes, if they see any vilanie, any enormities, and things not in so good order as they ought to bee, they fall to sobbing and sighing. It is saide precisely of Lot, that hys hearte was troubled, that he was in sorrowe and pensuenes, while he liued in Sodome. Truth it is y



in those days, (as Ezechiel saith) there was such store of all good thinges, that they might braste themselves: and we knowe that the people of y<sup>e</sup> countrie did not onely giue themselves to all intemperacie, but they were come to such pride, that they were vterly voide of pitie or compassion, there was no more in them, 10 then in brute beastes. Could not Lot make good cheere with the rest of the people? Yeas: but whē he seeth that God is offended; when he seeth matters so farre out of frame, hee tormented himselfe, he is as if he were vpon the racke. This muſt be our dealing. If we will shewe in deed that we are Gods children, wee muſte 20 feelee the times sharpe and troublesome, though we bee in prosperitie, though no man hurt vs, though no man wronge vs after the fleſhe, yet if God be not honoured, if thinges bee out of square, we muſt feelee this affliction which Saint Paule speaketh of here. But on the cōtrarie ſide, when hee saith that men ſhall be 30 louers of themselves, proude, couetous, cursed ſpeakers, liers, disobedient to father and mother, vnthankful, without reason, curriſhe, truce breakers, when Saint Paule, I ſay, heapeth vppē ſo many ſinnes, that a man would thinke it were a gulfe of hell, or a greate mountaine that darkeneth all the earth, how can they 40 whome hee speaketh of, haue ſo much as any ſhewe to bee Chri-

ſtians or haue the name? In the ende, Saint Paule concludeth, y<sup>e</sup> they ſhall ſeeme to haue ſome marke of ſimplicite. Hee calleth *Forme*, an vtter appearance. Now it ſeemeth that he is againſt himſelfe. For if a man become ſo wicked, that he diſpiſeth GOD; one is a curſed ſpeaker, an other 10 an extortioner, an other full of crueltie, will not a man ſaye that ſuche perſons are cleane giuen ouer to all wickedneſſe? But it is not for naught that Sainte Paule ſpake ſo: and in deede, we ſee it. For wee ſhall ſee men eſpecially ſo impudent, that they will bragge they are Chriſtians, though there be ſo manie ſinnes 20 & ſo vnreaſonable in them, that all the worlde ſeeth they are like diuels, and yet they will not ceaſe to abuſe Gods name, ſo impudent and ſhameleſſe they are. Let vs looke vppon the Papiſtes: trueth it is that we ſhall ſee that amongſt them that Saint Paule ſpeaketh off here, the deuouteſt amongſt the Papiſtes will be the 30 ſubtilleſt and the verieſt knaue: they that from morning to night doe nothing but mumble their ſeruiſe, and goe vpp and downe from Idol to Idol, from Chapel to Chapel, which cauſe maſſes to be ſong, when they haue donne all their Pater noſters and their Aue Maries, if we examie them and their life, we ſhall finde that thoſe mates, which are ſo full of 40 ceremonies, are y<sup>e</sup> greteſt vſerers, the cruelleſt, the verieſt varlets in  
[the

all kinde of wickednesse, y<sup>e</sup> greatest traitours and despisers of God: wee shall easily see it, it is too wel knowen. But though we haue not all those disguisings, & all those ceremonies, though we haue not all those sprinklings of holy water, all those pelfries, all those small baggage trifles which the Papistes haue to make god beleue he is bound to them, when they haue serued him after this sort with their abominations: though we haue not this, I say, yet wee see how the world goeth amongest vs. Wee shall see some that seeke nothing but to abolish Gods worde, or els to haue a gospell at there phantasie to mocke at it, they frame such a gospell, as they haue deuised in their owne heades, and in the meane season giue them selues to al wickednes. We see some set them selues against all policie, that can beare no yoke, that cease not to make troubles in the Church, and giue such occasion of stumbling as is pitie to see: to bee short, they could bee content the Temple of God were vtterly destroyed. And yet those selowes, will not cease to brag with open mouth that they are Christians: it is a meruelous thinge to see their zeale. But what? They are knowen to bee despisers of God, their life is so velainous and shamefull, that little children crie out againste them. Therefore when we see the world thus bent to prophan

Gods graces, and they haue not so much as one corn of sobernes in their life, cease not to cal them selues Christians, let vs marke that it is not without cause that Saint Paule sayeth, that the veriest beasts, the despisers of God, the mischeuous, extortioners, dissolute, whoremongers, cursed spekers, and all such verlets, (as heemaketh a great beedrole of them here) none of these will be to seeke, but hee will haue some maske, to disguise himselfe, they will haue some signe or other to say that they are of the number of the faithful, of Gods flocke, of the Church of Christ, and we see it practised. But if we marke well what God sheweth vs here, let vs come to this lesson whiche is giuen vs here, y<sup>e</sup> they which haue these false visages and are masked shall renounce the vertue and nature of true purenes. And why so? what meaneth this protestation, that we must be to God? To wit, that Iesus Christ is our head that we are ioyned throughly to him, and made one with him. And if there bee suche an holye bond whereby wee cleaue to the sonne of God, wee must first of all be like God his father, who is the fountaine of all righteousness: and this can not bee vnlesse wee giue our selues as a sacrifice, to walke in all purenes of life, and to fly to him. Thus we must be knitte and made one with Iesus Christ our head, to y<sup>e</sup> end he may also make vs one with God his

Kkk. Father



Father. And then wee must bee knitt together one to another. And how? In righteousness & equitie, in good loue, liuing as brethren, and seeking euerie man his neighbours profit: wee must not be as wilde beastes, but knowe, that while wee liue with them that are Gods children as well as wee, and are members of the bodie of our Lorde Iesus Christ, wee must labour to imploy our selues for them. This importeth this forme of godlynesse. Therefore we can haue no religion, vnlesse first of all God giue vs his Gospell, and when it is preached amongst vs, wee receiue it, not for fashion sake, but in purenesse of life, that GOD may haue his right, and be honoured as he ought: and then, y<sup>e</sup> wee be knitt faste to our neighbours, to helpe them that haue neede, and imploy our selues for them. And therefore all they y<sup>e</sup> shewe not them selues to be thus giuen to God & to their neighbours, shalbe declared to be infidels and backsliders, which haue renounced the trueth of religion in deede, though they haue the name of it stil at their tongs end, God will condemne them, and cast them off, and shewe y<sup>e</sup> they

are banished out of his kingdom, and holdeth them as excommunicate. This is it we haue to marke, if we will be well armed against all stumbling blockes that come on all sides about vs. But to the end also that euerie one of vs may take heede to him selfe, let vs see that wee call this doctrine often to minde: and though wee see Gods name blasphemed by the wicked, yet notwithstanding let vs not cease to vse our selues so reuerently towardes him, that our life may bee a witnesse that wee call him not our father in vaine: and let vs do it not onely to honour him, but also to serue one another, to the end we may shewe forth our adoption so much the more, by hauing true brotherhood one with another.

Nowe let vs fall downe before the face of our good God, confessing our faults, & praying him that it would please him to giue vs a better feeling of them, to the ende that first of all, euerie one of vs may learne to condemne him selfe and bee at displeasure with him selfe for his faultes and sinnes: and therupon desire nothing but to serue him in all purenesse of life, &c.

### The 20. Sermon vpon the 3. Chapter.

- 6 For they are of them which creepe into houses, and loades captiue simple women laden with sinnes, which are led with diuerse lustes.
- 7 Always learning, and can neuer come to the knowledge of trueness.

It is

**T**his is a thing that may make vs tremble, when we see y. they which make a shewe of religion, & brag they follow the word of god, be notwithstanding so disordered, y. some of them are full of couetousnes, other given to extortion & deceite, other dissolute in all kind of wickednes, all contemners of God. And to haue y. name of God thus prophaned, it is an horrible thing and against nature. And it is maruelous to see such impudencie, that a man that will protest to bee one of Gods children, should despise him in such sort, and liue a wicked & diuellsish life. And though such men be plainly continued that they are in no wise of the flocke of our Lord Iesus Christ, yet they wil thrust in themselves amongst them. But when this is seene in the shepherds, and in them that haue charge to keepe other, and to leade the right way, it is yet a greater mischief. And yet notwithstanding, S. Paule sheweth here, that there shall not be such naughty and wicked fellows onely amongst the common people, but euen amongst them that seeme to bee Doctors, and are in credit and authoritie. When wee here how the holie Ghoste putteth vs in minde of this, let vs learne to haue our eyes open to iudge things aright. And thus wee see howe wisely we haue to walk, & howe watchful we must be. For though we be

in a Church where the worde of god is preached, where there seemeth to be some good order and policie, yet notwithstanding we must be blended with some y. are nothing worth, we shall see many stumbling blocks to cause vs to slip a side, were it not y. were confirmed in y. vertue of y. spirite of god: & there wil not be onely goates amongst y. flock, which do nothing but infect y. sheepe, but also we shal see some of the y. occupy y. place of shepherds & ministers, not only behaue themselves euill, but marre all, & bring all to naught. For y. must needs coe to passe, which was foretolde. And though it be able to astonish vs, yet let vs golone, & take good hartes to vs, seeing god hath forwarned vs of it: so be y. we giue eare to those warnings y. are giue vs, we shal not be destitute of his ayde, but he wil reach vs out his hand, & giue vs strength to surmounte all those troubles, so that we shal not be dismayed: but let vs go on in y. way of saluatiō vntil we bee come to y. end. Thus must we as wise mē haue our eyes open whē we see any mates y. would creepe into fauour & come into credite, vnder a colour of preaching the word of God, let vs take heede to our selues, & discern what manner of men they are in deede. For it is not ynough y. they pretend a title, we must come to y. matter, let them y. saye they are Gods seruants, shewe them selues to be such in deed, that we may know them if we try them by y. touch.



And S. Paule speaketh precisely of false teachers, which may doe more hurt then private men. For his minde and purpose was not onely to gall them which were worthie, but he had eye to the profite of the people of God. If the wicked did no hurt by their dissolute and naughty kind of life, well they might be let alone for such as they are, and rot in their filthinesse without any word speaking to them. True it is, that notwithstanding God will haue them made notable of all excuse, and their wickednesse shewed them; and the condemnation preached to them, y<sup>e</sup> is prepared for them. But yet if it did not hurt any of the company, men might dissemble it without any great danger. But when we see that it is as fire kindled to waste and consume all, if order be not taken the sooner, when we see that it is as a poison which spreadeth abroad; if these wickednesse be left alone: then behoueth it euery man to set him selfe against it, or else we haue no zeale to God, nor care of our saluation: we are traitours also to the Church of God; and to all our neyghbours. Therefore let vs note well that Saint Paule did not marke out these wicked men which he spake of here, but onely because he sawe they might do much hurt; if they were not stayed; and as it were bridled: as he saith in another place, y<sup>e</sup> such fellowes which peruerse the

church of God, must be pointed at with the finger, and not spared. And the Minister especially must cry out with a lowd voice, when he seeth his flocke set vpon. If a shepheard suffer his flocke to feede when he seeth the wolke, or theebes, and holde his peace, and go and hide him selfe, if he make as though he sawe nothing, and turne his backe, what dealing is this? So then if wee will be doctoretic faithfully, we must when wee see corruptions in the Church of God crye out hotly to remedie them, and to put them backe. For (as we touched it before) Saint Paule seeing that they which haue public charge, and are appointed to gouerne others might do much harme, and scatter the flocke, therefore he setteth y<sup>e</sup> preachers precisely vpon a scaffold as it were, & pointeth them out which vpon a cloud of the name of God, & his word, doe as the simple, and in the meane while disguise the truth, & falsifie it, & set out the word of god to sale, for their profit & gaine. And therefore S. Paul pointeth them out here, & blasphemeth their names, that euery man may detest them, & shun them as poison, and y<sup>e</sup> we should not be such foolles to lust after so hurtfull a thing. And we are taught hereby, that if wee lose the saluation of our neyghbours, when wee see such roisters that marre all y<sup>e</sup> and powre out their infection, we must not hide them, but

contrariwise procure as muche as lyeth in vs, that all the worlde may withdrawe them selues fro them, to the ende they may be ashamed by this meanes, if there be any hope of amendment in the, y they may come to y right way: or if they be vtterly desperat, & hardned in their mischief, that at the least men would void their companie, and when they are knowen, that men may be deceiued no more by them, that they which ioyne themselves to them may not wittingly & willingly perishe. Thus we ought to deale. And though they murmure, (as we see there are some y would gladly their wickednesse should be still nourished with silence) though they take it euill that we discover the wicked, to make men beware, yet must we go on still: for it is God whome we serue, it behooueth not mortall men to controll the spirit of God, nor to change y rule which is giuen vs in holy write. This is one point. Now for y seconde, we haue to marke, that our eye must alwayes bee vppon them, which haue charge to preach the Gospell, to see howe they gouerne them selues. For as it is the greatest benefit that God giueth vs in this world to haue the pure doctrine of the worde of GOD preached to vs, and to haue men carefull to do their duetie: so on the contrarie side, there is not a more deadly plague, then to haue men occupie the pulpit of

trueth, and in the meane while marre all: and be giuen either to their owne profit, without hauing care to their flocke, or void of this pure affection to serue God. This is it we haue to mark in this place.

And moreouer let vs marke that Saint Paule hath touched here one kinde of them, to y end wee might perceiue by one example what manner of men hee meant to point vs out. He saith there be some of them such contemptiers of God, and such louers of them selues, proude men, and contemptiers of all, so that they may liue at their ease. *There are*

*some of them, (saith he) that creep into houses, or insinuate themselves, that is to say, they seeke subtile means, to enter into houses as it were by slyding in, and set in further foote then men would willingly they should: & after that they haue beene thus hardie to thrust in them selues.*

*They lead captiue simple women.* Nowe he vseth this worde precisely: he saith not women, but simple women, as if he said, these litle Ladies women, that would eat the crucifix (as we say) which make a shewe of great deuotion, those, saith he, are lead captiues by such mates and fellowes that abuse the worde of God. And why so? for a man would thinke that God should haue pittie vppon those poore simple women, which in simplicitie are thus abused with this title of deuotiō.

Kkk. iij.

And



And should not God send them men to lead and guid them faithfully? Why doeth he suffer them so to wander a stray from the way of saluation? It might seeme then, that God did not vse any mercie towarde these poore women, when they are so deceiued: yea, but Saint Paule saith. *That they are laden with finnes.* 10 that is to say, they are hypocrits, and they will nourishe themselves in their finnes, and yet would be taken for holy womē; and woulde haue men beleue there were nothing but religion in them. So that there is this wickednesse in them, that they will seeme to be somewhat, and yet howe soeuer the worlde goe 20 they are nothing worth. And this is a iust punishment of God, when he sendeth men to deceiue them, and hold them in such captiuitie: for they will not bee guided of God by his pure word. Againe he addeth, *that they are alwayes learning and can neuer come to the knowledge of truth.* They will make a goodly shewe 30 to be nye to God, they wil haue their pretie deuotions, so many Ladies Psalters, & this & that, y a man woulde say there are none so deuout: but yet they neuer came, neither can come to the knowledge of the truth: for in deede they goe about the bushe, they keepe not the right way. Nowe Saint Paule spake in this 40 place of women rather then of men, because they are more sub-

iect to this kinde of deceit which he setteth downe here. Trueth it is, that it is a common painment both for men and women, to be abused, when they seeke not to submit themselues to God, and go not roundly about it: GOD must needs let Sathan loose, and giue him power, to drawe them into errour, that so go about the bush, and crossing ouer the fields: but yet notwithstanding, if wee make comparison, wee shall see that women are more subiect to these foolish deuotions, then me are. And for this cause Saint Paul spake precisely of them. And these mates whiche abuse Gods name, see well ynough that it is their right pray, to direct themselves thus to women, which will be counted deuout. And let vs marke that Saint Paul speaketh here of women that are laden with finnes. True it is that both men and women are sinners, and the right way to come to God, is to feele our finnes, and our miseries, that wee may bee at displeasure with our selues for them, and we shall neuer profite in the gospel, vnlesse wee haue a through feeling of our finnes, and bee ashamed within our selues: and for this cause our Lorde Iesus Christ saide, (come vnto mee all ye that are burdened and heauie laden, and I will refresh you, and you shall finde rest for your soules. Therefore if we wil come to the sonne of God, and finde rest in him, and in his grace, wee must

Mat. 11. 28

must be laden with finnes. It is true, but there are some laden, and in the meane while breath, and desire ease, other lye groueling in their filthinesse: Therefore Saint Paule speaketh here of those simple women that foster and cherishe themselves in their finnes, and wickednesse, and desire nothing so much as to bee flattered in them, and to haue their naughtinesse couered. And God must needs send deceiuers to these, as they deserue, because they are not desirous to haue Iesus Christ take their burden vpon him, and set them at freedom from the bondes of Sathan. And they must bee holden captiues, seeing they wil not come to him who giueth vs libertie. When the deuill hath had his foote set vpon our throates, and wee haue beene in this miserable slauerie of sinne, if wee doe not desire Iesus Christ to drawe vs out of it, shall not that captiuitie be doubled? Therefore it is a iust iudgement of God. But to the ende this doctrine may be better vnderstoode, let vs consider these Ladie worshippers, which bragge of a peculier holinesse, as we see examples in papistrice, for some of them are full of pride and ambition, sharp eyed dames & quick sighted, none shalbe so forward as they, if their be any brauery, any worldly toishnes and follie, they are y first. And though they be verie deuout, yet are they full of all vices

they are mistresses of sinne, they might keep open schoole of prid and all vanitie, and contempt of their neighbours. Other are full of couetousnesse, cruel, voide of all humanitie, both towards their familie and towards their neighbours. Other are verie vile harlots, and so that they may be mombling a few prayers, & trott from alter to alter, take a little holy water, say a few Aue Maries they thinke they are become verie holy women. To be short, if we marke all these Ladie folkes that are amongst the Papistes, we shall not see one of them but she is laden with sinne, (as Saint Paul speakerh) and they foster vpon themselves in rebellion against GGD, in malice and hypocrisie. Therefore must the deuill needs holde them bridled and fast chained, to carie them this way and that way seeing they will not beare the yoke of our Lorde Iesus Christ: which is so sweete and grations, the imps of satan must needs carie them captiues as they list themselves. This is S. Pauls plaine meaning. Nowe we haue to gather a good lesson for our vse. And first of all, because he speaketh here precisely of womē, Christian women must take heede, if they will not bee entangled in satans netes, & caried away captiues willingly, that they cherishe not themselves in their finnes, but seeke to be corrected franckelie when they haue done a misse, & rocke not themselves a sleepe,



neither seeke to be flattered. For God will suffer none of them that can be content to be corrected for their faultes, to bee misled or carried away. But these hypocrites, that would that men should winke at their faultes, & would iest with God, as though there were ways to deceiue him, let them beholde here what reward is prepared for them: to wit, that they shalbe so deceiued, that the diuell shall holde them in his bandes, and in miserable captiuitie. This is y lesson which women haue to beare away here, if they wil not fall into this curse which Saint Paule speaketh of here. And it must also bee generally applyed to men. For what is the matter that the miserable world is so blinded? Seeing god hath giuen vs his worde, and our Lorde Iesus Christ is the sunne of righteousness which lighteth vs, seeing we haue the way plaine ynough before vs, when the Gospell is preached to vs, why doth the worlde thus abuse it selfe? for if we aske any man, whether his minde be not to go to saluation, he will say, yea: & yet notwithstanding they runne al to destruction. But it is because neither men nor womē are worthy that God should giue them wisdom or discretion to eschew euil, for they desire it naturally. How many are there that present themselues to God, to be drawn out of their sinnes? Nay cleane contrarie, there is not one

of vs, but hee would gladly the light were put out, y wee might not see one whit. And this is the cause that there are so few taught of God, and that the most parte runne hedlong to destruction, to wit, because we cannot abide that God should teache vs: we seeke after darkenesse, and we finde it: as our Lord Iesus speaketh saying, that wee may not marueile the Gospell is so euill welcome to the world, for (saith he) they that do euill seeke alwayes holes to hide them selues in. So that when mē are thus giuen to sinne, they seeke to hide them selues as much as they can, and therefore they refuse the pure doctrine of God, when it is offred them. Therefore let vs learne, if we will be faithfully taught, and enioy y grace of God when his worde is preached purely to vs: not to seeke to beare this cursed burden of sinne, but to come to our lord Iesus Christ, for it is he that must deliuer vs, and then al y bondes of Satan shall out of doubt be broken. But while we wil flatter our selues, & cannot abide to be touched to y quick, & haue our scabs scratched, trueth it is y we may well haue our ease for a season, but it will cost vs sweetly: for we shal feele in the end these bondes so fast tyed, that it shall not be possible for vs to get out of them. And what is the cause of it, but only for that we would not be set at libertie by the grace of the sonne of GOD, which

hee

Iohn. 3. 20

he offreth to all them, that will not nourishe vp them selues, in their sinnes and wickednesse.

This is it wee haue to note as touching this texte. Nowe when Saint Paule addeth, *That such women are alwayes learning, and neuer come to the knowledge of truth:*

this seemeth straunge at the first blush. For God protesteth by his prophet Esai, that hee spake not

Es. 45.

in secret; his voice was verie open. Therefore if wee giue our studie to knowe, it seemeth wee shall easely come to the knowe-

ledge of truth, or else God with- draweth and estrangeth himselfe from vs, when we woulde drawe

nigh to him, and this is against his nature. He saith, seeke and ye

Mat. 7.7

shall finde. Howe can it be then that a man or woman shoulde

giue himselfe to knowe, and yet continue still silly ignorant, and blind folke? There seemeth to be

no other matter in it but this, that God will not open any thing to

them, though they seeke it. But we must mark y this going about

to learne, which Saint Paul speaketh off, whether it be in men or

wome is no true desire they haue to profit in Gods schoole, but a

curiositie, rather to knowe that they may be esteemed. Wee shall see diuers of these Ladies worshi-

pers, that will moue questions. But what manner of questions? Not of true repentance, for they

passe not for that, for that were to seeke to come to God with vprightnesse and roundnesse of

heart, to search and examine our owne nature what it is; and so it shoulde bee shewed them, that

there is nothing but curse and corruption in vs, that we are very

rebelles to GOD, that our reason is blinde, that wee must not trust

in our owne wittes, but seeke all our wisdom in the woorde of

God. Moreouer it woulde bee shewed the, that all our thoughts

and affections are enemies to god, that both men and women must

renounce themselves, to come to God, that they must condemne

themselves in their sinnes, and feelee their faultes, and say, Helas,

howe shall we bee sure of our saluation, seeing we are so full of all

miserie? for we deserue that God should vtterly cast vs off, and ab-

horre vs. But yet wee must bee at one with God, that wee may call

vpon him. And howe shall y be? How may we be so bold to come

to him, and looke he wil be mercifull to vs, and cause vs to walke

through the tentations of this worlde, nothing doubting but

that he will guide vs, vntill wee be come to the inheritance of our saluation? Howe can wee haue

such a trust in him? Nowe these Ladies worshippers whiche Saint Paule speaketh of here, will be- ware I warrant you, they come

not so farre, but they will haue I can not tell what questions, and say, go too, our good father, or

good Maister, what must I doe in such a Saintes eue?

Truth it is, I fast: but yet,

Kkk.v.

Rom. 8.6.

I



I pray you, whether were it better to dine or to suppe? And againe: As for other fasting days, howe shall I behaue my selfe in them? And againe, howe shall I obserue such a pilgrimage? And againe: what must I do when I cōe to worship such a Saint, & such a saint. And againe: whether must I do greter deuotiō, to this saint, or to an other? Howe shall I knowe the virgin Marie, from Saint Agathie, or Saint Geltrade? And howe shall I vse my selfe when I go to confession? for I knowe not which are deadly sinnes, I know not what I shoulde say, of this or that. These are the questions which these Ladie worshippers moue. And againe what do they in paradise? And when I come thither, shall I bee amongst the Martyrs, or among the confessors? And as for me, must I rather worship this Saint the that saint? Againe, to what saint must I goe for remedie against such an euill? And thus these Ladie worshippers, while they make a shewe as though they would learne, passe not one whit to profite in the trueth, but flee it rather, and persecute it. And therefore let vs not thinke it straunge, if they can neuer come to it: as saint Paule doeth not onely say, that they neuer come to it, but it is impossible, saith he. And why so? for they go not the way, but cleane cam. Wee see these Ladie worshippers when they haue spued out in a friers or priestes

care what they thinke good, yet they cannot bee drawn from it. And what doe they in the meane season? For let vs put case, the popish confession were good: for it is a deuillish inuention, because men haue by this meanes encroched vppon silly soules, and tyed forgiuenesse of sinnes to this cursed inchantment wherewith the pope hath snared poore consciences, as it were to dispite the vertue, and efficacie of the death and passion of the Sonne of God. But though the ground of popish confession were good yet wee see here their hypocrisie, wee see yet in the midds of popish darkenes what malice and treason there is in these Ladie worshippers, which seeke nothing but to play with God. For (as we said before) when a man or a woman will beecome holy in outward shewe, they will to confession, and that verie oft, three houres space wil not bee ynough for them to clakket out halfe that they would say. Wel, and what stufte is it they say the meane while? Pelting trifles, I haue done this and that. And what? Nothing at all. But if perhappes they meete with a confessor that will not flatter them, but examine them to the quicke: goe too, I haue hearde thee patiently thou hast beaten mine eares with I knowe not what toyes, but yet thou speakest nothing either of this or that. If hee come to search them narrowly, if he take a sharp knife, and pricke them to the quicke,

quickie, to be short, if hee come  
and discouer all their vilanie, oh  
they will not come often to him,  
I warrant you: where as they  
woulde haue beene confessed  
once a weeke, they will not  
come in an yeares space, because  
they are not vsed as they woulde  
gladly. And thus we see that such  
manner of folke seeke not to  
drawe neere to God. And there-  
fore we may not meruaile, if god  
giue them vp to such shame, to  
haue Satan drawe them and hale  
them vp and downe, and holde  
them captiues in bandes, it is a  
iust rewarde for their hypocrisie.  
And therefore let vs learne, when  
there is any question of the com-  
ming to the knowledge of the  
truth, to holde that way which  
we ought: to wit, that first of all  
we desire God to be our Maister,  
and that we be his true schollers:  
that is to say, that there bee in vs  
a redinesse to bee taught, to sub-  
mitte our selues wholly to his  
worde, that wee bee not sharpe  
nosed to strue against the doc-  
trine of God, when wee are not  
well pleased with it, that wee bee  
not thus proude to say, Ho, mee  
thinketh this is not good. No no,  
but that God may haue al autho-  
ritie ouer vs, and we bee quietly  
content to be ruled by him, as we  
see, the sheepe follow the sheep-  
herdes voice, as Iesus Christe  
saith.

John 10. 3

This is one point, and then  
for the next, that we haue not a  
foolish curiositie to see a lost this

way and that way, to say, I would  
gladly vnderstande such a thing,  
yea, such a thing as hath no pro-  
fite in it. But whatsoeuer cannot  
edifie vs in faith and y feare of  
God, wee must cast it away as a  
most hurtfull thing: for the  
deuill hath this craft with him;  
to make vs turne thus nowe on  
one side, nowe on an other, and  
all to put vs out of the right way.  
If a man haue a iourney to make,  
and in the meane while, will goe  
vp and downe trifling in a me-  
dowe, and stande gathering of  
flowers, and when hee is at one  
end, go to another, his iourney is  
lost, he shall not be able to go so  
farre as a man woulde shoute?

And why so? Because hee went  
not on his iourney. So then let vs  
not haue these callinges away;  
when there is question to come  
to God, but see we go straight to  
the marke whereto he calleth vs.

And therefore let vs see wee  
seeke those thinges that are pro-  
fitable for our saluation: as to be  
condemned in our sinnes, that we  
may bee drawen to true repen-  
tance, to heare the threatnes are  
made vs, to the ende wee may  
walk in the feare of God, to heare  
y exhortations to stir vs vp to do  
wel, to imploy our selues wholly  
to it, to heare what God saith to  
vs, to y end we may walk wisely  
and as we ought, y we may know  
what it is to beare afflictions pati-  
ently when it shal please God to  
send vs the: that we may not only  
know, it is for sinns, but y we may  
bee



bee apt to be taught, stouping  
 downe our heads and shoulders,  
 to receiue howe much; soeuer it  
 shall please him to lay vpon vs:  
 that wee may learn what it is to  
 walke so through this earthly  
 & flitting life, that we may tend  
 to the heavenly life, and be pil-  
 grimes in this world, and mortifi-  
 fic the lustes of our flesh, that we  
 may knowe what it is to call vp-  
 on God with true hope, that wee  
 may knowe what it is to stay our  
 selues vpon the death and passi-  
 on of our lord Iesus Christ, know-  
 ing that wee haue all our righte-  
 ousnesse in him, and that by him  
 wee are acceptable to God the fa-  
 ther, and so receiued to mercie.  
 Therefore when wee applie all  
 our studie to this, we shall come  
 to the knowledge of the trueth,  
 wee shall feele it is not in vaine,  
 that God hath promised vs, that  
 if wee seeke, we shall find: but we  
 must seeke as Moses saith, see this  
 is the way, follow it. And there-  
 fore let vs not go a wandering af-  
 ter our owne fantasies. This is it  
 in sum we haue to beare away in  
 this place. And let vs marke ge-  
 nerally howe that when GOD  
 sendeth vs false prophets (as hee  
 sheweth by Moses. Deut. 14.) it is  
 to trie vs whether we loue him or  
 no. For when wee hearken to de-  
 ceiuers, and bee abused by their  
 prating, God sheweth plainly  
 that there is nothing but hypo-  
 crisie in vs: for if we had any out-  
 ward deuotion, it was but fained.  
 Therefore God will neuer suffer

vs to be deceiued by deceiuers, if  
 we seeke him in pure truth. And  
 let vs marke also that if we come  
 to Gods schoole to be taught, and  
 be readie to bee taught, and glad  
 to receiue his word, we shall sure-  
 ly come at the first blowe to the  
 knowledge of the truth: not y<sup>e</sup> we  
 shall be perfect in it, but yet God  
 wil not hide himself from vs, but  
 we shall know him so farre forth  
 as shall be expedient for our sal-  
 uation, he will become more and  
 more familiar to vs, we shall bee  
 confirmed in good doctrine, vntil  
 we be deliuered from al dark-  
 nesse of ignorance. Thus we must  
 be assured, that God will not suf-  
 fer vs to erre, vnlesse we do it wit-  
 tingly. And more ouer wee may  
 not meruaile, if a greate number  
 lose their labour when they haue  
 a desire to learne, and yet not-  
 withstanding remaine alwayes  
 poore blinde creatures, yea and  
 through the deuill are intangled  
 in many errours: for in deede they  
 did not seeke god. And therefore  
 they haue their wages whiche  
 they iustly deserue. Wee must  
 marke this well now a dayes, see-  
 ing y<sup>e</sup> corruptions of Satan reigne  
 so in the world, that they which  
 thinke to bee wise and verie sub-  
 til, yea they which think to climb  
 aboute the clouds, as the notablest  
 men, and thinke that all the wise-  
 dome in the world lyeth in their  
 heades, become verie beasts, as we  
 see. And why so? For (as we saide  
 before) there is none of them, but  
 giueth himselfe free libertie to  
 play

Phil. 19. 24  
11. 9.  
Iere. 13. 13

play with God, and they woulde  
all pay him with false money.  
Therefore he must needes leade  
them into reprobate sences, and  
send them a spirite of dronken-  
nesse (as he speaketh by this pro-  
phetes) that they may haue no  
more discretion in them. This is  
it we haue to marke in this text.  
But yet there is one litle worde 10  
more touching that that S. Paule  
speaketh of y<sup>e</sup> truth, For he shew-  
eth that knowledge is not al, but  
that wee must haue sounde and  
pichie doct<sup>r</sup>in. So then what im-  
porteth the truth? That where-  
in the substance of our saluation  
standeth, and to knowe howe  
God is to be glorified. And ther-  
fore we may knowe many scien-  
ces, we may haue many specula-  
tions in our heades, we may haue  
eloquent tongues to prate well,  
yea we may be thought to know  
wonders, but all of it is but vane-  
tie (as it hath beene shewed here-  
tofore) if wee haue not this true  
foundation, to wit, that God may  
bee glorified by vs, and that wee  
knowe what it is to serue him, &  
where vpon our saluation stan-  
deth, to the ende that being out  
of doubt of our saluation, we look  
to haue that fully reueiled to vs,  
which is at this day promised vs.  
This is the truth that S. Paule  
speaketh off, as he sheweth it also  
in other places. And more ouer, if  
God so blind the, which through  
hypocrisie seeke him not, but  
haue foolish deuotions, what shal  
become of them, that vpon a rage

and madnesse, set themselues a-  
gainst him, and play the Bulles  
with their hornes, shewing a co-  
tempt of all religion? Doe they  
not deserue to bee made further  
drunken with lyes and to haue sa-  
tan blinde them in such sort, that  
they may haue no more tast or fa-  
uour in them, then asses & dogs  
haue? So S. Paul saith, that if there  
bee simple women which are hy-  
pocrits in their hearts, when they  
make a shewe as though they  
woulde learne, although they  
seem to haue some desire to serue  
God, yet notwithstanding the deuill  
hath them in possession. And it  
is a iust recompense whiche they  
receiue, alledge wee what excuse  
we can. God is a iust iudge, when  
he deliuereth them thus to Satans  
bonds, and to deceiuers. If such  
rigour be iust against women, yea  
against simple women, which  
seem to be most simple, what shal  
become of me? They shalbe lesse  
able to excuse themselues. Man  
is head of the woman, hee ought  
to be more aduised & wise. Ther-  
fore when men will thus mocke  
with God, and remaine intangled  
in their sinnes, are they not wor-  
thie to be holden in such captiui-  
tie, y<sup>e</sup> they may neuer escape out  
of Satans bandes? Yea out of  
doubt.

And if God do make men that  
haue some deuotion, whiche are  
Ladie worshippers, & mumbling  
their seruice, and fasting, and do-  
ing this and that, slaues to Satan,  
because they haue not a pure and



vpright consciēce, what shal become of them that are open contemners of God, as we see them now adayes? If wee looke about vs, I pray you, shall wee not see the worlde nowe adayes openly despite GOD, I meane, both great and small, rich and poore? As for the mightie ones, they are like giants, they are thrusting & shouldering with GOD. And they that haue any wit in them, what do they applie it vnto, but only to mocke at all religion? And that we may not go further then our selues, euen where the Gospel is preached, let vs marke both in townes and villages, and see what course euery man taketh. I speake not of two or three, but of the behauiour of all men in general, doe wee not see most manifest rebellion? Nowe adayes both men & women, are not only mischieuous one against another, but they would gladly pluck God out of heauen. Truth it is, that they would bee in some reputation, and through their dissembling cloke themselves and scape the iudges hand: but yet for all that they haue no reuerence to the woorde of God. And from whence commeth this? Surelly this is the very fountein of it, y<sup>e</sup> euerie man will haue the bridle in his owne necke, as the prouerbe is. The drunkardes would that men should suffer them to quaff and lay in like swine: the whoremongers would haue leaue to wallowe themselves in their

beastlinesse and filthinesse: the coueteous men would scrape other mens goodes to themselves on all sides: the blasphemers would haue their mouthes and throates open, & no man to check them: wee see none that would willingly be subiect to God. And can we meruaile then, if our lord suffer many troubles to come vpon vs, and our verie Ministers and preachers not to do their duties? It is rather meruaile, yea and a woonder, that God leaue any seede of his worde, seeing there is such vnthankfulness in the worlde. For rather if he would be rigorous to vs, & handle vs as wee are worthy, devils should vpon into the pulpit, and take our flesh vpon them, to deceiue them that are so wicked and naught, & seeke nothing but to make open warre against GOD, in all their life. Therefore when we see troubles and stumbling blockes, when we see varlets that seeke nothing but to sow their poyson to infect al, and to peruert the truth, know we that it is a iust recompence against them, which so go about willingly to put themselves out of y<sup>e</sup> right way, & there with all let vs thanke this good God for giuing vs warning, that wee might not bee deceiued, but knowe to followe the right way in the midst of suche conflicts, so that Iesus Christ guide vs, and wee rebell not against him.

And moreover, when wee see that GOD leaue vs his worde not-

notwithstanding and though there be neuer so much vnthankfulness in vs, yet wee are not de-  
 priued of the doctrine of the gos-  
 pell, let vs bee content to bee  
 taught faithfully of him, and to  
 be confirmed more and more in  
 the doctrine whiche wee haue  
 learned alreadie, and desire to  
 continue our studie in that  
 wherein God wil employ all the  
 rest of our time, and receiue his  
 doctrine in such humble sort, that

we may forth with shewe that we  
 haue beheld the face of our God,  
 to be chaunged into it, from glo-  
 rie to glorie.

Nowe let vs fal downe before  
 the face of our good GOD, con-  
 fessing our faults, and praying  
 him that it woulde please him to  
 make vs feeble them better then  
 we haue done. And seeing hee  
 hath giuen vs this grace and spe-  
 ciall priuiledge, &c.

The 21. Sermon vppon the 3. Chapter.

8 And as Iannes and Iambres resisted Moses, so these men resist the truth: Exo. 7. 26.  
 men of corrupt understanding, and cast awayes as touching the faith.

9 But they shall preuaile no longer: for their follie shalbe made manifest to  
 all men: as also theirs was.

**B**Ecause it is a grie-  
 uous and yrkesome  
 thing to bee thwar-  
 ted when we would  
 serue God, and goe  
 forwarde in his worde, they that  
 are exercised in such bickerings  
 haue neede of comfort, or else  
 they might forsake all, thinking  
 it a thing not to be borne withall  
 to haue the creatures fight so a-  
 gainst God, that the trueth com-  
 meth to be so troden vnder foote  
 and so disguised, that men goe a-  
 bout to banish it, and do as much  
 harme against it as they can. For  
 this cause, after that Saint Paule  
 hath spoken of that that all prea-  
 chers of y<sup>e</sup> gospell haue to looke  
 for, he addeth, that they haue no  
 new thing befallen them: for so

fared it with Moses and all the  
 prophets: but he thinketh it y-  
 nough to alledge Moses his ex-  
 ample onely. And yet Timo-  
 thie was occasioned thereby to  
 call to remembrance, what had  
 fallen out euer after. For the pro-  
 phetes were like to him in that,  
 they had always some that with-  
 stood them: they coulde neuer  
 serue God quietly, but Sathar  
 went about as much as he coulde  
 to stopp the course of their doc-  
 trine: therefore Saint Paul saith,  
 if wee see any fight against the  
 truth of God, it is nowe as it hath  
 beene alwayes. For Pharaoes in-  
 chaunters did also resist Moses,  
 and GOD set a paterne then to  
 shewe vs, what all they haue to  
 doe that will set forth good and  
 pure



pure doctrine: to wit, that they must arme themselves to fight, because Satan wil make warre against them, and practise now on one side, nowe on an other, to stoppe the course of the truth.

This is the first that Saint Paule bringeth to comfort Timothie: and in one mans person he encourageth all the seruantes of God and ministers of his worde. The second reason hee addeth is this, that God will provide his trueth shall not bee alwayes oppressed: though it be darkened as it were for a season, yet in the ende God will make it conquerour, and Satan and al his impes shal remain confounded, after that they haue done what they can. Thus wee see in fewe words that the holy ghost by the mouth of saint Paul giueth us here two reasons to strengthen vs. When we see that Satan thwarteth and the trueth of God is not receiued of all men, but y there are wicked men, that go about to marre all, and blame and depraue it, this is it where-with we must comfort our selues: first of all, that our Lorde vseth vs no otherwise, then hee vsed his Church at all times, they that liued before time, had it no better chepethen wee: for God exercised them by sending false Shepherdes, or giuing Satan the bridle to raise them vp. And that this is true, let vs marke, what came to passe after that the Law

There was Moses before all

the prophetes. As for him, hee had alwayes warre made against him, and this mischiefe neuer ceased.

And therefore let vs take it patiently at this day, if we suffer the like: for there is no reason our condition should be better then Moses was, and al theirs that followed him. This is one point.

Nowe for the seconde, the issue shall alwayes be good and blessed though it griene vs to fight, and the trueth of God seeme to be in daunger to be vtterly abolished, let vs waite Gods leasure for hee will take order for it. For he will so worke, that the wicked shall carie nothing but shame away: after that they haue made their triumphes, GOD will discouer their filthinesse and wee shall see what care God hath to mainteine his cause, though it appeare not for a season. Nowe it remaineth that wee applie this doctrine to our vse. This is a greate comfort for vs, y we be not seperate from the companie of the children of God, but that God causeth vs rather to follow their stepps, and so leadeth vs with them, y we keep one selfe same path. When wee see this, wee haue good occasion to be strengthened. If matters were nowe out of order and when wee come to see how God dealt with the faithfull before time, wee should finde their condition far differēt from ours, that might dismay vs: but whē we see y our case is all one with theirs y

ser.

serued God, & that we are exerci-  
sed as it were within y same lists,  
that they suffred like distresse as  
we, when we see this, may we not  
comfort our selues and say, well,  
shall we refuse to be like to Mo-  
ses, to all the Prophetes of God,  
and the Apostles? And therefore  
let vs learne to haue the state of  
the auncient Church alwayes be-  
fore our eyes, whē we shalbe grie-  
ued at the afflictions which God  
sendeth vs. For we know that this  
is written for our learning, that  
the Church is like to a field, which  
y plough hath gone ouer, it must  
alwaies suffer afflictions from the  
one end to the other. And if this  
befell our fathers, we must needs  
succeed in their roome, & especily  
when we see the enemies of God  
haue full sway, & that the world  
faureth them, and they triumph,  
so set vp their combes, as though  
they had wonne all: and yet in  
the same season, there is mur-  
muring, there is blasphemie, there  
is no knowledge of God at all.  
Therefore if this grieue vs, wee  
must resort to this exāple which  
S. Paul layeth before vs, to wit,  
that it fell out so in Moses time,  
the Prophetes tasted of the like.  
And therefore wee must downe  
with our heades to bee like to  
them, seeing God will haue the  
condition of his Church to bee  
such. Truth it is, y these two en-  
chaunters which S. Paul speaketh  
of, were not household enemies, as  
they are which vnder a couer  
of the gospel, falsifie the putenes

of all good doctrine: but seeing  
that Moses suffred combates be-  
fore time, and the Prophetes fol-  
lowed after, let vs make our selues  
readie: and when it commeth to  
the practise, let vs not thinke it  
straunge, but thinke vpon it long  
before: yea and that to suffer pa-  
tiently, that we be not shaken the  
least iote that may bee. If a man  
would aske from whence S. Paul  
tooke these two names which are  
not mentioned in Exodus, this we  
answere, that the old fathers, be-  
side things writtē in their books,  
remēbred faithfully what things  
had beene done before time, in so  
much that y people of the Iewes  
had as it were by inheritance more  
knowldg of the old historie then  
we haue now a dayes: It may be y  
S. Paul had this which he rehear-  
seth here, of that vse and custom:  
to wit, that Pharaohs enchaunters  
were so called as he saith here. It  
is like there were two, because  
of Moses and Aaron: God sent  
two Prophetes. Pharaoh moued by  
spirit of the deuill, setteth two a-  
gainst them, one against Moses,  
an other against Aaron, to shewe  
that hee is nothing inferiour. So  
then, though Moses shewed not  
what those enchaunters were, nor  
how many they were, yet not-  
withstanding S. Paule was so cer-  
taine of it, that we may in no wise  
at this day dispute of it. And a-  
gain, the matter is nelther strange  
nor doubtful, but that the fathers  
kept it diligently, and knew that  
which was not put in writing,



and these things were kept in such fort, that euen to S. Paules time, the names of these enchaunters were kept in memorie. And besides this, let vs marke out of this place, that the deuill to fight against God, doth alwayes counterfeit goodnesse: to be short, we may rightly call him Gods ape. True it is, he wilbe warie inough 10 he come not nigh the trueth: but yet notwithstanding hee will so disguise the workes of God, that he will change himselfe into another hewe: we see it by that that Saint Paule rehearseth here. God sendeth Moses and Aaron. On the other side, Pharaoh moued by the spirite of the deuill, setteth two enchaunters against them. 20 Hee cannot giue them the spirite of prophesie: neither is his minde to maintaine the trueth, but to destroye it, if hee can, and therewithall, to oppresse the Church of God, to abolishe the couenant of saluation, and all the promises which were giuen to the olde Fathers. See then howe Pharaoh seeketh to colour all his de- 30 ceites, in somuch that men may hardly know, which way to turne them, when they see the enchaunters counterfaite the signes and myracles, so that a man would thinke them all one. And it is true that Satan hath many means, and taketh diuers vizards vpon him: but yet he laboureth alwayes to make such an hock poche, that 40 men may not discern betweene the trueth of God, and the lyes

hee bringeth in. And this is a doctrine well worth the marking. For if we know not his subtilties, how shall we be able to beware of them. And this is it that S. Paule leadeth vs vnto, when he would haue vs looke narrowly to our selues: My friends, saith he, wee knowe the craftes & subtilties of our enemy, & therefore whē we see these deceiuers, to cloke theselues with name of God, & haue wayes to disguise their matters, insomuch that they shall haue a shew: let vs not bee too much dismaide for all that. And why so? It is Satans olde craftines. First of all, because the deuill knoweth he cannot cleane 20 turne vs from all religion, he will not come & say at the first blowe, that there is no God; y it is a mockery to serue him: but by taking this word Religion, he will make him a buckler, and besides that, he shall be a deadly sworde against all them that are not sealed & armed as they should be. And thus haue many men bene deceiued at all times vnder this name & false title of Religion. Truth it is, as we shew- 30 ed you this morning, that they shal neuer be deceiued, that seeke God with a pure heart. For God will preserue the by y guiding of his holy spirit: though the deuill vse many fables, he shall not pre- nail a whit against the: for it is his ordinary practise vnder a title of Religion, to deceiue the ignorant, if he can. And againe, looke howe soone men goe about to set vppes Gods seruice, Satan will come by

by and by, and cast some corruptions amongst vs, so that the good corne shall neuer continue if men will belieue him. And therefore wee must bee so much the more watchfull, to keepe the doctrine of God in his purenesse, and cast away the false prophetes and deceiuers, wee must giue them no entrance, but beate them backe courageously, and keepe our selues stil within the parke wherein God inspired vs with his worde. For if wee heare him that hath taken vs into his protection, wee can neuer doe amisse: our Lorde Iesus Christ will neuer suffer vs to goe astraye, though Satan egge vs and whisper vs in the eare. But wee must bee watchful shen: and let vs not think that the deuill sleepeth, and that God doeth not giue him leaue to trie our fayth, as it came to passe in all tims: and especially let vs mark this, that there shalbe a certaine resemblaunce to blinde our eyes withal, betweene those things which God hath giuen vs, and that that Satan hath patched in. As howe when the Papistes woulde at this day allowe the diuelishe abomination of their Masse, they will not say that men forged it at their owne pleasures, or that it had no reason or witte in making of it: but they leade vs to the death and passion of our Lorde Iesus Christ, and say, that the Supper is the true remembrance to nourishe our fayth in hope of saluation, as the Sonne of God himselfe beareth vs witnesse of it. So that they will alleage the

Supper, & say that the Masse was taken out of it, it cometh from that fountaine, & they wil alleage goodly coulers for it. Thus the deuill will seeke to couer himselfe vnder some taste of the cloake of God, but it is as if he shoulde teare a cloth in pierece, and moreouer we shal see nothing but foule & shameful filthinesse, wee shal maruile howe the deuill coulde so deceiue vs at the first trice and wee coulde neuer perceiue his malice. If wee examine them further, wee shall finde that no one iote of that which they doe vnder a title and colour of Gods name, agreeth one whit with that that hee commaundeth, though they boaste they doe nothing but after the example of Iesus Christ and his Apostles. As their Holie water, which is a renoucing as it were of Baptisme, and yet they can pretily disguise it and saye, Oh, as for Holie water it is not to abolishe Baptisme, whereby wee haue remission of our sinnes, but because we thinke not vpon our Baptisme as wee ought, and if wee haue done amisse wee cannot assure our selues that GOD forgeth vs, it is good to put vs in remembrance, and to haue some seconde witnesse. Baptisme shall alwayes remaine safe and sounde in it owne proper strength and vertue, but Holie water must bee as an accessarie to assure vs the better that our sinnes are forgiven vs. Thus doeth Holy water abolishe Baptisme, and yet the deuill wil so insinuate



muate himselfe, that a man would  
thinke it were agreeable to Christ  
his institution. I alleage these  
things as most familiar: but if  
wee shoulde discourse vpon all  
the corruptions which Satan hath  
brought in, and all the abomina-  
tions of Papistrie, we should finde  
that he had alwayes this subtiltie,  
to blend himselfe so, and thinke  
himselfe with the order that God  
established in his worde, that wee  
shoulde see all things agree ve-  
rye well. But they are no better  
then Pharaohs inchaunters,  
they wrought like signes as Mo-  
ses and Aaron did, but yet we see  
they fought openly against God,  
their ende was wicked and accur-  
sed, they bare a swaye vntill God  
had exercised his people, and shew-  
wed by manifeste signes, that it  
was his hand & strong arme, that  
wrought this redemption: and  
then he brought them to confusi-  
on which had bene this wicked  
for a season against Moses and A-  
aron. And therefore let vs learne  
to examine things aright: & whe-  
Satan cometh thus to blinde his  
darnel and corruptions with the  
pure trueth of God, let vs pray to  
him that hath the spirite of wis-  
dom, to gouerne vs in such sort, y-  
wee bee deceiued no more. And  
more, let vs come to this touch-  
stone of gods word, which wil not  
suffer vs to tred awry. This is it we  
haue to beare away in this place,  
when he speaketh here of the bre-  
aking that Moses had with Ianes  
and Iambres. Nowe I gaue you to

vnderstand before, & it is a thing  
that wee must beare away, when  
S Paule alleageth the example of  
Moses, that it is to this end, that we  
shoulde knowe that the prophets  
followed the selfesame course, &  
how it was requisite for them to be  
in continual bickering. And ther-  
fore seeing it is so, let vs think our  
selues happie, when God maketh  
vs of that company. And if at this  
day we haue to resist them, which  
falsifie the word of God, & turne  
it into a lye, let vs pray him who  
hath vertue and strength in him-  
selfe, to mainteine vs, and let vs  
fight vnder his ensigne as Moses  
did, & in the end we shall not bee  
confounded. And let vs marke wel  
that this temptation was glorious  
to Moses, whe Iannes & Iambres  
had power to work myracles, for  
it seemed that God was contrarie  
to himselfe, or else that the deuill  
was of equall power with him.  
See god sent a signe vpon Egypt,  
to turne the waters into blood, he  
turned light into darkenesse, hee  
caused vermine to comine and  
waste all their fieldes, and the  
whole countrie. Pharaohs magi-  
cians and inchaunters did the  
like. If God worke on both sides,  
doeth hee not seeme to be against  
himselfe, and to fight against  
himselfe? Or if it bee the deuill  
that worketh by the inchaunters  
hands, will not men say that God  
is put to his plunges to overcome  
Satan? This is an horrible tenta-  
tion, not onely for the simple  
people, but for Moses and Aaron,  
in,

in so much that it was inough to  
ouerwhelme them; and cleane  
breake their heartes, and mistrust  
their calling. And therefore, when  
we shal see the wicked at this day  
haue such craft, that a man would  
thinke God giueth them where-  
with to fight against his trueth;  
whereas they were before vnlearn-  
ed, and men with nothing in  
them, now we see them meet men  
to doe euill, let vs stande fast not-  
withstanding, knowing that Mo-  
ses ouercame the like tentation,  
that we be not dismaide and dis-  
couraged at this present. This is  
one point. And when we shal see  
the world make greater accompt  
of lyes and deceits, when we shall  
see them beare swaye, and bee in  
credit and be the welcomest men  
in the world which fight against  
God and his trueth, and that wee  
can haue neither equitie nor rea-  
son to mainteine our cause, but all  
mens eares are deafe when wee  
craue aide at their hande to with-  
stande wickednesse: when wee  
shall see this, I say, let vs goe on  
our race notwithstanding, know-  
ing that Moses himselfe was in  
these perplexities for a while:  
and let vs watch for such an ende,  
as God alwayes gaue to his, and  
is here promised by Saint Paule.  
For he doeth not onely will vs to  
consider what came to passe in  
those dayes, but he saith, when we  
trie the like, wee shall not faile, if  
wee haue this steadinesse in vs, to  
serue God alwayes: and when we  
shall see all the worlde shaken,

in so much that a man would  
thinke the stormies and tempests  
were so great, that wee shoulde  
vtterly bee dismaide, if wee stande  
not wel to our tacklings, & con-  
tinue in the doctrine which wee  
know to be of God, after darke-  
nesse we shall see light.

Trueth it is, it shall not bee so  
soone as we would wish it, but lee  
vs leaue all to God. In the meane  
while, it is our dutie to bee quiet  
and patient, and not to bende one  
whit what so euer come of it, but  
alwayes be at defiaunce with the  
deuill and his impes, and followe  
still the good quarrell. If we doe  
so, wee shall haue the victorie, as  
Moses had against Iannes and  
Jambres. And this fell not out so  
for vs onely, but God witnessed  
them, howe his trueth shoulde  
alwaies playe the conquerour,  
and they that mainteine it, make  
their triumphes: though for a sea-  
son the enemies seeme to haue  
won al, if that do trouble vs, let vs  
haue recourse to this example be-  
fore our eyes, let vs cleaue fast to  
the promise, that the ende of our  
conflicts shalbe alwaies blessed, so  
that we faile not. Moreouer, Saint  
Paule saith, *That they are men of  
corrupt vnderstanding, and casta-  
wayes as touching the sayth.* It is  
not without cause that S. Paule  
saith their vnderstandings are  
corrupt: for what shall men say,  
when a mortall man dareth thus  
to become venomous against  
God, and make warre against the  
trueth? It is as much as if a man



should in a rage & madness, fight against heauen. For we may soner pluck y Sun out of his place, then abolish the trueth of God: all the world must needes passe, but that shall remaine for euer. Howe is it possible the sob creatures to come to such boldnes & madness? It is a blindnesse (saith S. Paule) which proceedeth fro corruptiō, it cannot bee but such men are out of their wits: Whereby he sheweth vs first of all, that they y thus make warre against God, are already blinded by Satan, he hath taken all reason & modestie fro the, they are as it were men bewitched. This is one point. And by this hee taketh away the stumbling block which might come into our heads when we discourse & imagine with our selues how it is possible for me to make warre so against God. And moreouer he vseth this word precisely, to the end we should be in a greater hatred with the enemies of the truth, & al such as go about to peruert it by what meanes soeuer, and flee and shun them as the plague & pestilence. For they that poison men cannot doe so much harme as these wicked varlets do, which bring in their filthinesse amongst vs, the verie scent and sa- uour whereof is inough to choke vs, and take away our liues. If poison haue so great force, that it is able to kil men a far of, no dout y lies of Satā haue greater force: for they marre in such sort, that a man woulde marueile, to see all the world so quickly ouerturned,

And therefore, ~~S.~~ Pauls meaning was here, to giue vs aduise and counsell, to shunne these fellows, that make such a stirre, yea and to hold them accursed, which seeke nothing so much, as to sow their falsie darnell amongst the good and pure seede of the word of God. He saith moreover, *That they are castawayes as touching the faith.* The worde which he vseth may be taken in two sorts; to wit, men without iudgement, without discretion, or els castawayes, that is to say, villaines & detestable as touching the faith. And I dout not but it was S. Pauls meaning to shew vs y they were back sliders, men y were become verie bastards, & thogh they haue for a season some shew of faith, yet they are cleane castawayes, as rotten members & cut of from the Kingdom of God & from his Church. And it is for further & plainer profe of that which I said before, to wit, y we cannot hate y enemies of gods truth inough, & shun them, and beware of them, knowing that if wee come nigh them, wee shall straightwayes bee infected with their poysen and filthinesse.

And therefore let vs see that wee applie this doctrine to our selues, and make it a profitable lesson to vs. For the vprightnesse of our soules and spirits standeth in this, that wee haue the pure worde of G O D. And for this cause also Saint Paule saith, that it is the right chastitie whereby wee are knitte to the Sonne of God

God, as the wife to her husbande. This (I saye) is the true bonde of the spirituall marriage; which Iesus Christ hath contracted with vs, that wee cleane purely to the worde of God, and to the doctrine of the gospel: this is the vnder rightnes of our soules: for so long as wee open the least hole that may be to Satan, that he may drop but the least droppe of false doctrine into vs, we are vtterly marred, this disease is secret, & therefore more perillous. We are like a woman that hath giuen care to a ruffian, or to a baude, to become naught: she sheweth her selfe not to be verie chaste, but ready to become an harlot. Euen so fareth it with vs, if god be not so gracious to vs to keep vs sound in his pure doctrine, & hold vs fast to it, to refuse whatsoeuer agreeth not with the gospel, wherein we haue bene instructed & taught. And againe when he speaketh of them which are cast away, as touching y<sup>e</sup> faith, let vs beware we fal not into such destruction and confusion. And how may y<sup>e</sup> be? Let vs walke with a good conscience, as we hard before what S. Paule said, that they y<sup>e</sup> forsake a good conscience, were drowned and sunke, as a shippe in the Sea. Therefore if we abuse the worde of God, or make no account of it, it is certaine that this treasure shall be taken from vs, and God wil cast vs of, and sinke vs, as it were in the bottome of the Sea. Let vs learn therefore to walk in feare, and pray to God that hee

would keep vs in the faith, which we haue receiued by his gospel. And if wee see any men fall, let them bee so many looking glasse set to vs, and let vs make our profite of it, and knowe, that seeing God punisheth hypocrites after that sort, wee must not be like to them. And if wee doe so, all the punishments that God sendeth vpon them that are worthie, will serue to strengthen vs in his feare. Moreouer, touching this point, to assure vs that the ende shall be good, and such as we would wish for, he saith. *The wicked shall preuaile no longer, for their follie shall be knowne to all men, as theirs was.* He speaketh of Pharaoh his two inchaunters, Iannes and Iambres. Nowe a man would thinke at the first blushe, that this, were contrarie to that which Sainte Paule shewed before, and will adde afterwarde: to witte, that the wicked shall goe on more and more: hee saith they shall preuaile no longer. Experience also sheweth vs, that the enemies 30 of the trueth haue no hoe nor stave, but still thrust in themselves, and gather strength, and seeme as though they would winne all. What shall we saye to this? But when Saint Paule saith, they which goe about to falsifie the trueth of god shal preuaile no longer, he meaneth, though God alwaies suffer his Church to haue 40 newe combats, yet notwithstanding the faythfull shall alwayes haue the victorie, God will giue them

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them the light of his trueth, and they that serue him purely, shall haue wherat to reioyce, whe they shal see their labour is not vnprofitable. As howe? Beholde what troubles are raised vp by the subtilties of Satan, and how proude men go about to win themselves credit by peruerting all goodnes: true doctrine is fought against, & 10 men labour to disgrace it by many false reports. In the meane season the seruants of God must trauaile as much as they can, & what shalbe their reward, but y world wil speak euil of them, they shalbe torne in pieces: for we see how the world goeth, many become lewd, as men are fickle & fraile, so they giue care to deceiuers, which 20 bring in false doctrines & peruert the faith. The true seruauntes of god haue to sigh at this geare, seeing wickednes growe more and more in so much that a man wold thinke the whole building wold be destroyed, and that there shuld not one piece of that that was set vp, and in good forwardnesse, remain, which is inough to discour- 30 age them that are set about the worke. But yet notwithstanding we must hope that god wil work so, that we shall alwayes see this accomplished, to witte, that these marrals, shall not bee able any more to corrupt & peruert good doctrine as they haue done. For we shal see their villanie discouered, and that there was nothing 40 but pride and malice that moued them to it. And well, some bridle

themselves: other shew themselves worthie to be deprived of al sense and reason: for in deede they are but dogs and swine which despite God & all religion: & therefore their shame shall bee discouered. But yet the seruants of God must stil go on: though matters seeme to be at the worst, & past al hope, yet they must think this with themselves, that god is able to preferue a remnant after a marueilous sort, & they shal know. y their paines was not lost labour. This is it that S. Paul sheweth us here, to wit, y the wicked shal haue such a sway for a season, that we wold thinke al wold come to naught, & God should cleane be banished out of 20 the world, & his worde chased away for euer: but yet in these troubles & such extremities, we must stand fast, & wait patiety for that that is promised vs here, to wit, y our lord wil cause the day to appeare, after that there hath bene such grosse & thick darkenes that we could not see one whit, he wil bring his truth to haue the vpper 30 hand againe, & giue it such a victory that we shalbe able to make it good, we shal see that he hath a care of his Church, and can easily redresse such sores, & mischifs, as we thought past cure. This is it y S. Paule meant in this place, when he saide, that the wicked cannot still prosper. And this is it that is saide in the Psalme, (though it be 40 to an other purpose, for there he speaketh of persecutions) howe that if God giue the wicked sway they

they will exercise all crueltie against the good, and such tyrannie, that they shall be constrained to hide them selues. Thus wicked varlets, shall haue sway for a season, iustice shalbe corrupted, ther shall be no reason nor equitie, all shall be to the spoyle, the strongest shall beare it away. Nowe if such a confused state should alwayes continue, no doubt the very children of God would be shaken, and bee moued to become wicked. And for this cause it is saide in the Psalme. That God wil cut in sunder the cordes of y wicked, after that they haue ploughed vpon the backe of his Church, and hath suffered his children to bee thus tormented without any helpe: he will come (saith he) and cutt their cordes in sunder. And why so? To the end that the good put not forth their handes to do euill, saith he. And therefore when wee shall be moued to enuie the wicked, or take libertie to bee as bad as the best (as the common saying is) let vs haue recourse to his promise, that God will cutt in sunder the cordes of the wicked, and turne al their enterprises vpside downe, and cause them that are high mounted to haue y greater fall, and them that are taken to be great Doctours to be brought to shame, that all the world may know their malice, and detest the, and see that they are but poysoners of mens soules. Therefore let vs hope for this issue, and doubt nothing, if we serue God constant-

ly, but that he will shewe, we shall vndoubtedly and certainly haue the victorie. And beside this, wee haue to marke: what he addeth, *That their follie shall be discovered, as also theirs was.* He saith not only, that their malice shall be known, but their follie shall bee discovered. And why so? For many men suffer them selues willingly to be deceiued, and they will not iudge: for they will fauour a peruerse doctrine, bicause they wil haue it so. But in the end, God will make them to see, men shall know that there was nothing but lies in them, without any ground, & they shalbe confounded in their shame, for sticking and cleauing to so wicked a quarell. So then, though the truth of God be counted follie for a season, and be despised, and the proud of this world make no account of it, thinking it to bee but grosse simplicitie, or else will not bee subiect to it, bicause it is too hard for them, and they can not digest it: though then the trueth of it bee so euill thought of in the world, yet in y end, men shall well perceiue, that vnder this which they thought to bee but a foolish shadowe, there was deep and excellent doctrine, yea, and such as the Angels of Paradise worship. And though the wicked and enimies of God, reioyce in their lies, and think them selues wise men, yet all their wisdom shall bee confounded, and our Lord will shewe, that there is nothing but meere vanitie in it.



In these dayes, when men speake of the abuses that are in the Popish Church, true it is, wee may well perceiue they are but childish toyes, and so foolish as nothing more: little children mocke at them: but fourtie yeares agoe, it was taken for such wisdom, that it was thought more then an Angel-like perfection: no man durst doubt whether there was any reason in those apish toyes or no, the world thought them high mysteries, all men were constrained to worship them. For seeing that the great doctours had once passed that way, it was not lawfull to call backe any iote of it. And thus those Popish follies were so accounted of for good doctrine, 10 that they were reuerenced as the highest mysteries in heauen. But now after that they are discovered, what are they? Wee can not beleue them now adayes, wee doubt wee were inchaunted when wee beleued them. And therefore wee must magnifie the grace of our God so much the more, in that hee hath drawen vs 20 out of them, seeing wee were so dolitish and blockish. And therefore it is not without cause that S. Paule saith here, that their folie which fought against god, was discovered to all men. Now when hee saith, to all men, he meaneth, not all the world in generall, but giueth both greates and small to vnderstand, how we see that God 40 hath lightened simple idiots in such sort, that they can iudge the

greatest Doctours the Papistes haue. Wee doe not triumph here, but they are constrained to see as I say: if there bee a poore handie crafter man in prison for the doctrine of the Gospel, let them bring him the greatest Doctours in the world, it is certaine they shall bee confounded, they shall haue nothing but their crueltie to flee vnto, by sending the seruants of god to y fire: but yet for all that, their shame is discovered. Therefore, when we haue such a witness, & such an assurance, are wee not too vnkinde, if wee conclude not that wee must cleaue fast to this yndoubted trueth, which is such a conquerour against all the world; 20 against these wise men, which thinke to take y Moone betwene their teeth, (as the prouerbe is) y the world may see, God confoundeth them, and in the meane season, giueth wit and wisdom to his children, yea, and that to the rudest, & utterly vnlearned, which haue nothing in them, that he giueth them, I say, strength and wisdom, to stop the mouthes of 30 all their enemies? Therefore when we see such a thing, ought we not giue so much the more praise to Gods goodnesse, to submit our selues to his wil? And in y meane season, let vs bee fenced with the trueth of GOD in such sort, that though all the world doe rise against vs, though wee see many 40 troubles and stumbling blockes, yet let vs not cease to stand fast in it. And this is one point which we must

must marke well. Truth it is, wee can not handle it so largely at this present as it should be, but yet we must speake a worde of it, that whereas wee might bee shaken with tentations, we must be bolstered vp with the trueth, that is it y must be our ground: as S. Paule addeth, that Timothie had followed his patience, his doctrine, his faith, his charitie, his workes, his persecutions. And therefore wee must learne to consecrate our selues in such sort, to the seruice of our God, to bee instructed in his schoole, that we be thoroughly resolved in this point, that God is our Maister: and when any men bring vs any newe doctrine, wee must stand fast, knowing that we haue beene faithfully instructed. And this is the cause that there be so fewe men as there are, that make their profite of good doctrine: when the worde of God is preached to them, it is all one to them, it is ynough for them if they can say, Wee haue the Sermons, we haue the Gospel. But they are nouices, and there are a great number of such prentises amongst vs, as S. Paule spake of this morning, which neuer come to the know-

ledge of trueth, bicause they are too much troubled with the affaires of this world: or else bicause they thinke they may get that that they haue lost when they list. Yea, well, say they, though I haue lost one Sermon, am I not therefore a Christian? Truth it is, wee shal not loose our Christianitie for one Sermon, but when wee despise the worde of God after this sorte, it may well also bee taken from vs: and if we be out of taste by little and little, to followe the word of God, we would maruell to see the diuell cast vs so far off, that wee can in no wise come neere it againe. And therefore while GOD draweth neere vnto vs, and offereth vs his doctrine, let vs take heede we be so grounded and strengthened, that wee may more and more fight constantly against all euill reportes, and against all troubles and stumbling blockes that Sathan shall bee able to moue and cast in our wayes.

Now let vs fall downe before the face of our good God, confessing our fautes, & praying him that he wold make vs, &c.

The 22. Sermon, vpon the 3. Chapter.

20 But thou hast fully knowne my doctrine, manner of liuing, purpose, faith, patience, what thinges were done to me in Antioch, and Iconium, and Lystris:

21 What afflictions and persecutions I suffered, and God deliuered me out of all of them.

22 And all they also that will liue faithfully in Iesum Christe, shall suffer persecution.



13 But the euill men and deceiuers, shall waxe worse and worse, abusing, and being abused.



Onsidering y frail-  
tic that is in vs, whe  
we haue great and  
hard combates to  
suffer, it is very re-  
quisite for vs to be armed, and so  
prouided before hand, that we be  
not astonished, as though we wer  
taken at vnawares. And therefore  
it were very necessarie for euery  
one of vs, to dispose him selfe all  
his life long, y our enemies come  
not vpon vs by stealth. But if God  
giue vs any leasure, wee remaine  
carelesse, and knowe not what  
fighting meaneth, nay, we wil not  
be disquieted, nor haue our cares  
broken by exhorting of vs to see  
to our selues. And this is the cause  
that so many are ouercome with  
so small tentations. And therefore  
let vs take heede, wee profite by  
this doctrine which is taught vs  
here. For after that S. Paule hath  
spoken of troubles that shall arise  
against the Church, and exhorted  
Timothie to be constant & bowe  
not, he addeth, that hee must bee  
prepared to all this a good while  
before, bicause he had bene brou-  
ght vp in a good schoole. *Thou  
hast* (saith he) *fully knowe*, as one  
that had followed step by step:  
(for so the worde that S. Paule v-  
teth, betokeneth as much:) *Thou  
hast* (saith hee) *fully knowe what  
course I tooke*. And first of all hee  
setteth downe the doctrine, but  
not content therewith, hee ad-

deth, *Manner of liuing, purpose, and  
the Humanitie, faith, patience, loue:*  
& such like: And in the end saith,  
that hee knewe him inuincible in  
his persecutions, which he had to  
suffer. So that we see Saint Paules  
meaning is, to shew to Timothie,  
that it is more then time, he were  
thoroughly trained, and made to  
warre, (as we say) & that he were  
not a nouise: when the diuel shall  
raise vp troubles in the Church,  
that he must not for all that wan-  
der and go astray, nor shewe any  
token that hee is dismaide. And  
why so? For thou seeest (saith hee)  
howe I haue walked, thou hast  
not knowne it onely for one day,  
but euer since thou knewest me,  
thou hast fully perceiued what  
way I tooke. And here we haue to  
note first of all, that no man shall  
euer bee a good teacher, that can  
not in his owne person shewe an  
example of what so euer he saith.  
For, if wee preach with our mou-  
thes, and our liues be not answe-  
rable to it, true it is, that the truth  
of God is not one whit the worse  
for it, neither ought it to be taken  
of lesse authoritie: but howe so e-  
uer it be, wee cause it to bee euill  
spoken of and reuiled, as much as  
in vs lyeth. If I should preach of  
constancie, howe that men ought  
to bee strong, and in the meane  
season, should shewe my selfe a  
coward, and in all things wherein  
courage is to be shewed, get my  
selfe

selfe farre ynough off from the blowes, what so euer I could say, would it be of any force to moue the hearers? If I should preach of sobernesse, and be knowne to bee a dronkard: if I should preach of chastitie, and be an whormonger: to bee short, if my life were not answerable to my wordes, what would it all auail: that I could preach, but only to cause the doctrine to be euill spoken of which I teach? At the least, the world would not be much edified. Therefore, will we glue authoritie to y<sup>e</sup> doctrine, and haue men receiue it, and bee touched to the quicke with it? Let vs see that our liues be answerable to our mouthes, & that we may protest we speake in good earnest, and meane not to send other, vnlesse we keep them companie our selues, to say, walk on, behaue your selues manfully, and go cleane kant our selues like Crenses. Let vs beware of that, and indeuour to shewe that wee speake from the heart. And beside this also let vs note, that if a man that hath charge to teach vs, shew vs that he walketh not like an hypocrite, but with a right zeale, and hath a care to shew the right way, that this is to reprove vs so much the more, if wee take not paines to doe as hee teacheth vs: & if the doctrine be not mightie ynough to moue vs to goodnesse, our vnthankfulnesse will be the greater. And therefore let vs see we make our profite of those examples, which God setteth be-

fore our eyes. When we haue me that shew vs not only with their mouthes, what is requisite for vs, but also with their deedes, howe we haue to walke, let vs be ready and haue such a forwardnesse in vs, that wee bee not vnthankfull to God, when hee offereth vs suche meanes, and so good and fit helpes. Moreouer, let vs marke, that S. Paule spake not only in regard of Timothie, but made a protestation, which ought to bee of force amongst vs at this day. For though he bee not nowe conuersant in the world, though we haue not seen his trade of liuing as Timothie did, yet this witness may suffice vs, that S. Paul was not only a faithfull messenger of God to vs, but also that his life confirmed that y<sup>e</sup> was contained in his doctrine. Let vs learne therefore to stir vp our selues so much the more, seeing God hath sealed that which is taught vs here, to the end we doe not only heare the voyce which soundeth in our eares, but giue heede to the vertue which is shewed vs in the person of S. Paule, that the spirit of God guided and gouerned him in such sort, that wee haue a paterne and example of y<sup>e</sup> he taught vs. Nowe let vs come to that that hee saith, *Thou hast knowen (saith he) my doctrine, my maner of liuing, & my purpose.* Here we haue to note, y<sup>e</sup> it is not without cause y<sup>e</sup> S. Paul beginneth with the doctrine, and giueth the highest step to it. For though the wisdom of a man & his ver-

tues



tues ought to moue vs, yet notwithstanding, doctrine goeth alwayes before, and that not without cause. For all y we can see in a mortall creature, hath not such a vertue as when God speaketh, when wee knowe that he calleth vs, y he setteth vs on worke. And therefore let vs learn to make such account of the vertues that are in men, y we forget not doctrine, or put hindmost. And this is a point well worth y noting. For we shal set the cart before the horse, if for an opinion that we haue of a man that he is excellent, we straitways frame our selues to be like him in all points, and iudge no further of

And thus haue many simple him, men bene deceiued in all times, when they would follow what so euer they sawe, without any wisdom or iudgment. For the word of God must lighten vs, and wee must bee led by it, to iudge what is good or euill, that wee goe not on like blind bayards, & alleged such an one did thus; but we must be assured that we followe God, and him that hath followed his worde. To this end and purpose must that serue vs that S. Paul set downe in this place: and the order he vseth therein, in preferring doctrine before all vertues which deserue commendation: but yet notwithstanding, they must follow, and God haue this authoritie to shewe what is good, and what he liketh of. And therewithall also we see, y he will not haue it ynough

for a shepherd which hath charge to gouerne the Church of God, to haue great vertues, to liue holily, but he must speake: for if he be dumb, al his vertues be naught worth, he sheweth he is not worthy to be taken for Gods seruant. And therefore must all they that call them selues shepherds in the Church, haue doctrine, & not only liue so y they may edifie with their vertues, but Gods truth must sound out of their mouthes; they must take paines to instruct them that are committed to their charge. This is one point. But againe, S. Paule addeth to doctrine, *Maner of liuing and purpose*. By this word, *Maner of liuing*, he meaneth, one selfe same and like trade of liuing, answerable to it selfe in all pointes, as strait as a thread: and then by *Purpose*, he meaneth constancie. To be short, his minde was to shewe, that it is not the part of a seruant of God, to babble, and haue a faire tong, but he must haue a purpose therewithall, that is to say, the worlde must see, Ho, that man is resolved, hee is not as a bladder puffed yp with wind. When he is in the pulpit, he might speake as an Angel, & when he is come downe from thence, he is but a iester, and a pot companion. And againe, a man would think there were wonders in him: and when it cometh to the triall, there is nothing: it is euidently scene there was nothing but hypocrisie, & no point of this gouernance and behauiour, and con-

constancie, which ought to be in a seruant of God. This is it in few words wee haue to marke in this place : Nowe if our eyes were open to consider that well whiche God sheweth vs, it is certaine, we should not so soone be turned aside as we are, when there falleth out any trouble or stumbling-blocke. For seeing God hath giuen vs some example, we should thinke vpon it well before, at our leasure, and say, Thus wee must gouerne our selues, and we should be thoroughly resolued of it, wee should haue it imprinted in our mindes. But we do cleane contrarie, it seemeth wee should shut our eyes : if wee haue any example to confirme vs, and if GOD stretch forth his hande to helpe vs, my thinketh we cast it wholly away.

On the other side, wee seeke nothing but a couering to cloake our sinnes withall : when we goe about to doe euill, we thinke we are quit and innocent, if wee bee able to say, wee are not the first, and wee haue a great sort of fellowes. But we doe but make our markets worse, for by this meanes we despise God. For we are of our owne nature bent ynough to all kinde of sinne : and to harden our selues after this sort, is it not as if wee should complot with Sathan, to become stifnecked against God ? And yet notwithstanding, this is very common : and surely this is the cause, why GOD suffereth so many to

turne vs out of the right way, and so fewe of the other, that may protest with Saint Paule, that if a man followe their steppes, hee shall not erre, but go streight. We see them that haue charge to preach the worde of GOD, to be negligent and colde: yea, there may bee found a great number that liue dissolute, yea, and are lustie mates and mockers of God. And I would to God there were not so many examples as there are : but let vs thanke our owne malice for it, when our Lorde giueth Sathan the bridle, and there fall out such thwartings : for wee are well worthie of them. If wee consider what the most parte of the worlde seeketh, wee shoulde haue preachers after our fantasies, wee should haue men giuen to all kinde of wickednesse and vilanie, and the worde of GOD to bee euill spoken of : this is it, I say, that the world seeketh nowe adayes.

Therefore let vs learne to make our profite better of the examples which God giueth vs, when they may serue to frame vs aright : and not this onely, but let vs also bee armed against all tentations, that might befall vs : if the diuell raise vppe troubles, let vs bee disposed to beare them : let vs not bee dismaide, nor overcome : This is it we haue to note in this place, when Sainte Paule speaketh, both of his doctrine, and manner of liuing, and purpose.



As for the other vertues which he alledgeth, we haue saide before in a word to what end the whole is to be referred: to wit, y he y hath charge to preach y word of God, must take good heed he gouerne him selfe in such sort, y when hee will exhort them which are committed to his charge, hee may say as Paul saith in this place, to wit, 10 y if he preached faith, he shewed it; if he preached charitie, his life was a looking glasse to behold it in: if hee preached patience, the world might see he sought to bee patient. Thus (in few words) must they that beare the word of God in their mouthes, studie to giue good prooffe of it in their whole life: and the people also for their 20 parte, must take heede they loose not the means which God giueth them, but wee must consider this with our selues, May this serue to help vs to walke as we ought? Seeing we are so weake and cold, let vs take it to help vs forward. And againe, when S. Paul speaketh of persecutions which he had suffered, and specially those which Timothy knew of, it is as if he said, 30 that he did not only walke in the feare of God, when he left him in peace, & that he sought not onely against his enemies, but when the matter came to great bickerings, he was alwayes found one man, he neuer altered nor staggered. And this is triall well worth y noting. For it may be, y when a man is in 40 rest, he wil order him self modestly & shew that he seketh nothing

but to serue god: but though there hath bene no feeblenes perceiued in him, if there come any trouble, he is straitwayes dilmaid, he shall neuer be seene y man he was before, he will be quite chaged. And therefore not without cause S. Paul sheweth, y moreover & beside y hee was faithfull in preaching the word of God where it was receiued, so when there were any persecutiōs, they neuer saw him any changling, in so much y he spared not his life, as he resisted the wicked, when there was occasion to maintain his doctrine, so also when neede was for him to seale it with his owne bloud, men sawe he was not slacke to do it: to be short, hee was a good souldier of our Lorde Iesus Christ. This is it we haue to beare away. And according to y matter we touched already, let vs marke, y we haue not only to be taught to liue in the feare of God and al holinesse, when we are in a quiet place, but that we must dispose our selues if it please God to call vs further, to venter our liues for the witnesse of the Gospell, to be ready to do it: if there fall out any troubles or disquietnesse, wee must beare the patiently, we must be ready to goe, not only when y way is plain before vs, but to take hedge & ditch, & go on forwards through brambles and briars: for such is the condition of the faithfull, & of all the children of God. Nowe bicause this is hard to the flesh, Saint Paule addeth a comforte, to sweeten it withall, saying,

ing. God alwayes deliuered him. As if he saide. Thou hast scene howe constantly I behaued my selfe, & thou knowest moreouer howe God hath not deceiued me, hee alwayes holpe mee with hys grace. Hope thou therefore, whē thou shalt walke as thou oughtest, that God will alwayes bee with thee, thou shalt alwayes  
 10 feele his ayde at hande, if thou call vpon him, he will be alwayes readie to shewe him selfe a sauour towards thee. This is it (in fewe wordes) that Sainte Paule meante in this place. Nowe we haue to gather first of all, seeing we are so weake, that if our Lorde shew vs examples of vertue and strength, we must make  
 20 our profite of them. As we see nowe adayes howe manye suffer for the worde of God: true it is we shal not alwayes see the fires kindled before our eyes, but our eares may ring with them: for we heare often inoughe, howe our Lorde calleth them that wee knowe to death. Nowe if we wil  
 30 not bee condemned for suche shameful vnthankfulnesse, wee muste receiue this ayde which God giueth vs, and applie it to our vse. Howe nowe? I see not one onely, but a greate number that haue suffered for the name of god: ther is neither prision nor torment, nor death so cruel, that coulede cause them fal away. And hath not my God shewed mee  
 40 hereby, that hee will not forsake them at their neede, which call

vpon him, but strengtheneth thē in such sort, y they are conquerours aboue measure? And if wee alledg our feblenes, it is nothing: For they are no more yron nor brasse then wee are. And therefore because wee see that they stood stoutly to it, by reason the spirite of God guided them, and  
 10 vphelde them, let vs doe the like, and let vs not flatter our selues with our vaine excuses, allea- ging that we are men: for seeing they are as frayle as we and God strengtheneth thē at need, let vs not doubt but he will do the like to vs, so that we desire him, ha- uing al our confidence in him, & recourse to him. But when wee  
 20 haue thus called to mind the ex- amples that are layed before vs, let vs marke also, that God guideth the faithful in such sort that he neuer deceiue them. Truth it is that Saint Paule alledgeth here that he had been deliuered, because God would further vse his seruice in this worlde. But  
 30 God hath diuerse wayes to saue his. Sometimes hee deliuereth them, by cause hee will prolong their life, he taketh them out of the hand of y wicked in despit of their teeth: but sometimes God deliuereth his by deth. Truth it is y this kind of deliueratunce is not much set by amongest the chil- dren of this world, and the vnbe- lieuers: for their onely staye is  
 40 here beneath, they are tyed to this bodely life.

And therefore they knowe what

Mmm,

this



this meaneth to be deliuered by the hand of God, in dying. But for our part, whē we see the children of God are nothing amazed at death, and that God is glorified in them, and triumpheth in them, though the worlde reuile them, yet their enemies shall bee confounded: and they that seemed to bee nothing, shewe that 10 god hath clad them with a wonderfull grace, that there is that in them, which a man would neuer haue looked for: and (to be short) that there is not onely a victorie to surmount all tentations, but that God maketh an vnwonted wisdom to shine in them, & a vertue that no worldly man hath. Therefore when we 20 see all this, haue we not occasion to be confirmed? Haue wee not goodly matter of comforte, in this that S. Paul sheweth vs here? Therefore let vs marke well, that when we haue made our profite of the constancie that is in Gods seruants, and of their good conuersation & holines of life, which we haue perceiued in them, 30 that we must also come and consider the graces y God bestowed vpon them, how he always held them fast by their hand, & neuer deceiued thē at neede, but drew thē out of the gulfe of death, and in all respects shewed himselfe a pitifull father towards thē. This is the cheefest thing we haue to marke, if wee will so resolue our 40 selues, that all the tentations of the diuell shall be able to laye a-

gainst vs, may preuaile nothing against vs. Thus we must practise this text, when Saint Paul teacheth vs here, & boasteth y god deliuered him out of so many persecutions, wherwith a man wold haue thought he shold haue ben clean swallowed vp as in deaths pit. Now if we vouchsafe not to 10 marke good exāples, which serue to edifie vs, wee are faultrie in this behalf, for we haue so many witnessnes of Gods vertues & helpes which he bestoweth vpo vs, that they are inough to put out our eyes (as a man would say) & yet we thinke not on thē. And again we alledge, Ho, see, I can not tell what will become of this, I can- 20 not tel what I shal do in this behalf. And why so? Bicause y diuel hath hoodwinked our eyes, & we haue ben contēt he should hold vs in darkenes: and we see howe it hath come to passe, & how god hath set it out before our eyes. And therefore let vs learne to marke y graces which God hath bestowed vpo his children, as we 30 ought to do, to y end they maye be so many confirmations for vs, & that we may take hart of grace to vs, & that we may not onely haue a zeale and desire to walke vprightly, but though heauen & earth should seeme to be turned vpside downe as it were, we may alwayes go on our course. And why so? For we know y God is vnchangeable, & as he begon so 40 will he make an end. And is it so that he deliuered his at all times?

Let

Let vs not feare then that he will leaue vs at our need, or y he will not helpe vs as well as the. And to the end we may know all y S. Paule speaketh not onely of hys own person, he addeth a generall sentence, *That al they that wil liue godly in Iesus Christ shall bee persecuted.* When he saith so, he sheweth that the doctrine he set down before, is not for two or three, but all the members of Iesus Christ, all they that will be of his flocke, must prepare themselves to this banquet, and that he spake not of one man onely, but shewed vs what was proper and profitable for vs al. True it is that we shall not all haue equally one measure, we shall not bee persecuted al after one sort. For we see how God spareth a number of y faithful: if ther be one burned, an hundreth shall die in their beds, and more. And therefore God hath not appointed a certain and equal law, that all shall be persecuted after one fashion, but yet we cannot serue God, vnlesse we be soldiers. And why so? For it can not bee but the worlde will speake against Christ, & against all his members. For wee knowe the worlde is leade by the spirit of Sathan: and therefore there must needes be crueltie ioyned with that hatred I spake of. See: it is so, y faithful shal neuer be at rest, but they shall bee greeued and molested either one way or other. Now this doctrine must serue vs to a double vse: to wit,

euerie one of vs muste make his profite of it for his owne part: & then when we see the seruants of god to:mented by the wicked & vnbeleeuers, let vs not doubt for al that, of their good reputation. This were somewhat dark, if we should not set it forth more at large. I said (first of al) whe S. Paul pronounceth y al they y will not liue faithfully in Iesus Christ shal suffer persecution, that euery mā must prepare him selfe to it.

Now we said before, that the diuell is our deadlie enemy, and hath an infinite number of impes in the worlde. Therefore our warre is open, if wee will bee of Iesus Christ his band, and cleaue to him.

A faithfull man muste not make his rekening (if he wil not bee deceiued) to liue at rest, and though he giue no man occasion to complaine of him, let him not thinke that euerie man will doe the like: For God will not suffer vs to liue at rest. Wee see that when a man hath no other enemies, hee shall bee at disquiete with in him selfe, GOD wil alwayes giue vs some spurres to prick vs, and it were for nothing else but to awake vs. He will also proue our patience: on the other side we must learn to breath to heauen warde, that we do not lull our selues on sleepe in this world. So in sume this is y houre of bickerings for vs. Now when we are once resolued within our selues to resist al y assaults of sa-



Sathan, and if wee must be persecuted, to beare it patiently, & not start a side: we must come to the seconde poynt, if any seruant of God be afflicted vniustly, wee must not esteeme the worke for it. And this is verie notable. For we see a greate number turne at euery blast of wind, (as y<sup>e</sup> saying is) because they made accompt of a man, when he was in credite and estimation, but if they se the winde against him, then begin they thus: Howe nowe? What thought I off? In somuch y<sup>e</sup> they will condemne a Christian at the first blowe, like blinde men, before they see whether he be persecuted right or wronge. And in this case, if the wronge were on-ly donne to men, yet were it too much: but men make no bones at it to condemne the doctrin of God when it is persecuted. True it is that ther are a great number y<sup>e</sup> make a shew, as who say they receiued the gospel so long as it is preached, and no man speaketh against it: but if there come any trouble, they giue good to-ken it neuer tooke root in them, and in that they gaue asheew that they were faithfull, it is like as when an asse layeth downe hys eares: they will not tarie till they be touched to the quicke, and then forsake all, but if there bee the least occasion in the world, if a man come and speake againtle the word of god, and disgrace it, how many see we, y<sup>e</sup> wil streight way follow corruptions, and re-

uolte? And agayne, if a seru-  
uant of god be vniustly afflicted,  
they will spitte in his face.

And som whence commeth this,  
but onely because wee doe not  
thinke vpon this doctrine whi-  
che Saint Paule speaketh off to  
wit, that the afflictions whiche  
come to the good, are more ho-  
nourable, (and so are to be cou-  
nted) then all the triumphes in  
the earth: otherwise we put no  
difference between good doings  
and euill. Sec, here is a seruante  
of God persecuted. And why so?  
Because he hath donne his dutie  
faithfully. And there is an euill  
doer punished for his faults both  
of them are persecuted. Yea but  
the one deserueth to bee hated,  
the other to be set by. When we  
see this, let not the vnthankful-  
nesse of the worlde hinder vs,  
from making accompt of them,  
which are persecuted for y<sup>e</sup> truth  
and let vs beware especially, that  
we condemne them not rashly,  
as we are to readie to doe it. And  
therfore it is not with out cause  
S. Paule set downe this sentence,  
to wit, that all they that wil liue  
godly in Iesus christ shalbe perse-  
cuted: what must we do the? First  
of all let euerie man looke nar-  
rowely to him selfe: and bicause  
God appointeth vs, and inroleth  
vs here to be as it were his soldi-  
ers, let vs learn to prepare our sel-  
ues for war: thogh god bere with  
vs for a seasō, & we be in peace,  
let vs not cease for all y<sup>e</sup> to haue  
our armour readie, & to pray to  
him,

him, who must give vs strength that he would not faile vs about neede. And if it so fall out that we bee not persecuted with naked swordes, that fires are not kindled for vs, knowe we y<sup>e</sup> God beareth with vs, and let vs thank him for it. But whether wee bee in danger, or in rest, because we knowe not what God keepeth in store for vs, let vs alwayes be resolved of this point, that when it shall please him to persecute vs, well, we are readie to offer our selues in sacrifice to him. And againe, let euerie one of vs haue an eye to his calling. Wee must not alledge, why howe now? He is not in so euill case as I am. For it belongeth to God to give euerie man his portion: he knoweth how he wil vse vs. And therefore let vs suffer our selues to be guided by him. And when wee see other persecuted worse then we are, let vs consider how good and gracious God is to vs. If wee see other at their ease, let vs not disquiet our selues, let vs not bee moued with enuie, let vs not murmur against GOD, as though he vexed vs too much; but let euerie one of vs beare his burden: and seeing it is so, let vs bowe downe our shoulders, and desire GOD to strengthen vs. Thus wee must doe. And let vs marke moreover, that there are diuers kinds of persecutions, that we shall not alwayes be trained to death at the first chop, but our neighbours shall picke vs, wee

shall be afflicted y<sup>e</sup> iustly, we shall bee thrashed, when shall bee iouined by such means as fathan shall stirre y<sup>e</sup>pp<sup>e</sup> to bee shotte; knowe we that all the tentations wherewith wee shall bee assaulted in this worlde shall bee set in this order, and this sentence shall bee fulfilled, as oft as we are not at our ease in this world, and that we haue to fight. And in y<sup>e</sup> meane season let vs weigh this word also, when he saith. *All they that will liue godlie in Iesu Christ.* It is certaine that the wicked which shunne the crosse, are notwithstanding diuersly tormented, as we see. For the enemies of God, men giuen to naughtinesse, carie their boucher about with the, though no man aske them ought; yet notwithstanding their times torment them dayly, inso much that they haue a fire kindled within them selues, they are as a troubled sea, when the waues beate one an other. So vnquiet are the wicked. And againe, by reason of their excessive pride, crueltie, & extortion, no man can abide the, and because there is neither faith nor fidelitie in them, all men are their enemies. Yea, and wee see howe they that are giuen to ambition, or to couetousnesse, or to such like thinges, snap and byte one at an other as cats and dogs, and lie in wayte continually one to intrap the other: so are thinges diuided in this world. And therefore they that are giuen to euill

Mmm. iij. and



& wickednes, cannot choose but  
be persecuted. But S. Paul calleth  
vs directly to suffer such combats  
as faith shall raise against vs; to  
live godly in Iesus Christ: as S.  
Peter exhorteth vs, that wee suf-  
fer not as theeves, as murderers;  
as whomongers, as extortioners;  
but that the afflictions which we  
have to suffer, bee for the witness  
of the gospel, and that God may  
be glorified. And therefore see-  
ing it is so, let vs be ware we bee  
not tormented for our sins. And  
beside this let vs marke also, that  
that though we be wrongfully  
slandered: yet we must not bee  
discouraged for al that. For Sain-  
t Paul gaue vs a watch word be-  
fore; that we should not only have  
violence vied against vs, but the  
world should revile vs and ble-  
mish our names with false re-  
portes and slanderous tongues;  
we must beare this patiently. 21  
But yet notwithstanding, we must  
take paines to walke so before  
God, and live in such sort with  
our neighbors, that we may pro-  
test our innocencie. And shewe  
in effect: and cause this alway  
to be knowne, we are persecu-  
ted because we live godly: yea  
and S. Paul addeth this worde,  
Iesus Christ. Truth it is, that at the  
first blush, it seemeth to be need-  
lesse, but hee set it not downe  
without cause: for it is to shewe  
that our Lord Iesus Christ fulfil-  
leth y saying which he spak with  
his owne mouth, that hee came  
not to bring peace to this world;

but

to bring

but to kindle a fire which shall  
burne, and to raise uppe a warre,  
which shall not be appeased until  
y diuell & al his be utterly over-  
come. And that it is so, the diuell  
wil not cease to strive as much as  
he can, to stop the course of the  
Gospel: the wicked are made to it.  
How can it be then, that we shall  
be at peace, if we followe Iesus  
Christ? And therefore let vs mark  
well, that Iesus Christ hath his  
banner displayed, as who would  
say, we must enter into combat:  
he crieth the alarme: and there-  
fore let vs follow him if wee will  
be his disciples. For we may oft  
times see some which have a shew  
of a great vertue & holines, who  
notwithstanding bee worlde cor-  
menteth not. And why so? Be-  
cause a man may easily bee at an  
appointment with y unbeliever,  
if he minde not to followe Iesus  
Christ. But when he Gospel loo-  
meth forth, and we professe re-  
ligion and say, we must worship  
the living God, he will be served  
after this sort: then must all su-  
perstitions be layed aside which  
reign amongst the vnfaiethfull; so  
that out of hande they begin to  
be in a rage, they chafe and make  
a fire, like fiends of hel. For this  
cause Sain- t Paul shewed vs here  
precisely, that if we stick to our  
Lord Iesus Christ, we must bee  
assayled and tormented. For hee  
came into the worlde to make a  
division, so that if we wil be con-  
firmed in the doctrine of the gos-  
pel, we must make no bones at

it to professe our felnes deadly  
 enemies to them, which could  
 be content to beare with vs, so  
 y<sup>e</sup> we were not Christians. How  
 many are there that woulde bee  
 glad to liue with vs, if we woulde  
 swim betwixt two waters? We  
 should not need to flee farre off,  
 if so be that we would disguise  
 our selues: but because we haue  
 the word of God in our mouths,  
 & because we must shew in our  
 liues also, that it is in good sooth  
 we protest and take him for our  
 maister and teacher, because we  
 muste make a confession of our  
 faith, therefore y<sup>e</sup> lightnings flee  
 vp and downe, therefore all they  
 thunder and make a stirre, which  
 could be content to liue at peace  
 with vs, were it not that Iesus  
 Christ maketh warre betwixt vs.

And therefore let vs learne y<sup>e</sup>  
 it is not inough to liue like a phi-  
 losopher, (as the Proverb is) with-  
 out reproche, without any flau-  
 der of theft, whoredome, dron-  
 kennesse, or any such like sinne,  
 al this is not inough, but we must  
 followe our captaine the Sonne  
 of god. And because he seteth vp  
 his standarte, and cryeth an a-  
 larme, and will haue vs enter in-  
 to battaile against all them, that  
 can not abide him, but in greate  
 rage resist his kingdome, euerie  
 one of vs must submitte himselfe  
 to this condition. This is it in few  
 wordes, we haue to marke vpon  
 this place. Nowe this doctrine is  
 ease inough, ther remaineth no-  
 thing but that we practise it, the

time requireth it, yea & constrain-  
 neth vs to it. For the worde is so  
 forward nowe adayes, that wee  
 can not possibly walke vprightly  
 but we shall haue many enemies.  
 Why so? Wee liue amongst a  
 great number that cōtemn God.  
 True it is we may well haue the  
 preaching of the Gospel, & some  
 kinde of policie amongst vs, but  
 for all that wee shall still haue a  
 number of corruptions, and wee  
 see howe bolde and impudent  
 they are that fight against God.  
 And therefore wee must needes  
 haue bickerings in euery place  
 yea, and we see howe the Gos-  
 pell is perphaned, and that the  
 poore childer of God know not  
 whither to go the earth can not  
 abide them, we see it. And there-  
 fore if we be not vtterly voyd of  
 sence, let vs be warre we make our  
 profit of this doctrine, and let vs  
 not tarry till we be wholly assal-  
 ted, but let vs bee in a continuall  
 exercise as it were, and al our life  
 long beate vpon this lesson whi-  
 che S. Paule giueth vs here: and  
 because it is sharp and hard to vs  
 touching the flesh, to suffer per-  
 secution, which of nature wee  
 shune, let it not greeue vs to bee  
 members of Iesus Christe vpon  
 this condition, and let vs  
 call to minde what hath beene  
 shewed vs before, that if we dye  
 with him to daye, wee haue life  
 prepared for vs in heauen. There-  
 fore seeing it is so y<sup>e</sup> we are sure  
 of the victorie, and for our three  
 daies bickering, wee haue a fruite



in heauen which remaineth for  
 euer, & shal neuer perishe, let vs  
 take good hartes to vs. And though  
 this worde Persecution, might at  
 the firste blushe cause vs to giue  
 backe, let vs ouercome it, and  
 so follow our Lord Iesus Christ,  
 that though wee see we shall be  
 driue out of this world with slan-  
 derous lies and reportes againste  
 vs, we cease not to cleaue to him  
 until he bring vs into the heauē-  
 ly glorie which he hath promised  
 vs, yea and hath purchased for vs  
 with his bloode. And moreouer,  
 to the end we should know that  
 the persecutions which S. Paule  
 speaketh of, are not with fire and  
 sword onely, but that there are  
 many kinds of them, he saith pre-  
 cisely, *That the wicked shall waxe*  
*worse and worse, being deceived, &*  
*deceiuing other.* In which wordes  
 he seteth vs down a notable kind  
 of persecution, when men shall  
 greatly torment the seruantes  
 of God, & Sathan beareth a sway  
 with his lies, and numbers be ra-  
 ging mad against y<sup>e</sup> doctrin, other  
 peruert and mar al, & in the mean  
 while the wicked waxe worse &  
 worse: when I say, the seruants  
 of God shall see this, were it not  
 inough to turn them quite aside,  
 vnlesse they had beene senced a-  
 gainst it a long while before?  
 For this cause Saint Paule saith,  
 that wee must not bee so astoni-  
 shed at the matter, though wee  
 see death at hande, and prisons  
 and tormentes, and all such like,  
 though the wicked gnashe their

teeth againste vs, yet not with-  
 standing we must shew such co-  
 stancie that we will not be ouer-  
 come with such cardes. Yea and  
 when we see the enemies of God  
 gather strength dayly to the hin-  
 derance, of the Church, and cor-  
 ruptions and abuses better wel-  
 come then true doctrine, when  
 we see the wicked make their  
 triumphes, and blaspheme and  
 speake euill with open mouth, &  
 and in the meane while the doc-  
 trine of God retire backe, yet  
 notwithstanding let vs stand fast  
 in the middes of such stumbling  
 blockes. This is it Sainte Paule  
 meant to exhort vs in this place.  
 But bicause the whole cannot be  
 handled at large at this present,  
 let this bee sufficient for vs, that  
 howsoeuer we do, we must bee  
 armed to fight, otherwise we shal  
 neuer bee fit to serue God, and  
 our Lorde Iesus Christ, and resist  
 sathan his mortal enimie. For he  
 wil neuer leaue off: and beside y<sup>e</sup>  
 he hath an infinite nūber of imps  
 in the world: we know, he is y<sup>e</sup> fa-  
 ther of lies, we know he is giuen  
 to all crueltie, & hath a murthe-  
 ring spirit. Therefore seing it is so,  
 know we that we must be alwaies  
 subiect to a number of troubles,  
 and afflictions, if we liue as Chri-  
 stians. And it is not for euery one  
 of vs to take his portion, but  
 God will giue vs as much as hee  
 thinketh good. And therefore  
 let vs committe our selues to his  
 good will, for he it is that muste  
 dispose of vs, both of our life, &  
 death.

death: when it shall please him to call vs out of this worlde; let vs be ready to followe. And in the meane season let vs comfort our selues, if God do not suffer vs to be afflicted for our sinnes, though hee might caste vs ouer head and eares, and that rightfully. For what is he amongst vs, be he neuer so iust, that hath not deserued an hundred dearlies: & seeing GOD leaueth our sinnes hidden, and doeth not punish vs for them, but will haue vs suffer for the witnesse of his trueth, for so honourable and precious a matter, haue we not occasion to take heart of grace to vs therefore, and giue him thanks for the blessings and honor he bestoweth on vs, when by exempting vs from that shame which we deserued, he will haue vs beare his markes and badges, and be his heraldes as it were? To be short, when we suffer as it were in his person, and the quarrell we take is his, and he sheweth himselfe

an enimie to our enimies; when we see this, haue we not occasion to comfort our selues? And besides this, that in all our troubles we haue a good defender in heauen: for we knowe that our Lord Iesus Christ is he to whom God the Father hath given all power. And therefore, if we be strengthened with his spirit, let vs not doubt, but we shall be able to ouercome all troubles & stumbling blockes, all tentations that may befall vs, and notwithstanding all our infirmities, we shall obtaine the victorie, so that nothing shal let vs from coming to this triumph, which is preserved for vs in heauen.

Now let vs fall downe before the face of our good God, confessing our faultes, and praying him that he would make vs feeble them better then we haue done, and open our eyes, that we may detest all our corruptions and sinnes, to be at displeasure, &c.

### The 23. Sermon vppon the 3. Chapter.

- 14 But abide thou in in those thinges which thou hast learned, and are committed to thee, knowing of whom thou hast learned them.  
15 And that thou hast knowne from thy childehoode the holie scriptures, which can make thee wise to saluation, by the faith which is in Iesus Christ.



Houghe it bee a great temptation to see the worlde so froward to cleaue rather to the cor-

ruptions of Sathan then to the trueth of God, yet must we be thus constant, especially when God hath once revealed his will to vs, to stand fast vnto it, and be

not



not one whit shaken. For in that  
 that lyes are better welcōme the  
 truth is proceedeth onely from  
 our malice, which are corrupt, &  
 followe nothing, but what we  
 like of, and is naturall to vs. For  
 we knowe there is nothing but  
 vanitie in vs. Therefore when Sa-  
 than cometh to broche his de-  
 ceiptes to bliade our eyes with-  
 all, we like well of it, and runne  
 to him, we neede no spurres. But  
 if G.O.D. will drawe vs to him,  
 he must worke in vs by the ver-  
 tue of the holie Ghoste, he must  
 reforme vs, yea & wholly change  
 vs. And thus let vs ouercome this  
 temptation: when the world star-  
 teth aside and becometh naught  
 and wicked, let vs consider that  
 is proceedeth of the malice and  
 corruption of men. But that we  
 may y better know, how we may  
 fight vntill the victorie, let vs  
 marke what S. Paule saith here.  
*Abide (saith he) in those thinges*  
*which thou hast learned, & are com-*  
*mitted to thee, knowing of whome*  
*thou learnedst them, and that thou*  
*hast knowen the holie Scripture, e-*  
*uen from thy childehoode.* First of  
 al he sheweth, that we should be  
 straightways caried away, were  
 it not that we are armed & fen-  
 sed with the truth of God. For  
 what wisdomē haue to hold the  
 good, and shun the euill? Haue  
 we any such discretion of nature  
 to be giuen to truth rather, then  
 to lyes? It is cleane contrarie. As  
 I saide before, we neede not go  
 to the schoole to learne lyes, be-

gullinges, and deceiptes: euērie  
 man be his owne Maister, & his  
 owne teacher in this behalfe.  
 And when moreuer and beside  
 this the diuell doeth all he can,  
 and hath his impes to turne vs a-  
 side, & make vs naught, to hood-  
 winkle our eyes, and turne all vs  
 side downe, this is a double mis-  
 cheefe. And therfore it is requi-  
 site for vs to haue meanes to  
 withstand this mischeefe. And  
 this is it that Saint Paul sheweth  
 vs in this place, that when wee  
 haue profited wel in the schoole  
 of God, and taken a good roote  
 in his word, then though Sathan  
 vse his practises and subtilties,  
 though he go about to marre al,  
 and the truth of God seeme to  
 be vtterly bannished as it were:  
 yet notwithstanding, we may be  
 ble to stande faste and make it  
 good. For the truth of God is of  
 strength to make vs intvincible  
 against al lies, so that we receiue  
 it & honor it as we ought. Thus  
 much touching the first point  
 which S. Paule toucheth here: he  
 doeth not barely will Timothie  
 to be couragious, that he belieue  
 not abuses and illusions, whiche  
 the worlde is giuen to, but hee  
 saith, *Abide in that thou hast lear-*  
*ned.* As if he saide, if thou wart  
 an ignoraunt man, that neuer  
 tasted of the truth of God, in  
 vaine should I exhort thee to be  
 stedfast: but nowē seeing God  
 hath bene thus gracious to thee,  
 to take thee vnto him selfe, see-  
 ing thou hast his worde, thou  
 must

must enter boldly into battell:  
So then we see here first of all,  
how gracious God is to vs, whe  
it pleaseth him to lighten vs in  
his truth: he doth it not only for  
this purpose, that wee should  
knowe that that is good; but also  
that we should be able to discern  
that that is naught to beware of  
it, that we be not poisoned with  
Sathans lyes, but haue this wise-  
dome, so withdrawe our selues  
from all tentations: when he hath  
cast any lets and leide any stum-  
bling blockes in our wayes, that  
yet notwithstanding, we be ne-  
uer taken at vnwares. And for  
this cause we ought to be stirred  
vp so muche the more, to make  
out profit of the word of GOD:

Though we see great confusi-  
ons and troubles in this worlde,  
though wee see deceiuers pre-  
uaile much, and (as the cares of  
the worlde are nice and daintie)  
get many schollers, let vs not be  
hindered for all that. This is it  
we haue to marke in this place.  
But yet there is an other point y  
Saint Paule addeth, to wit, that  
Timothie had not onely ben in-  
structed in the pure doctrine of  
the Gospel, of the lawe, and of  
the Prophetes, but was also ap-  
pointed keeper of it, to laye it  
foorth vpon other.

Nowe true it is, that euerie  
one of vs according to his mea-  
sure, is bound to instructe his  
neighbours; but there is a speci-  
all circumstance here in Timo-  
thy, because of his office: to wit,

seeing God hath appointed him  
minister of his worde, seeing he  
was treasurer and steward of the  
doctrine of saluation, this ought  
to inflame him so much y more  
to this carefulnes and diligence  
which Saint Paule spake of be-  
fore. And so let vs make well,  
that the faithfull must be con-  
stant, when they see the worlde  
fall from God, and men become  
rebels and stiffnecked, y there  
faith notwithstanding, shall re-  
maine conquerours: but the mi-  
nisters of the word of God, they  
that haue charge to teache, must  
leade the way, & there is a grea-  
ter condemnation hangeth ouer  
their heades, if they be light, or  
be moued and astonished when  
they see any confusion or disor-  
der fall out. This is it we haue to  
beare away in this place, when  
S. Paule after that he had spoken  
of Timothies bringing vp, ad-  
deth, that God hath appointed  
him keeper of the doctrine, to lay  
it out vpon other: as also he saith  
in an other place. This measure  
is committed to vs: he addeth  
foorthwith. That Timothie came  
from his childehood had learned  
the holie Scripture. Whereby he  
meaneth that Timothie had a  
great deale more aduantage,  
then if he had ben a young scho-  
ler, & God had brought him to  
the faith not long since, and had  
bene conuerted from amongst y  
Heathen. Truth it is that his fa-  
ther was an Heathen: but God of  
his gracious goodnes made him

followe



followe the faith of his mother,  
and of his grandmother, as wee  
saue before. And therefore he  
had bene faithfully brought vp,  
and instructed in the doctrine of  
God, and in true religion, euen  
from his mothers breastes as it  
were. Nowe this were verie re-  
quisite in all ministers of y word  
of God: and surely, when thinges  
were wel ordered in the church,  
they of whome there was any  
hope, were diligently instructed;  
and so, that they learned not hu-  
mane sciences onely, but were  
accustomed to the holie Scrip-  
ture, and when they came to the  
age of twentie yeares, they read  
in the Church, to the end they  
might be bolde, and take hearts  
to them to be better instructed.  
All this became bastarde, when  
the diuell once gate the vpper  
hand, and this horrible confusio  
of Papistrie came in. But howso-  
euer it be, it should be obserued  
amongst the Christians, and to  
keepe good seede in the church,  
they that might seeme to be fit  
to teache, should be exercised in  
the holie Scripture, and be prac-  
tised in it euen from their child-  
hoode. And herewithall let vs  
marke, that S. Paule directeth his  
speech, to all them that haue had  
this privilege, to haue bene in-  
structed from the beginning in  
the pure doctrine of God. And  
it is a point well worth the no-  
ting.

For if a man be three score  
yeare olde, beeing already olde

and fraile for the knowledge of  
the Gospell, yet notwithstanding  
he must strue with himselfe, see-  
ing he hath erred al his life long,  
to make recompence for that he  
hath lost. But they that haue re-  
ceiued true and pure doctrine,  
euen from the beginning, what  
are they bound to do? Are they  
not much more bound to God?  
Yea verily. See there is a childe  
here, that hath bene baptised in  
the name of our Lorde Iesus  
Christ, he knoweth not what the  
filth and abomination of Pa-  
pistrie meaneth, he hath heard y  
Gospell, he hath had his eares  
beaten with it, yea he hath been  
trained vp by it, before he came  
to the yeares of discretion: is he  
not very vnthankful and shame-  
lesse, vnlesse he be answerable to  
this singular grace that god hath  
bestowed vpon him, & be more  
diligent to receiue what he know-  
eth doeth belong to the trueth?  
Therefore let vs marke well, that  
Saint Paule vpbraide th al them,  
which from their childehoode  
haue bene rightly instructed: if  
it so fall out they fall away, they  
shall be lesse able to excuse the-  
selues, and they deserue double  
condemnation, seeing they fall  
away from the doctrine wherein  
they had ben instructed so long  
ago, and should haue bene very  
well confirmed in it. And this is  
precisely spoken for the youth  
that hath bene instructed in the  
Gospell. A number haue erred  
a long while, but yet for all that  
they

they must not be negligent, if God call them when they are come to mans age, or haue passed the greatest part of their life: but (as I saide before) they must stirre vp themselves to walke so much the better, to recompense the time past, which was lost, and vnprofitably spent. But howsoeuer it be, young men that neuer tasted of false doctrine, that neuer tooke any euill course, but haue bene preuented with the grace of God to be gouerned & accustomed from the beginning to holde the way of saluation, when they turne away from the trueth, and the diuel hath gotten them, shall we not say, that they are worse then accursed, & haue lost an inestimable benefit? And yet we see howe the worlde goeth. For they which neuer knew what the superstitions of Papistry meant, ought to be little Angels; and we see they haue almost no religion, they despise God, and are so wicked, that a man would thinke they neuer vnderstoode one word of the Gospell, such a rage they are in against God, as though hee had neuer drawn nigh to them: and the more familiar he was with them, it seemeth they take pleasure to despise him, as madde and raging diuels.

For what is our youth now a dayes? Did euer man heare of such impietie as is now a dayes? We see it: and therefore there is an horrible condemnation pre-

pared for all them, which from their childhood haue ben purely taught in the doctrine of saluation, and be not aunswerable to it, shewing a greater vertue & stedines to resist all lyes and false doctrines, then they that are yet nouices, and haue not long since knownen what the trueth of God was.

This is it we haue to marke in this circumstance. Now Saint Paule addeth. *Knowing also of whom thou hast learned it.* Whereby he sheweth that we cannot be stayed in any doctrine, vnlesse it haue a good certeintie. For if we will mainteine a thing, and not bowe, and in the meane season be not assured, what are we but selfe willed men and stiffe in an opinion? This is no vertue. Therefore before we can resolute our selues to be constant in any matter, we must first of al haue it wel sealed to vs, and be well assured of it, y we may say, This hath meat in it mouth, we may not doubt of it, it is not a thing, which I suppose only to be so, as who would say, I thinke so, me thinketh: but the matter is so, it is an vndoubted trueth. If we haue not this, we are but stiffe in an opinion, when we stand to any thing. For this cause S. Paule precisely expressed that Timothie knew of whom he learned it. And hereby we see, when our faith shall be rightly ruled, I meane, be suche a faith, as GOD liketh off: for the Papistes bragge they haue faith, &



so do the Turkes and Heathen : but what? It is but a thinking, but an opinion that they haue conceiued. Yea, but yet we see they are fully set vpon it. Well, they are maintainers of opinions, and that is no commendation: for we may not hold that for a doctrine, which we haue no proof off. And therefore we must learne to discern, if we will haue a faith wel ruled, that is to say, if we will knowe what the trueth is, wee must discern betwixt light and darkenesse. Thus much touching one point. Besides this we are warned also, not to be too hasty to cast our selues headlong, and to receiue a doctrine whiche we knowe not: so soone as a man hath spoken, if we imbrace that whiche he hath saide, this is a vaine lightnesse. Trueth it is we must shewe our selues ready to be taught of God, we must haue such a forwardnes, that so soone as he hath opened his mouth, we must be listning to be obedient, & reply not: but we must know before, whether it be God that speaketh. Herevpon therfore we must discern. And so let vs beware of such foolish lightnesse, that we receiue not indifferently and without discretion, whatsoever shall be saide to vs. For they that are so light of beleefe, are easily carried away, and in a short space: a man can not tell when he hath won them or lost the. And therfore this is a profitable lesson, that we should know

to choose with discretion, and to doe so, we must know before whether it be the trueth or not. And on the other side, we must beware we striue not stubbornly, when we are not thoroughly well assured: for that is to shut the gate as it were against God, if we wil defend a doubtfull opinion. As we see many ignorant men, which scorne to be instructed. Ho, I know what it is to liue, I haue liued long ynough in the worlde, I am not a little childe. This will doltish fooles say, whiche neuer sought out any thing in all their life: and yet see a diuelish boldenesse, when men are thus rebellious and stiffnecked. For they striue against God in a rage: as much as in them lyeth, they say that the grace of GOD can not come to them. And therefore let vs beware of stubbornnesse in doubtfull matters: and as Saint Paule giueth vs a rule, let vs not be constant, but where we knowe it is God that speaketh, and that we haue his vndoubted trueth. To be short, when we haue wandered in ignorance, let vs learne to turne y<sup>e</sup> bridle: and if God be so gracious to vs to reache vs out his hand, to shewe vs we haue done amisse, let vs be ashamed of the fault we haue comitted: but yet let vs be ready and prepared, to be amended as neede is: and let vs haue this readinesse in vs to be taught, to be louing, to be obedient to that which we shall know

knowe to be good: seeing at the first chop we were not so well aduised to take the right way of saluation. Now it remaineth we know from whence this certaintie commeth. I saide, we must knowe, that it commeth from the trueth which we haue receiued. Yea, but from whence commeth y<sup>e</sup> knowledge? It seemeth that S. Paule contenteth himselfe here, that we haue had an honest & faithful man to instruct vs. For he was Timotheus schoolmaster. And he saith, *Knowing of whō thou hast learned it.* But yet our faith shold be so weak, & euil grounded, if it shold be built vpon a mortall man: there is none but god only, y<sup>e</sup> can be author of our faith. How is it thē y<sup>e</sup> S. Paul calleth Timothie here to y<sup>e</sup> consideration of his person? Let vs mark y<sup>e</sup> S. Paule ment not to magnifie, either y<sup>e</sup> wisdom y<sup>e</sup> was in him, or his vnderstanding, nor any such matter, as who wold say, y<sup>e</sup> were sufficient: but this was y<sup>e</sup> cheefest point, because he was appointed an apostle, & had a heauenly calling, & was sent frō God. This is it he will haue Timothy to stay himself vpon. Trueth it is, that he shewed plainly that it was not in vaine y<sup>e</sup> God had called him: for we know how faithfully he executed his office, what vprightnes there was in him, what holinesse of life. Euen so much y<sup>e</sup> he might be a looking glasse of all perfection. But yet it was requisite this shold go before to wit, y<sup>e</sup> y<sup>e</sup> world might know y<sup>e</sup> God had appoin-

ted him to his seruice, & that the doctrine which he brought, was not earthly, but the pure truth of our Lord Iesus Christ. So we see in few wordes, y<sup>e</sup> if we wil be well assured, & haue a resolute & constant faith, we must be perswaded that God hath spoken to vs, & y<sup>e</sup> it is he that taught vs, though it be by mens means. And if we say I haue a wise teacher: he that instructed me, is a verie cunning man, & of a godly life: all this is but an vnderhelp. And therefore we must be able to protest, y<sup>e</sup> we haue god, who lightneth vs with his word, & y<sup>e</sup> they which teache vs ar his ministers, & y<sup>e</sup> they haue taught vs purely, & without any mixture or corruptiō, y<sup>e</sup> thei haue brought vs y<sup>e</sup> which they receiued of him, & at his mouth: but a man wil ask, how we may haue y<sup>e</sup> certaintie. Surely not by our owne wit or wisdom, but we must pray god to seale his truth in our hearts by his holy spirit, y<sup>e</sup> we may haue a warrant, y<sup>e</sup> we be not hindered frō being thoroughly resolved in his doctrine, as if we had made a sure bargaine with him. And for this cause this title is given to y<sup>e</sup> spirite of God, y<sup>e</sup> he is the earnest peny of our adoption; & y<sup>e</sup> seale wherby God ratifieth his word, and maketh it authenticall in our hearts. And for this cause also he is called y<sup>e</sup> spirit of wisdom & discerniō. And therefore let vs marke well, that we must be assured of god: if we wil haue such a ground of faith, as the diuel shall not be able to cast downe, doe what he

Ro 8. 17.

1. Cor. 1.

22.

Elaie. 71. 2.



he can, practise what he list: but that we may goe on daily in the right way, vntil we haue overcome all the combattles where-with God would exercise vs in this flitting life. Now if we aske the Papistes, what reason they haue to stande so stoute to their opinions, what are they able to alledge for their defence? Truth it is that they will say, we will follow our fathers and our auncestours: they will alledge for themselues their mother the Church: but when all this shall be considered, what manner of fathers haue they, and what auncestours, but onely poore wandering beastes? And as for their Church, (which they call their mother) it is a Synagogue of Satan, which hath hunted and banished Iesus Christe from it. So then we see, though they like madde men cast away all good doctrine, and the diuell hath bewitched them to followe suche illusions as they haue ben drunken with all, euen from the beginning: yet notwithstanding, they haue no pith in the: if they would enter into their consciences to examine aright whether they haue any good certainty or not, they should find themselues utterly amased.

But wee may not maruell at the Papistes: for they haue but a confused bottomlesse pitte, their foundation is the gulfe of hell: but it is pitie, that amongst vs where the Gospell is preached,

where we haue so cleare vnderstanding, as nothing more, and though God call vs to him, and we heare the voyce of the great Shepherd Iesus Christ, yet notwithstanding, there are some so light amongst vs, that there is no pith in them, they know not whether it be God that speaketh or no. For how many are there that beleue the Gospell? In so much that if they see troubles and persecutions, they passe not much.

And why so? For they neuer tooke any deepe roote. Truth it is they thinke that that which is preached vnto them, is good, and they like of it: but yet they are farre from hauing this resolution within them selues, to stand to it vnto the end, and say, it is God whom they haue beleued and that they were not lightly led to be giuen to followe mens counsell, but that God hath assured them, that they can not erre if they obey his worde: they are verie fewe that shoote at this marke. And therefore also God leaueth them in disquiet, they hang as it were by a thread, their faith hath no hold. And yet notwithstanding, this is not saide in vaine, that we must knowe of whome wee haue receiued this doctrine. Now when Saint Paule hath thus spokē, he addeth. *That Timothee might bee made wise, by the holie Scripture, & that following the faith which is in Iesus Christ.* This is a goodly and excellent title which S. Paul giueth

to the holie Scripture, that in it we haue a right and perfect wisdom. And therewithall hee giueth vs to vnderstand, that if we thinke to bee wise in our owne braines, we shall neuer profit in Gods schole, but we shall remain confounded in our pride. As they that will iudge after their phantasie, they that vouchesafe not to aske counsell at Gods mouth, but thinke theselues pretie fellowes ynough to discern betweene good and euill, God wil mocke at such presumption: well, you will needes bee greate doctours although you were neuer taught, go on, go on, & confound your selues vtterly, ouer head and eares. Thus will God vse them which trust in their owne wittes after this sort. And for this cause S. Paule saying in this place that our wisdom is in the holy Scripture, sheweth that we must not think so of our selues, as though wee had such a perfection in vs, to knowe what is good and right, but rather that we must be void of all these folies. Wee must not thinke our selues to be wise men. What then must bee the beginning of our wisdom? To be fooles, as Saint Paule speaketh in the firste Epistle to the Corinthians. Truth it is, that at the firste blush it seemeth to be rude, that we must be fooles, if wee will be wise. But while a man hath one drop of conceit of him selfe, & thinketh he hath any witt in him to go-

uerne him selfe, God despiseth him, & taketh him for none of his scholers. Therefore there remaineth nothing but that wee protest, that we are fooles, that we knowe not what it is to liue, vntil God reache vs out his hand and twitch vs by the eare (as it is said Psal. 40.) to instruct vs. This is it that S. Paule meant here in saying that the holy Scripture can make vs wise. Therefore let vs do this honour to y worde of god, to humble our selues vnder it, and stay our selues vpon that that is contained in it, knowing that if wee haue once learned it, wee shall want nothing, we shall neede no other thing to patche to it, wee shall bee wise ynough, if wee bee Gods scholers: but if we will go further, the diuell shall be our maister. For what are we able to vnderstand of our selues, as I saide? But God is so good & gracious to vs to teache vs, he applyeth him selfe so familiarly to our rudenesse as nothing more, but yet protesteth, y there shall bee nothing wanting, we shall be perfectly instructed, if we heare him. And if wee be so deintie that we will not content our selues with the pure & simple word of God, but will haue I cannot tel what els beside. is it not reason that Sathan possesse vs, & turne vs out of the right way, y wee may wander astray as wilde beasts? And therefore (as I saide) Let vs do this honour to y word of god, to hold vs to y obedience

Nnn.

of



of it, and giue it all perfection of wisdom. And againe, let vs marke also, y<sup>e</sup> S. Paule addeth not without cause, *That we should be thus taught by the faith which is in Iesus Christ.* For it is not ynough to haue the simple and bare reading of the holy scripture, but we must beleue in god, we must be assured of his trueth, that wee 10 wauer not. The Iewes haue the Lawe and the Prophetes every day in their hands, they reade them in their synagogues, but yet notwithstanding they remaine starke blinde. And why so? For they hold not the right way, they know not how to apply the scripture to an holy vse. So fareth it with them y<sup>e</sup> vpon a 20 curiositie read y<sup>e</sup> holy scripture. There are a greate number that desire to knowe much, & only to serue them for table talke: Well, they turne their bookes. But what? At the ende of their life, they are as good as they were at the first day, because their minds were not settled, they had no certain rule. Other are carried away 30 with ambition, other go about to wrest the holy scripture, they haue a certeine malice, as we see a number of cankered hearts, y<sup>e</sup> seek nothing but to poison all, they go crooked as serpents: & therefore they labour to peruert all simplicitie. Did such men euer profit in holy scripture? No, no: and yet it loseth not this office 40 which S. Paul giueth it here: to wit, to instruct vs in al perfection

of wisdom. Yea trueth, but (as I said) he setteth downe precisely, *Faith in Iesus Christ.* And why so? For it is said 2. Cor. 3. that Iesus Christ is the soule of the law, in so much y<sup>e</sup> the lawe is compared to a dead bodie, that hath no strength, nor vertue, nor life in it, if Iesus Christ be seperated from it. What must we then do? If we 10 will profit in the holy scripture, let vs learne to resort to our Lord Iesus Christ. And as S. Paule calleth him in y<sup>e</sup> place, the soule of y<sup>e</sup> Lawe, or the spirit, so in another place he saith, that he is the ende of it. Will we not therefore take 20 paines & lose our labour by exercising our selues in the holy Scriptures? Let vs see wee resort streight to Iesus Christe: for in him also are the treasures of wisdom & vnderstanding shut vp. What is the holy Scripture, but a looking glasse for vs to behold our God in? We know, the chiefest thing we haue, & our greatest happinesse & glorie is, to haue God reuile himselfe to vs. 30 And is it so, that Iesus Christ is y<sup>e</sup> liuely image, wherein God sheweth him selfe, as S. Paule speaketh in the next Chapter of the second Epistle to the Corinthians. Then seeing it is so, we can but wander in all our life, and go astray, though we read the holie Scriptures, vnlesse we followe y<sup>e</sup> doctrine which is shewed vs 40 here: to wit, vnlesse we knowe Iesus Christe, and the blessings that are sent vs by him, & which he

Ro. 10. 4.

Col. 2. 3.

he giueth vs, as he hath the infinite treasures of all wisdom, & of all righteousness, & of all holiness, and to be short, of life & saluation.

Thus wee see this worde is not needelesse, when S. Paule saith that wee may become wise by the holie scripture, if wee apply it to knowe Iesus Christe, to 10 put all our faith in him. But because the worlde hath not followed this rule, therefore it hath profited so euil in the holy scripture as we see. Truth it is that the greatest parte passed not to knowe what the truth of God was, they thought the holy Scripture was giuen for greates doctours, so that married men, 20 and noble men, and merchaunts, and day labourers, and handie craftes men, let it alone. Wee are lay men (saied they) we are secular: in so much that they bereft themselves of the testament of their heauenly father: and by this meanes they shut themselves out of his inheritance, as much as lay in them. This is an horrible vnthankfulnessse that 30 reigned in the worlde, to wit, that this treasure whiche was giuen vs in y<sup>e</sup> holy scripture was not receiued, and no man would harken to it. But there was a greater mischiefe then this, to wit, that they that thought themselves the properest fellows, & were called doctours, did not 40 vouchesafe once to looke vpon the holie Scripture. And that it is

so, within these thirtie yeares a man needed not to read the holy Bible to be a great doctour. If in all Italie, Fraunce, and all the countries in the worlde a man would haue asked and inquired of these greates doctours for the truth, whether they had read ouer the Bible, they would haue confessed no. For thei were occupied in greater matters, and they thought the Bible was nothing in comparison of their determinations of holy Counsels. They had their deuises, wherein they bestowed all their time, & esteemed the Bible as the diuinitie of the simple and small clerkes.

Thus such a treasure of wisdom was nought set by, & they that had charge to guyde other, were poore blinde betels themselves: and when they redd the holy Scripture, it is true that thei allowed it, but there was no talk of seeking Iesus Christe there, & the infinite graces which GOD hath giuen vs in his person. But 30 they sought a thousand vaine contrarieties, and the holy Scripture was drawn vp and downe by y<sup>e</sup> haire, in so much that there was an horrible confusion and sacriledge, when so holy a thing was turned at mens pleasures: yea & they were not ashamed to call it a nose of waxe, and that to prophane it vtterly. Whereby wee 40 see, that they made a plaine mocking stocke of GOD, and the Scripture is but a nose of waxe.

Nnn.ii.

And



And now we adaves when they dispute against vs, these are their allegations, they say there is no certaintie in the holy Scripture, a man cannot tell howe to take it, or howe to expound it, but we must stand to the holy Counsels, & whatsoever they haue determined. For (say they) seeing the holy Scripture is a nose of wax, 10 you may turne it this way and y way, as you list. This wee see howe the diuell ruled wholly, with full reine in this cursed and detestable Papistrie. And therefore wee must note this text so much the more, seeing the holie Ghost meant to giue vs a remedie for so wicked and hellish a confusion as this is, when hee 20 sayeth: My friendes, it ts true y you shall haue the treasure of all wisdome, when you haue y iaw & the Prophetes: but yet notwithstanding you must be directed. For if you rule your selues after your owne fantasie, & followe your owne appetite, our Lord will cause you shall keepe no way, & you shall neuer come 30 to the marke: as wee see before y there are appretises which neuer profit, but rather go back. What must we do then? you must seek Iesus Christ, and when you haue found him, you must content your selues wholly in him, and knowe that to beleue in his gospel is all your perfection. This is it we haue to note in this text. 40 And let vs remember also, howe we must weigh this word *Faith*,

for it is not ynough for vs to knowe Iesus Christ as the vnbeleueers do, but our faith must be grounded in him, & we must receiue him, as one whome God his father hath appointed to bee our maister, and cleaue fast to y simplicitie of his doctrine. And moreouer, we must knowe, that 10 we haue all righteousness in him, & through him we are set at one with God, hauing obtained forgiveness of our finnes, and that through him we are made holie, to walke in all purenesse of life: wee must rest our selues wholly vpon this, knowing that hee is our mediatour & aduocate, that maketh intercession for vs: and 20 that in his name we call vpon God, and haue all our recourse to him, seeking no one drop of goodnesse but onely in him, for he is the spring and founteine, it is of his fulnesse that wee must drawe, as it is saide in the firste Chap. of S. Iohn. For this cause S. Paul vseth this worde, faith in Iesus Christ: for then we may so 30 looke vpon God, that we shalbe changed into his glorie, yea, in this worlde, and in this flitting life, God will cause his image to shine in vs, vntil he gather vs into his euerlasting kingdome, and hath deliuered vs from all the wretchednesse & miseries of this worlde.

Nowe let vs fall downe before the face of our good God, confessing our faults, &c.

The

The 24. Sermon vpon the 3. Chapter.

16. The whole Scripture is giuen by inspiration of God, and is profitable to  
teache, to improve, to correct, to instruct in righteousnes.  
17. That the man of God may be perfect, being made ready to every good  
worke.

**B**ecause the word of  
God is called our  
spiritual sword, we  
haue neede to bee  
armed with it, con-  
sidering y in this worlde, the di-  
uel ceaseth not to fight against  
vs, to deceiue vs and drawe vs in-  
to lyes: Therefore S. Paul to ex-  
hort vs the better to do so, saith  
here, that first of all the worde of  
God deserueth such reuerence, y  
every one of vs ought to submit  
ourselues to it, and giue quiet  
eare vnto it without all thwar-  
ting or gaine saying. And addeth  
moreouer what profit wee reape  
by it, which is another reason to  
moue vs to receiue it with all re-  
uerence and obedience. And he  
speaketh precisely of the holy  
Scripture. For there haue beene  
some phantasticall fellows, at  
all times which would bring the  
holy scripture in doubt and what  
soeuer is contained in it, though  
they were ashamed to denie, that  
the word of God deserued to be  
receined without contradiction:  
and in all seasons there haue bene  
wicked men founde which con-  
fessed at the first blush frankly &  
freely that the word of god hath  
such a maiestie in it, that all the

world ought to stoope before it  
and yet they ceased not to blas-  
pheme and speake euil against y  
holy Scripture. But where is the  
worde of God to be founde, yn-  
lesse we see it in the lawe, and in  
the Prophets, and in the gospell?  
For there it is that God hath set  
forth his minde vnto vs. To the  
ende therefore that there might  
be no thwating in the matter,  
nor men excuse themselves and  
say, they could belieue the word  
of God well ynough, though  
they neuer accepted the holy  
Scripture. S. Paule hath here flat-  
ly shewed vs, that if wee will do  
homage to God, and be subiect  
to him, we must receiue that that  
is contained in the Lawe and the  
Prophets. And because no man  
might giue him selfe libertie to  
choose what he would, and so o-  
bey God in part, he saith y whole  
Scripture hath this maiestie,  
whereof he speaketh, and that it  
is all profitable. To be short S.  
Paule pronounceth here, y men  
must not take lumps and mor-  
cels of it such as they like best, &  
what they fanfie out of the holy  
Scripture, but they must con-  
clude without exception, seeing  
God hath spoken in his law and



in his Prophets, we must wholly and only cleaue fast & stick to it. And thus we see what S. Paules meaning is in this place. For whē he speaketh of the holy scripture he meaneth not y<sup>e</sup> that wee haue of him, or of the other Apostles and Euangelistes: there was nothing written at that time saue y<sup>e</sup> old Testament. And so wee see his minde was that the Lawe and the Prophets should be alwayes preached in y<sup>e</sup> Church of Christ, for it is a doctrine that must and shall remaine for euer. So y<sup>e</sup> hereby we see that they which at this day would haue the lawe laide aside, and neuer be spoken of againe any more, are like doggs & swines as certeine beggarly villains, that not long since spewed out their *Consummatum est*, It is ended, and that in euery tauerne they came in: so y<sup>e</sup> I was constrained my self to set my self against them in my sermons, with great earnestnesse of speech: for these villaines made it a common proverbe in all their Synagogues & in their tauernes, and sayde, wee neede neither the Lawe, nor the Prophets any more. And it was as common a thing amongst them, as amongst the Turkes. But on the contrary side wee see how S. Paul bridleth the Christians, & telleth vs that if wee will prooue our faith and obedience towards God, the Law & y<sup>e</sup> Prophets must reigne ouer vs, wee must frame our liues after them, we must knowe that it is an aby-

ding & immortall truth, not flitting, not changeable, God gaue not a temporall doctrine to serue for a season; his minde was it should be of force in these days, and the world should sooner perish, and heauen & earth decay, then the authoritie of the Lawe or the Prophets should be lessened. So then this is S. Paules meaning, y<sup>e</sup> we should suffer our selues to be gouerned by the holy Scripture, & referre our selues thither, & seeke no wisdom any where else. And therewithal let vs marke (as hath bene saide) that he giueth vs no libertie here to choose what we list, but hee will haue vs in all respects to be obedient to God, liking that that is contained in the holy Scripture. Nowe let vs come to those two points which are touched here. He saith first of all, *That the holy Scripture is giuen by inspiration of God.* And then he addeth, *that it is profitable.* These are two commendations which S. Paule giueth to y<sup>e</sup> holy Scripture, to make vs in loue with it, & shewe it is worthie to bee receiued with all humblenes. When he saith, it is giuen by inspiration of God, it is to this ende, that no mortall man should take vpon him to controll God. For what a thing were it if we should resist him? And is it so, y<sup>e</sup> the creatures make warre against God, & wil not accept y<sup>e</sup> holy Scripture? What is y<sup>e</sup> cause? It is not forged by men, (saith S. Paule) there is no earthly thing here,

here. Therefore whosoever will not shewe him a starke rebell to God, & set him at naught, must submit himself to the holy scripture. Thus much touching y<sup>e</sup> authoritie. Now S. Paule addeth in the second place, y<sup>e</sup> besides y<sup>e</sup> reverence which we owe to God, by dooing homage to him, wee must confesse moreover, that he sought our profit & saluatiō whē it pleased him to teach vs by the holy scripture. For he will not haue vs busie our selues in vnprofitable things. Therefore if we be diligent to read y<sup>e</sup> holy scripture, we shall perceiue y<sup>e</sup> there is nothing couched in it, but is good & fit for vs, & whereof we may reape some comoditie. And seeing it is so, what vnthankfulness were it in vs, if wee accept not y<sup>e</sup> profite which God for his part offreth vs so freely? So to be short, after y<sup>e</sup> S. Paule had magnified y<sup>e</sup> holy scripture, shewing y<sup>e</sup> y<sup>e</sup> maiestie of God appeareth in it, hee woulde also giue vs some tast, y<sup>e</sup> we might come to it with an affection & desire to profit in it, knowing that y<sup>e</sup> was gods drift & the end he shot at. And touching the first article, let vs mark wel, y<sup>e</sup> the holy scripture will neuer senue vs as it ought, vnlesse we be perswaded y<sup>e</sup> God is y<sup>e</sup> author of it. For if we come to read Moses, or any one of y<sup>e</sup> Prophets, as the historie of a mortall man, shal we feele a liuelinesse of the Spirit, of God y<sup>e</sup> inflameth vs? No, no, it is farre wide. So then

the holy scripture will bee a dead thing to vs, & without force, vntil we knowe y<sup>e</sup> it is God y<sup>e</sup> speaketh in it, & sheweth vs his will in it. And therefore we must begin at y<sup>e</sup> end, when S. Paule voucheth y<sup>e</sup> the holy scripture was giuen by inspiratiō of God. Now true it is y<sup>e</sup> the Pope wil bragg, y<sup>e</sup> al y<sup>e</sup> he hath put forth, is frō God, yea & this hath bene y<sup>e</sup> deceiuing of the poore world, euen from y<sup>e</sup> beginning, to wit, the eloking & couering of mens selues vnder y<sup>e</sup> name of God. For there was neuer any poison of false doctrine but it was put into a golden cup, y<sup>e</sup> is to say, was hidde vnder this honorable title, y<sup>e</sup> God spake to men. But (as I told you this morning) if we can be content euery one of vs, to be gouerned by god, our faith shalbee rightly sealed, so that we shal perceiue they are not illusions of Sathan, they are not fables invented by men, I mean, those things which are contained in y<sup>e</sup> holy scripture, but y<sup>e</sup> it is god y<sup>e</sup> spake, & he is y<sup>e</sup> author of them. We shall haue this thoroughly confirmed. But in y<sup>e</sup> mean while, if the vnbeleeuers knowe nothing, and come & dash with their horns against the authoritie of y<sup>e</sup> holy scripture, let vs consider y<sup>e</sup> infinit goodnes of our god, in y<sup>e</sup> it hath pleased him to seale vp his truth in vs, & cause vs to feele y<sup>e</sup> vertu of it: let vs consider, y<sup>e</sup> we hold our faith at his hands, y<sup>e</sup> we may say, he hath spokē, as we see how al y<sup>e</sup> Prophets vsed these



testations. And thus wee must  
 practise this text. But yet we mai  
 also gather of that which Saint  
 Paul sayth, that there is no cer-  
 teine authoritie but Gods; &  
 meane in the Church. Wil we  
 then rightly allow of a doctrine?  
 It must not borrowe it authori-  
 tie of the wisdom of men, but  
 we must knowe that it came fro  
 God: for without this all the rest  
 is nothing. And this is a notable  
 point, for God will prooue vs  
 hereby, whether wee be his peo-  
 ple or no, to wit, by shewing that  
 he is our King in deede, because  
 we haue no lawes nor ordinan-  
 ces but onely from him; our sou-  
 les are not guided at halphazard,  
 but he ruleth about vs, & wee  
 are all subiect to his yoke. If this  
 be not, we do not shewe y God  
 gouerneth vs, though wee pre-  
 tends his name neuer so much,  
 they are but false blastes. There-  
 fore let vs marke well that Saint  
 Paule in this place, to shewe vs,  
 that wee must holde the holie  
 scripture as an vndoubted truth,  
 saith not y Moses was an excel-  
 lent man, he saith not, Esai was  
 verie eloquent; he allegeth no-  
 thing of men to get them credite  
 touching their persons: but he  
 saith that they were the instru-  
 ments of the holy Ghoste, that  
 their tongues were guyded in  
 such sorte, that they put foorth  
 nothing of their owne, but it  
 was GOD that spake by their  
 mouthes. We must not accompt  
 of them as of mortall creatures,

but knowe that they are the ser-  
 uants of the liuing God, & wee  
 must bee thoroughly resolued in  
 this point, that they were faith-  
 full stewards of the treasures  
 which were committed to them.  
 And if this had ben wel marked,  
 men had not come into so horri-  
 ble a confusion as we see y poore  
 Papists are yet at this day. For  
 wherevpon is their faith ground-  
 ed, but onely vpon men? And  
 therefore they could not haue  
 come into this horrible confus-  
 ion, wherein we see the poore ig-  
 norant soules. For there is no  
 talk amongst the Papists to say,  
 It is God that speaketh: yea, and  
 that to giue vs a taste of his ma-  
 iestie there is nothing but hy-  
 pocrisie in al their doings. Truth  
 it is, y they will quickly alledge  
 Gods name, but in the mean sea-  
 son they broche their dreames &  
 lyes, & y is all. But on y contrary  
 side, S. Paul telleth vs here, y we  
 must hold our selues to the holy  
 scripture. This is one point. And  
 why so? Because God speaketh  
 there & not men. So then we see  
 how he shutteth out al mans au-  
 thoritie, God must haue his pre-  
 heminent aboue all creatures  
 whatsoeuer, both great & small  
 must submit themselves to him,  
 & no man may presume to en-  
 troch & say, I wil speake as S. Pe-  
 ter also wil haue vs haue this cot-  
 teintie y when we go vp into the  
 pulpit, we shew y it is God that  
 sent vs, & that we bring y mes-  
 sage which he committed to vs.

Let

Let him that speaketh (saith he) speake as the worde of GOD that is to say, let him shewe by good prooffe, that hee thrust not in himselfe rashly, nor patcheth in any of his owne dreames, but hath and holdeth the pure trueth of God, hee must make the doctrine available, whiche hee pronounceth, that God may bee honoured. Seeing all doctrine of man is beaten downe here, let vs shut it out therefore and let it be banished out of the Church of Christ that it neuer come in againe. And therefore let vs beware we keepe our selues to that pure simplicitie, because our Lorde hath beene thus gracions to vs to declare vs his will, by the lawe and by the prophets, let vs stande fast to it, and let vs not set men so high ouer vs to bee ouer our consciences, and to build articles of faith after their pleasure. But now let vs come to that profite which Saint Paul addeth. He saith, that *the scripture is profitable*. Wee haue shewed before what marke this sheweth at, to wit, to make vs in loue with the holy scripture, and to inflame vs with a desire and earnest affection to profite in it, seeing it is giuen vs not onely to shew vs what the maiestie of God is, but to edifie vs to our saluation. Therefore if the holy scripture bee profitable, wee are too vnthankfull in that wee doe not applie our studies to it. And what is he amōgst vs, that of nature desireth not his

profite and his saluation? And where may wee finde it, but onely in the holy scripture, wherby we are made partakers of it? Wo be to vs then if wee do not heare God speake, seeing hee seeketh nothing but our profite. He seeketh not his owne profite, for what neede hath hee? Moreouer, we are put in minde also, that we must not reade the holy scripture, to make it serue our phantasies, or to drawe vaine questions out of it. Why so? for it is profitable to saluation saith hee? Therefore when I expound the holy scripture I must alwayes compasse my selfe by it, that they that heare mee, may receiue profit of the doctrine whiche I put forth, and be edified to their saluation. If I haue not this affection, and if I do not procure their edifying that heare me, I commit sacrilege, and prophane the worde of GOD. And they also that reade the holy scripture, or come to the sermon to heare, if they seeke any foolish speculation, if they come hither to recreate themselves, they are guiltie of prophaning so holy a thing. If wee woulde draw the holy scripture to our appetites, and seeke questions in it, and looke not to the profite in it, wee pollute it. Therefore when Saint Paule hath taught vs, that wee must come to Gods schoole with an earnest desire, seeing hee seeketh nothing but our profite and saluation, hee sheweth vs also that wee



wee must not pollute the holye scripture, by making it serue our phantasies, but knowing it is gods mind it should be profitable to vs, we must come thither to be taught, yea and taught in that that is profitable for our saluation. This is it in fewe words wee haue to marke in this place. Now it remaineth that we see seuerally & by peece meal, as it were, what this profite is. For if Saint Paule had cut off y<sup>e</sup> matter, by pronouncing this worde, the sense of this place would haue beene dark: but he openeth it so plainly, that wee neede not seeke any other gloses else where, for hee saith, *that the Scripture is profitable to teache, to reprove, to correct, to instruct in righteousness, so that the man of God may be made perfect, (saith hee) framed, or prepared to enery good worke.*

Nowe we haue to marke here first of all, that Saint Paul setteth not down a simple vse of the holy Scripture, but when hee hath spoken of the doctrine, he addeth *to reprove, to correct, to instruct.* And why so? It is not ynough that god shewe vs what is good, because we are so colde that it woulde pittie a mans heart to see it. And therefore he hath neede to pricke vs, there must be an earnestnesse, to the ende wee may knowe, hee speaketh in good earnest, & that we may not iest with him. And therefore there is not a naked and

corrections in it, to stirre vs vp to the quicke to come to God. This is one point. Beside this we see also the order that saint Paul holdeth here. For hee saith *that it is profitable for doctrine:* And afterward addeth, *to reprove, and correct.* And why beginneth he with this worde *doctrine*? Because it is the verie naturall order. For if we are not taught, to say, this is the trueth: it wilbe to small purpose to exhort vs: but wee must first of all knowe, that that whiche is taught vs, is good, and true, and right. And thus the word *doctrine* beareth thus much with it, that we must be instructed in y<sup>e</sup> truth, that we may be wel resolved, and so edified in it, that we doubt no more whether it be so or no. And nowe we must call to mind what was saide before, what holy doctrine is, as Saint Paul spake: yea and we haue seene this morning, that the end of it is to knowe Iesus Christe, that putting all our trust in him, wee may bee Godly wise. And againe we shewed before speaking of prayers and supplications, that we must put our hope in GOD, and looke to the heavenly life, where vnto he calleth vs, and mortifie al our affections in vs, and reform our selues to his righteousnesse. So then the doctrine of the Gospell in fewe woordes is this, that wee knowe that God woulde haue vs put our whole trust and confidence in him, and flee to him onely: and moreouer, knowe howe

howe, and by what meanes hee sheweth himselfe to bee our father and sauour, to wit, in the person of our Lorde Iesus Christ his onely sonne, whome he deliuered to death for vs: For this is the way whereby wee are set at one with God, whereby wee are clenſed from all our blemishes & defilinges, whereby wee are accounted righteous: and from thence proceedeth the trust wee haue to call vppon God, knowing that hee will not caſt vs off, when wee come to him in his name whome he appointed to be our aduocate.

More ouer, conſidering that there is nothing but ſinne and curſe in vs, we muſt learne to bee at diſpleaſure with our ſelues: conſidering that God deſerueth to be ſerued and honoured of vs, it behoueth vs to know, what he requireth, and what he alloweth off, that we may doe our dutie. This is the doctrine whiche is contained in the holy ſcripture. But (as wee ſaide before) though all the reſt proceede from the doctrine, yet it profiteth not of it ſelfe, by reaſon of our ſlackenes and coldneſſe. And therefore we muſt haue ſpurrs to prick vs with all. And for this cauſe Saint Paul addeth in the ſeconde place, *to reprove*. Truth it is that this word is not much yſed in the French tounge, and therefore I put this woorde *to reprobend* for it, that it might be vnderſtoode the better: yet notwithstanding wee muſt

marke that ſaint Paul meant here to giue vs to vnderſtande, that if we will bee well inſtructed in the ſchoole of God, we muſt confeſſe our ſelues guiltie, wee muſt bee pricked within, wee muſt bee reproued & acknowledg our ſelues faultie. And this is it that is ſaide 1. Cor. 14. for there hee vſeth the verbe *y* aunſwereth to the word that is yſed here: to wit, that whē the worde of God is rightly expounded, prophecie hath his force and reigneth as it ought, *y* faithfull are not onely edified, but if an infidel come into the Church, and heare the doctrine of God, hee is reproued and iudged, ſaith Saint Paul. When he ſaith, reproued, and iudged, it importeth thus much, that where as before the infidell was as it were wrapped in darkeneſſe, and pleaſed himſelfe in his ignorance, & was like a ſtocke without any ſenſe or perceuerance of God, when hee lighteneth him in ſuch ſort, that he knoweth what miſerie hee liued in, hee ſeeth hee was wicked and accuſed, and notwithstanding perceiueth the heauens open, if he wil giue eare to *y* truth of God: he knoweth mē were not made only to paſſe through this world, but he clymeth vp higher. Thus the infidels are conuicted. And in deede S. Paul to vtter it *y* better, addeth, *y* the ſecretes of *y* heart are then diſcloſed, for wee know, while *y* word of god is buried, *y* no man loketh to himſelf, our hearts are as it were intagled.

What



What must we then doe? We must applie the worde of God to our vse, wee must bee awaked, where as we were too fast a sleep before, wee must begin to take better heede to our selues that we forget God no more, nor the saluation of our soules, but giue good heede to it. Moreouer wee must search out the verie deapth 10 of our heartes within, and examine our whole life, so that wee may be ashamed of our filthines, and be our owne iudges, to prevent the condemnation which otherwise would bee readie for vs before God. Thus we vnderstand what Saint Paul meant by this word *Reprehension*, or *reproofe*: to wit, that it is not ynough for men 20 to lay the blessings of God before vs, and say, see this is Gods will, but we must be awaked to think vppon it in good earnest, and bee forced to looke narrowly to our selues, yea and to drawe neere to God, as he had summoned vs to appeare before his iudgement seate: and wee must bring all to light, that we may bee ashamed, 30 seeing what miseries wee were drowned in before time, and as it were rotted in them: and then we must breath to the heavenly life, and bee not tourned a side from it. But yet it is not ynough to bee thus reproned, but correction must bee added with all: to wit, wee must be chastised as it were by the worde of God, to the ende 40 we reforme our selues: wee must withdrawe our selues from our

sinnes, & if we haue ben drunken in them, wee must be roughly and sharply dealt withall, that they may be plucked out of vs by the rootes, and that we may be cleane dispatched of them. Thus when we haue beene waked to thinke vppon God, wee must be indited and condemned, our sinnes must be layed before vs, & we brought 10 to that passe, that we knowe not what to do but to be condemned. And moreouer, wee must bee drawen by force to it: if we haue ben dronke with our delicates, if wee haue vsed foolishhe vanities which deceiued vs too much, the correctiōs must be quick, strong, and sharp, so that wee may giue 20 God y<sup>e</sup> honour that belongeth to him, and suffer him to reform vs, and to bring vs to him. As when a father seeth his children playe the leude boyes, hee thinketh it not ynough to say to them, what doe you, my children, that is neither good nor honest: but he will say, you cursed creatures, haue I brought you vp, haue I fostered you hitherto, to giue mee 30 this recompense? Doth it become you to do me this dishonour, after that I haue vsed you so gently? away, you cursed harlots, you are worthie to be giuen into y<sup>e</sup> hangmans hands, seeing ye will neuer be ought: must I bring vp such beasts in mine house? Even so sa- reth it when God seeth hee hath borne with vs verie much, and yet wee are more rebellious a- 40 gainst him then disobedient chil- dren

dren are against their earthly parents. Hath he not occasion to be hot against vs, and to touch vs to the quicke, when hee falleth into a choller against vs? Not that there are any vnruely panges in him: but he vseth this earnestnesse, to bruse vs withall; that we play not the wilde coltes any more, and that after our gadding  
10 and running at six and seuen, hee may holde vs straight, and wee learne what it is to obey him. For this cause Saint Paule vsed these steps which we see in this place.

Nowe we may iudge hereby, whether it be ynough for a man when he woulde expounde the holy scripture, to deuise and discourse vppon it, as though it  
20 were a bare historie, for if it were so, that which Saint Paule giueth here to the holy scripture, were vnprofitable: it had been ynough for him to haue said, that to preach the gospel, wee neede to say but thus. Thus God spake: but hee saith that there must be remembrances of the spurre to prick vs. Seeing the office of a good and  
30 faithful shepherd is not barely to expounde the scripture, to say, This it is, but he must vse earnestnesse therewithall, and sharpnes to giue force and vertue to the worde of God, for this cause saint Paul saith in the other place, that the shepherdes of y church must be earnest, euē to be importunate  
40 saith he, and not only shew them what is good, but reprehend and reprove. Trueth it is, hee saith it

must be done meekely and mildly, and patiently: but howsoeuer it be, corrections must be vsed, & men may not say. Ho, this is too harde to bee borne, you may not deale after this sort. They that can not suffer themselues to bee reprovued, let them go and seeke an other maister then God is, for they are not worthy to heare one worde at his mouth. Trueth it is, the world would gladly bee spared, and we haue itching eares, as wee shall see a number readie to braft with venom, when they are threatned and corrected. And howe now? Is this the order of teaching? Ho, we will be wonne with mildenes. You wil? Go the,  
20 and teach God his lesson. These are our daintie fellowes that cannot abide to heare one sharpe word. And why so? Ho, we wil be taught after an other fashion. Go your wayes to the deuils schoole for he will flatter you ynough to your destruction. But as for the faithfull, after that they haue receiued the doctrine simplie, they  
30 must humble themselues, and be readie to be reprovued, to bee exhorted, when they haue done amisse, to haue their sinnes and offences discouered, to haue the lace vsed to lance their apostume, to the ende the filth that is within may come out, and they be purged by that meanes, and come to perfect helth. Thus wee must be  
40 haue our selues, if we wil be rightly instructed in gods schole. Now in the end S. Paul addeth, *that the*



*Scripture is profitable to instruct in righteousness, that the man of God may be perfect, and prepared to to en-  
 10 nter good worke.* When he saith that we haue a perfect instruction to righteousness in the holy scripture, he shutteth out what  
 20 foeuer men might bring: shewing that we shall not be righteous for doing this or that, if it haue ben brought in by creatures. And  
 30 hereby wee see howe the poore Papistes torment themselues in vaine: for they cease not to ob-  
 40 serue whatsoeuer is enioyned them. And in the meane season, what is their righteousness? Where vpon is it grounded? Ho,  
 50 the church commaunded so. But Saint Paule sheweth that there is  
 60 neither religion, nor doctrine, but that that is contained in the holy scripture, yea and there is no o-  
 70 ther righteousness but that. Doe they then follow that which god  
 80 commaunded the? No, but cleane contrarie. And therefore if we wil  
 90 haue our life well framed, let vs not ground our selues vpon that  
 100 that men haue brought in at their pleasure, but let vs followe that  
 110 that God alloweth off. Moreouer if wee direct our selues after the  
 120 instruction that is contained in y<sup>e</sup> holy scripture, we may finde our  
 130 iustification in it: but as for al the rest, GOD shutteth it out, and  
 140 sheweth that it is but follie, no-  
 150 thing but smoke: And therefore let vs remember that it is not  
 160 without cause that saint Paul put these together, *to instruct in righ-*

*teousnesse.* And againe, he gaue vs  
 10 plainly to vnderstande, that to be good diuines, wee must liue an  
 20 holy life, the word of God is not to teach vs to talke, it is not to  
 30 make vs eloquent and subtile, & I know not what: but it is to re-  
 40 forme our liues, that the worlde may knowe wee desire to serue  
 50 God, to giue our selues wholly to him, and conforme our selues  
 60 to his good will. Therefore if we would know whether a mā haue  
 70 profited well in y<sup>e</sup> gospel or not, let vs marke his life. Trueth it is  
 80 that a number may leape high y-  
 90 nough, and againe, they may haue  
 100 tounge at will, and yet if we find  
 110 not such an agreement in their  
 120 life to the iustice of God, as saint  
 130 Paul requireth, knowe we that all  
 140 y<sup>e</sup> rest of their life is naught, be-  
 150 cause it is not framed after the  
 160 worde of God as it ought to bee.  
 170 And therfore S. Paul meant here  
 180 precisely to shewe that wee must  
 190 make the worde of God serue to  
 200 this purpose, to reform our liues  
 210 by it, & to walk vp rightly. Now  
 220 to make an end he saith, *that the  
 230 man of God may bee perfect, and  
 240 framed to euery good worke:* which  
 250 serueth to make the matter of in-  
 260 struction to righteousness the  
 270 fitter for vs, and therewith to shut  
 280 forth more plainely whatsoeuer  
 290 men might inuent, as we see eue-  
 300 rie man woulde serue God after  
 310 his owne phantasie, but so hee  
 320 shoulde bee subiect to vs: and a-  
 330 gaine we woulde imagine good  
 340 workes as wee thought best: yea  
 350 but

but God wil not allowe of them. Therefore Saint Paule seeing such impudent boldnesse in men, that they will alwayes make account of their owne workes and cannot holde themselves within the limits & boundes which god hath set them, touched the disease here, that it might easilier be healed, and saith, that if we haue the worde of GOD, *we shall haue an vprightnesse in vs:* for wee shall want nothing: and againe, *wee shall bee framed to euerie good worke.*

When he speaketh of vprightnesse, hee meaneth that we shalbe verie well framed and fashioned of a good proportion and comlineesse: as when a bodie hath all his partes, and wanteth nothing. The worde hee vseth betokeneth as much as this, to want nothing. And so let vs marke that wee are of nature starke naught, for God repaireth his ymage in vs by the meanes of his worde, whereby wee come to this vprightnes which saint Paul speaketh off. And againe hee addeth, *That then we are framed to euerie good worke.* Therefore let men bragge as much as they list, that they liue well and holily, y their works are vertuous: when they shall come before y heavenly iudg, al wilbe but wind. And in deede it is not without cause that S. Paul setteth downe here, *to keepe* *uerie good worke;* he thought it not ynough to saye, y wee are framed

to all woorkes, for then might one haue cauilled and sayed, that if better may bee added, better may be obserued: but he saith, *to euerie good worke*, signifying that we do but trouble and marre all, when wee mix our inuentions with that that God hath commaunded. And so generally wee must gather out of this place, that what thinges so euer are forged by mē, they are nothing but corruptions. The Papistes call these good works, to fast vpon a saints eue, to eat no flesh vpon friday, to keepe lent, to serue He saints, & Shee saints, to trott from alter to alter, from chappell to chappell, to heare masse, to cause masses to bee songe, to goe on pilgrimage, yea they haue such a number of these pelfes, that noe man can finde neither heade nor taile in them, the deuill hath forged them so many lawes and statutes, that there is neither botome nor banke. But what? Wee must at length appeare before the iudge, there we must giue an account, and hee hath pronounced it alreadie, wee may not otherwise thinke, but that this doctrin was giuen vs for such a full verdit, as can neuer be called backe againe.

Nowe it is saide here, that wee shalbe framed to euerie good work, if so be that we profit in y holy scripture. What will then become of those traditions which they haue set a broch, and of so



manie things as they haue inuen-  
 ted, in so much that the worde of  
 God seemeth to bee buried in  
 Papistrie? If a man would take  
 a paire of balance to way the tra-  
 ditions of men and Gods worde  
 together, there would not bee  
 the hundreth part of Gods word  
 in comparison of so many tradi-  
 tions as they haue, yea & though 10  
 they say, God hath commaunded  
 this: well wee cannot denie but  
 God must be serued, yet notwith-  
 standing they make a greater ac-  
 count of mens traditions. And  
 what a thing is this? Wherefore  
 let vs deceiue our selues no more  
 wittingly and willing, consider-  
 ing we shall haue the measure of  
 our perfection and of all good 20  
 workes stoppe full, in the holie  
 scripture, and seeing God shut-  
 teth out what so euer might bee  
 added to it, and sheweth that it  
 shall not come to reckoning, nor  
 to bee layed downe and receiued  
 before God, and that men make  
 their Items in vaine: for it shall  
 but double their condemnation.  
 A man might aske a question, 30  
 seeing there is such an vp-right-  
 nesse in the lawe and the pro-  
 phets, to what purpose serueth  
 the gospell then? for it seemeth y  
 Saint Pauls doctrin it self is need-  
 lesse to vs. This is easie to bee an-  
 swered, y gospell was not giuen to  
 men to add any thing either to y  
 law or the prophets. Let vs reade  
 and tourne all the leaues of the 40  
 new testament, we shall not find  
 one sillable added either to the

Lawe, or the prophetes: it is but  
 onely a plainer setting forth of  
 that which was taught before.

Trueth it is that God hath  
 beene more gracious to vs herein  
 then to the fathers which liued  
 before the comining of our lord  
 Iesus Christ, in that matters are  
 more clearely set forth to vs: but  
 yet there is nothing added. So  
 then, when Saint Paul pronoun-  
 ceth that we shall finde vpright-  
 nes and perfect righteousness in y  
 lawe, and in the prophets, this di-  
 minisheth nothing of the gospel:  
 for there is good agreement in all  
 the holy scripture of the old and  
 newe Testament: for beside the  
 doctrine which was contained in  
 y lawe, the Apostles which were 20  
 after Iesus Christ, expounded  
 matters so familiarly to vs, that  
 God draweth vs to in such sort, y  
 we cannot say we must do this or  
 that, saue that onely whiche was  
 commaunded euen from the be-  
 ginning. But yet because GOD  
 hath made things so cleare to vs,  
 & hath giuen vs so many reasons,  
 30 we must needs be conuicted by  
 so great familiarity, vnlesse we be  
 monsters, and go cleane against y  
 hay. Thus we must in few words  
 practise this text, to wit, if we wil  
 profit well in the holy scripture  
 wee must imploy our studie to  
 holines of life, & know that god  
 will not be serued after our pha-  
 tasies, but y he hath giue vs a cer-  
 teine rule, which we must take as  
 a perfect rule, & such an one as ca  
 not be found fault withall. And  
 there-

therefore we must imploy all our  
thoughtes, and all our affections,  
and our hearts, to that y<sup>e</sup> is contain-  
ed in the holy Scripture, & then  
the heavenly iudge wil like of vs:  
and wee must doe it so much the  
more, bicause wee see that our  
good GOD draweth so nigh to

vs; that he hath set foorth his will  
to vs so plainly, y<sup>e</sup> we can excuse  
our selues no more, but that wee  
must cleaue wholly to him.

Now let vs fall downe before  
the face of our good God, con-  
fessing our faults, &c.

The 29. Sermon vpon the fourth Chapter.

1. I charge thee therefore before God, and the Lord Iesus Christe, which shall  
iudge the quicke and the dead at his appearing, and in his kingdom.
2. Preach the word, be instant in season and out of season, imprecise, rebuke,  
exhort with all patience and doctrine.



But that was saide  
to vs the last Ser-  
mon, was to stirre  
v<sup>e</sup> every one of vs  
to reade the holie  
Scripture. Seeing it is so profita-  
ble to vs, and God hath compre-  
hended in it, whatsoeuer is requi-  
sit to our saluation. But yet God  
did not consent him selfe to put  
foorth the holy Scripture that e-  
uery man might studie it, but hee  
deuised of his infinite goodnesse,  
a second meanes to instruct vs:  
and it is, hee would haue the doc-  
trine that is therein contained,  
preached, and expounded to vs:  
and for this end and purpose hee  
hath appointed shepherds in his  
Church, which haue the office &  
charge of teaching. This ayde  
God thought good to adde, bi-  
cause of our rudenesse. It was al-  
ready very much, that hee had gi-  
uen vs his word, and caused it to  
bee written, that euery one of vs  
might reade it, and learne it: God

shewed him selfe herein very li-  
berall toward vs: but when wee  
see hee dealoth with vs after our  
weaknes, and cheweth the mors-  
els for vs, that wee may digest  
them the better: to be short, in y<sup>e</sup>  
he feedeth vs as litle children, we  
see thereby, we shall neuer be a-  
ble to excuse our selues, vnlesse  
wee profite in his schoole. Wee  
might alledge, that y<sup>e</sup> holy scrip-  
ture is too hard for vs, if there  
were not some to expound it to  
vs; but when God hath giuen vs  
both the meanes, to wit, that wee  
may both read and heare, that e-  
uery man may seatch and inquire  
of the trueth, as it is contained in  
the Lawe, and in the Gospell: and  
moreouer, seeing wee haue mes-  
sengers beside this, which come &  
shew vs things more at large, and  
seing God sheweth him selfe so fa-  
miliar to vs, ought not this breake  
out hearts? Are we not very slack,  
if wee take not paines to receiue  
that that is thus laid forth vnto vs

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in



in the name of our God? For this cause therefore S. Paule addeth; *That he chargeth Timothy to preach.* He had said before, The scripture is profitable. Well, that was as much as if he had sent euery man to read it: and that is very true: but he sheweth withall, that God will haue men to be stirred vp, & bicause they are rude and grosse headed, he wil haue them to haue some to shewe them the way, to guide them, and lend them their hands, & beare them the message of the gospel, to shew them what the will of God is. For when wee haue read the holy scripture, and profited in it, yet God will haue vs besides that, to haue a more easie vnderstanding, through this second meanes which it pleased him to adde.

This is it wee haue to marke in this place, to witte, that euery one of vs ought to be thoroughly moued, to reade and seeke out that that is contained in the holy scripture: and euery one of vs is not only bound to do it priuately by him selfe, but wee must be diligent altogether, to receiue the doctrin which is preached to vs, and to keepe this order which God hath set amongst vs. And they that haue charge to teache, must also be diligent to doe their dutie, and that that is commaunded them by S. Pauls mouth. Yea, and wee must weigh the wordes well, that are set downe here. We haue scene heretofore all ready, that Timothie was an excellent

man, diligent to edifie the church of God, and suche an one as did not spare him selfe any whit at all. And therefore it may seeme, it had bene ynough for S. Paule to haue warned him. For seeing hee had such a zeale, hee needed not any further spurring: and yet notwithstanding, see howe S. Paule vseth great earnestnesse, in so much that he doth not tell Timothie plainly of his dutie, but he chargeth him, as though he had him ther before the heavenly iudge. *I charge thee (saith he) before God, and againe, before our Lord Iesus Christ, which shall iudge both the quicke and the dead.*

See then, Timothie is cited (as it were) in person, to appeare and giue an account, if he behaue not him selfe thoroughly and very faithfully, in the charge that was committed to him. Whereby he sheweth, that the preaching of y word of God is no light nor small matter: and in deede it is the treasure of life and saluation. As God did once drawe vs out of the bottoomelesse pit of death, when hee spared not his only sonne: so hee maketh vs partakers of this inestimable treasure, of this benefit that was purchased for vs, when the Gospell is preached. And for this cause S. Paule saith, that it is the mightie power of God to saluation to all that beleue. Therefore if God will drawe vs to him, and to his inheritance, hee vseth his Gospell. And therefore it ought to be a most precious thing to vs, seeing

feing the death and passion of our Lord Iesus Christe is thereby applied to vs, to the end we may receiue the fruite of it, and it be not vnprofitable and fruitlesse to vs.

Thus we come to saluation, thus we are restored to our perfectio, so that we are made companions of the Angels of Paradise: thus God reigneth amongst vs, and gouerneth vs. And so it is not without cause hee exhorteth Timothie in such kinde of wordes, when he citeth him to giue an account before the heauenly iudge, vnlesse hee imploy him selfe with all the might & power he can, to preach the word of God. Yea, and he addeth, *That he must do it in time, and out of time.* As if he saide, I will not that thou choose times onely at their lust and fantasie, whiche are committed to thy charge, but bee thou importunate vpon them.

Truth it is, y this importunitie seemeth to be very vnfit: for seeing men are too delicate of their owne nature, they chafe when they are too sore dealt withall. Therefore if a man cease not, it seemeth it will doe no good, but bring them out of taste, and make them wearie of the word of God. But what would come of it, if we should follow their humour? And if a man should leaue off when they say, ynough: what geare were that? They will not seeke God too earnestly. So then the preaching of the worde of GOD should be euill receiued, and vs;

ry coldly, if we should yeald to al that the world would wish: for this cause our Lord will, that all they whiche haue the office of teaching, bee importunate: and if they that ought to heare, be grieved, and bee (as it were) full, wee must not suffer them to lye groueling in their slothfulnesse, bicause we see they are so quickly turned away from the word of God. And therefore we must lay load vpon them, though they will not.

And againe Saint Paul sheweth, y it is not ynough to preach the Lawe of God, and the promises, and what else so euer is contained in the holy Scripture, as though a man should teach in a schoole: but wee must, *Improve, threaten, and exhort.* As if he saide, if wee leaue it to mens choise to followe that that is taught them, they will neuer moue one foote. Therefore the doctrine of it selfe can profite nothing at all, vnlesse it be confirmed by exhortations, and by threats, vnles there be spurres to picke men withall: for beastes that are so wilde and fierce, if they should bee let alone to lye groueling in their slothfulnesse, it will bee hard to make them profite in the end, and to go on in the way of saluation.

But yet notwithstanding, that measure may be vsed, Saint Paule addeth forthwith, that it must be done with doctrine: as if he said, when we exhort, wee must stand vpon good reason: for otherwise

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wee should build in the aire. So then, doctrine is (as it were) the groundworke, and then, threatenings, and exhortations, and all the rest, is to go on with the building. And besides this, he will haue meekenesse mixed withall, that too much sharpnesse do not bring the hearers out of taste, for this causeth them oftentimes to be at defiance and swell as todes against God. And therefore wee must shewe as much as possibly wee may, that wee seeke nothing but to bring them to God. And this is the meeknesse which Saine Paule speaketh of, which hee will haue to be ioyned with reprehensions and threats. And now, because we haue S. Paules meaning in fewe wordes, or rather the holy Ghostes meaning, which spake by his mouth, let vs see we make our profite of this short summe. And as for the first, let vs marke well, that it is a thing that God esteemeth highly, to instruct the faithfull rightly in his word, for y<sup>e</sup> holy Ghost no doubt, gouerned Saint Paules tongue, hee spake not one needelesse worde: and we see howe he goeth on. Know we therefore, that (as I said before) this is very precious to God, to witte, when the doctrine that is contained in the holy Scripture is preached, & the world is instructed as it ought to be. And in deed God shewed by a pledge, howe deare our saluation was to him, in y<sup>e</sup> hee spared not his onely sonne. Yea, and when Saint Paule citeth

Timothie here before the iudgement seate of our Lorde Iesus Christe, knowe we, that he doeth it to bring him in minde of that which is saide by the Prophete Ezechiel. That they which are appointed by God to preach his worde, are as watch men, and if they will not crie, when they see any hurt or daunger nigh, the soules shall bee required at their handes. Therefore, if men perish through our negligence, when God hath appointed vs his messengers to preach his worde, the bloud shall bee required at our handes: wee shall be iudged before God, as guiltie for the losse of all them, which haue not bene taught by vs.

This is the citation that Saint Paule maketh, which confirmeth that that was saide before by Ezechiel, to shew, that they which haue the office of teaching are more straightly bound, and they shall bee guiltie of the death, not of bodies, but of soules, if they do not their ducie to drawe sinners out of the way of destruction: And therefore wee haue to take good hearts to vs, seeing God is so carefull of our saluation: and wee shall bee too vnthankfull, if wee distrust of the goodnesse of our GOD; seeing he hath a care to keepe vs to him selfe: though wee bee negligent therein, and though wee bee (as it were) a sleep, yet notwithstanding, God watcheth for our profite, and seeketh nothing but to haue vs saved

ned in the heavenly inheritance. Is not this ynough to make vs very strong? But on the other side, there shall be an horrible condemnation over our heades, if we bee not watchfull to walke carefully, and if for our parts we be not answerable to God, nor labour to profite in his schooles, when hee reacheth vs out his hand, and sheweth him selfe so familiar to vs. Moreover, let vs make in generally, that the right way to awake vs, is to rise up to the iudgement of God, and if Timothy, which was like an Angel in this world, had neede to be stirred up after this sort, what shall we say of our selves, which are so fleshly, which have our minde and wits wandering this way and that way, yea, & are (as it were) quite vanished away in this corruptible world? Have we not much more neede to have the iudgement of GOD laid forth before vs? And therefore let every one of vs remember this lesson well, & wit, when the world holdeth us backe, and we are tied hither by the world (as it were) and feele no profit moving to draw vs to God, let vs remember, that when we have passed this earthly pilgrimage, we must appeare before the heavenly iudge: all things shall then bee made open and manifest. This is the sight away to stirre vs, when the world holdeth vs (as it were) fast fettered to it selfe. And moreover let vs mark, that if we can make our profite of the comparing of our

Lord Iesus Christe, it shall not be to make vs afraid, though we be astonished (as it were) at the first blush, *anot edy pced on 27 21 77*. True it is, that we can never bee so thoroughly drawn from it, as it were requisite, unless we have some feare to putke on for while men are affraid, they flatter themselves, and still please themselves in their sinnes. And therefore, there must bee some feare on vs, or else we shall never be still, gentle going to God. But these are two kindes of feare, the good is to feare vs so, that we shal flee from GOD, and can win with some mercy to him, the other is only to give us occasion to take heed to our selves. Whereas before we were a sleepe and negligent, our wits were as woolle gathering and abroad, we learn nowe to come to our selves, and as hee drinke no more, with our raine fantasies. For this cause it is said, that we must appeare before the iudgement of God. When this iudgement of God is thus laid forth before vs, it is nothin dismay vs, that we should bee sounder and come out of hark: but cleane contrary, so that we should have a moderate feare to waken vs withal: and when that we should have a moderate feare to walke so in this world, as we may appeare before the iudge, that was appeared vs. And who is hee? The Sonne of GOD our Redeemer, I yes, our Advocate. And therefore sainte Paule saith



precisely, That he chargeth Timothy before the Lorde Iesus, which shall iudge the quicke and the deade.

Whē we heare the sonne of God spokē of, which maketh intercession for vs, shall we bee afraide to come before his iudgement seat? No no: but we may come boldly to him with full confidence, for hee will not suffer his death and passion to be vnprofitable, but to be available for vs: and seeing he hath taken this title of Advocate, and Spokesman, he will be our iudge, that in the meane season he will maintaine our saluation, and defend it. And thus let vs remember, that the iudgement of GOD is not set forth vnto vs in the holy Scripture, as a thing to feare vs withall, but to bring vs to our Lorde Iesus Christe, that we may knowe that God will not iudge vs rigorously: (for what a thing were that? So we should be cleane drowned) but he will bridle vs so, that in the meane season we shall not neede to doubt, but hee will receiue vs to mercy, if we labour to submit our selues to his seruice, to honour him and worship him as we ought, and do our duties in that charge that hee hath committed to vs. This is it we haue to marke.

True it is on the one side, that Saint Paule speaketh heere precisely of our Lorde Iesus Christe, because hee is the iudge of the worlde: whereby hee meaneth to shew Timothy, that they that leaue the flock desolate, and keep

it not from wolves, that haue let the sheepe starue for lacke of meate, may looke for nothing else but vengeance at our Lorde Iesus Christes handes. And why for he keepeth the office to iudge the world in his owne hands, it is before him that we must appeare. And now he doth vs this honour, to set vs (as it were) in his owne place. He that goeth into the pulpit to preach, is there in the authority and name of the sonne of God: as Saint Paule saith, that the embassage is committed to vs, to the end wee should exhort the church in his name, and publish the Gospell in his authority. Therefore when he doth this honour to vs, poore wormes of the earth, that wee represent his person, and speake (as it were) by his mouth, that the doctrine which we beare hath such authority, as if he himselfe were here visible vpon earth, and is of greater sway, then if the Angels of Paradise should bring vs any newe thing of their owne: when our Lorde Iesus honoureth vs so farre, if wee for our part faint and quaike, and labour not to imploy our selues faithfully in y<sup>e</sup> he appointeth vs, what wretches are we? Doth not our lowde dealing deserue to bee horribly punished for our vnthankfulnesse? On the other side, let vs consider what a treasure he hath committed to vs: to wit, that God his Father reigneth ouer vs, by the vertue of his holy spirit: for his words in the

meanes

meanes and instrument of it. And moreouer and beside this, we shall be made partakers of euertlasting saluation, which was purchased for vs by his death and passion.

Therefore if there be no preaching, the death and passion of our Lorde Iesus Christe will come to nothing, the world wil not know him to bee the Redeemer of the world: it will auail vs nothing at all, that hee was so deliuered to death for vs. When all this shall be abolished (as it were) through our default and lacke of dutie, shall wee bee able to excuse our selues? When wee shall appeare before him, shall he not rise vp against vs to confound vs? So then Saint Paule giueth Timothee very sharpe remembrances, with the spurre here, to the ende hee should be carefull to doe his dutie faithfully. But againe, let vs marke wel, though Timothee was exhorted after this sorte, yet hee had occasion to resolue with himselfe, that if he had walked with a good conscience, touching the edifying of the Church, and gouerning of the flock aright which was committed to his charge, hee might come boldly before the heauenly iudge. And why so? For it is he that beareth with vs, when he seeth our weaknesse, he supplieth our want. And therefore let vs not thinke, that he will deale rigorously with vs, but hee will couer our faultes, and his righteousnesse shall answere for vs before GOD his Father, his death and

passion shall be a sacrifice for vs to exempt vs from all our debtes, for hee will alwayes doe the part of an Advocate, though hee be our iudge.

And let vs marke well, that this is generall to al though Saint Paule speake to Timothee, that when so euer wee are called and cited before the throne of iudgement seate of the sonne of GOD, wee must thinke on the one side, that if wee younge and to receive this inestimable treasure which is offered vs to wit, that we may enjoy this redemption which he hath purchased for vs, hee will not suffer it to bee so despised.

And againe the Gospell is too holy a thing to say, men should make no account of it, it is sacrilege, to defile that thing which God had dedicated to our saluation. And therefore let vs comfort though the onely remembrance of the iudgement which is giuen to our Lord Iesus Christe, might well make vs tremble, if wee will not suffer him to speake vnto vs, nor quietly receive what he saith to vs, if wee would not admit him nowe adays as our Pastour, wee shall haue him for our iudge in despite of our teeth. And what way doth the sonne of God vse to win vs to him? He prayeth vs, as Saint Paule saith in an other place. So then let vs weigh this well, and say with our selues, Why, howe nowe? Hee that is head of Angelles, euertlasting G. O. D., in whom dwelleth al fulnesse of the  
God.



Godhead; before whom every  
knee must bow; yea, the devils  
or hell, and all creatures doe ho-  
mage to him; y<sup>e</sup> man vouchsafeth  
to speake so meekly, and is as you  
would say, haile fellowe welmer,  
and yet notwithstanding a wee  
youth is not to hear him. What  
a thing were this? So then, ought  
we not to be ravished in admira-  
tion, seeing so inclinable a meek-  
ness, that the sonne of GOD w<sup>h</sup>  
bath him selfe to farr, to play  
with us in carnation, which are  
full of all iniquitie, full of sinne,  
which deserve to bee cut off of  
him, and most infectious lepers,  
yea, and that hee should drowne  
our head and eares in the gulf  
of sinne, and yet notwithstanding,  
in conclusion prayeth vs, to win  
ve to our saluation. But let vs  
marke well (as I haue) that this  
will not vs deare. If now adayes  
wee stoppe our eares, when the  
sonne of God admonisheth vs,  
we shal heare this horrible trum-  
pet, which shall confound vs in  
the bottomlesse pit of hell, wee  
shall heare the sentence of con-  
demnation vppon our heades, if  
we will not obey the sweete and  
louing voyce, whereby wee are  
called this day to be partakers of  
the saluation that was purchased  
for vs. Thus on the one side, as  
oft to euer as we heare the iudge-  
ment of our Lorde Iesus Christe  
spoke of, we must be moued with  
such a feare, that all our senses  
may tremble at it. But howe? Not  
that we should be vnto amaid

to see his presence, but to bee aw-  
waked. And the let vs thinke this,  
that if we do now obey the voyce  
of our shepheard, though there  
be many faults in vs, yet our Lorde  
Iesus Christe will not forget that  
he is our Advocate, and that hee  
will receiue vs, and cover all our  
faultes which wee haue commit-  
ted, so that we may always looke  
for his comming, (as S. Paule said  
heretofore) wayting and reioy-  
cing in it. For S. Paule saide in the  
first Epistle, that the faithful must  
haue this mark, to reioyce in wa-  
iting for the comming of our lorde  
Iesus Christ. This is it we haue to  
beare away in this place. Nowe  
when he speaketh of iudging the  
quicke and the dead, it is because  
that they which shall be found in  
this present life, at the comming  
of our Lorde Iesus Christ, shall not  
dye as we doe, but shall onely be  
changed in the manere of an hour  
as wee haue seene before to the  
Thessalonians, and is let downe,  
1. Corinth. 15. Wee are in these  
dayes bereft of our flesh, it rot-  
teth, we waite, and become as no-  
thing, yet notwithstanding, our  
soules are receiued to safe custo-  
die and protection, vntill that day  
that all things shall be fully resto-  
red. But they that lue at the com-  
ming of our Lorde Iesus Christe,  
though they bee changed, and  
their mortallitie bee brought to  
naught, yet notwithstanding, they  
must not passe through a naturall  
death, as wee see wee doe now  
adayes.

For

for this cause it is saide in our Be-  
 liefe, that our Lorde Iesus shall  
 come to iudge both the quick &  
 the dead, and S. Paule confirmeth  
 it in this place. Now he giueth vs  
 to vnderstande hereby, that we  
 may not promise our selues either  
 one daye; or many dayes, but wee  
 must alwayes bee in a readinesse,  
 & haue it as it were one foote lif-  
 ted vpp, to come to this blessed  
 meeting of the Sonne of God,  
 when the trumpet shall blowe.  
 Therefore if wee liue now, wee  
 knowe not whether Iesus Christ  
 will come or no, for his comming  
 wilbe in a trice, euen in the twinc-  
 kling of an eye, as Sainte Paule  
 saith. he vseth that borrowe kinde  
 of speache, when he speaketh of  
 this comming, which shalbe whe  
 we looke not for it. And therefore  
 let vs keepe good watche, and be-  
 ware, that we be not on sleepe, as  
 the vnbelieuers are: for (as Saint  
 Paule sheweth vs in the Epistle  
 to the Thessalonians) we are not  
 in the night, seeing our Lord Ie-  
 sus Christ lighteneth vs by his  
 Gospell: he is the Sonne of righ-  
 teousnes, it is good reason there-  
 fore we be watchfull. If the chil-  
 dren of this world sleepe, we may  
 not maruelle at it: for God hath  
 not bene thus gracious to them, to  
 drawe them to the light: but let  
 vs walke and runne speedily, and  
 let vs not be taken at vnwares: for  
 the comming of our Lorde wilbe  
 as a thiefe to vs: but if we keepe  
 good watche (as hath bene saide)  
 we shall alwayes be readie to an-

swere, when our Lorde Iesus shall  
 call vs. And why so? Because we  
 waited for him, as wee alleged  
 out of the other place. This is one  
 point. And besides this we are al-  
 so warned on the other side, that  
 though wee dye, it is not to saue,  
 that we haue lost our time in ser-  
 uing God.

Trueth it is, that we returne to  
 dust, but let vs waite for that daye  
 though our life be hid, and there  
 appeare nothing but death before  
 our eyes, know we that our Lorde  
 Iesus Christ is not risen in vaine,  
 for it was not for himselfe, it was  
 to gather vs to him as members of  
 his bodie. And therefore when a  
 man seeth himselfe olde and bris-  
 tle, let him not thinke he hath be-  
 stowed his time euill in seruing  
 God, as though death made an  
 ende of all things, but let him set  
 ligh by that y is before his feete,  
 and let his hope bee in the com-  
 ming which is promised vs of  
 our Redeemer. Thus we must doe  
 to gather heartes to vs, and to bee  
 steadie and constant to serue god,  
 and to fight where he imployeth  
 vs: to wit, that the Sonne of God  
 will at his comming iudge both  
 the quick and the dead. And thus  
 must this article of faith be fitted  
 to the circumstance of this text,  
 because Saint Paul ment to shew,  
 that when wee doe what is com-  
 maunded vs, he taketh vs in to his  
 protection, and we may not feare,  
 because Iesus Christ appeareth  
 not to vs at the first blowe, for we  
 knowe not, when the fit time of  
 his

2. Cor. 12. 14

2. Cor. 12. 14

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his coming shalbe, but howso-  
 euer it be, it may be as well to day  
 as to morowe. Therefore let vs  
 prepare our selues, that we be not  
 taken at ynwares. And agayne,  
 though wee knowe not whether  
 the coming be so nigh, & though  
 we see no signe, and yet we are at  
 the brim of the pit, and we thinke  
 wee may bee rotten an hundreth  
 times before Iesus Christ come to  
 restore all things perfectly, let vs  
 not thinke that our condition is  
 the worse for that: for Iesus christ  
 is not appointed Iudge for the  
 liuing onely, but for the that are  
 deade, and hee will cause them to  
 rise out of y dust of their graues.  
 And if the resurrection seeme a  
 base thing to vs, let this last voice  
 sounde in our eares, euen as Iesus  
 Christ raiseth vs vp as touching  
 our soules, when the gospell is  
 preached to vs, so we shall haue a  
 perfit and ful resurrection, when  
 he shal com in persō, to set things  
 in their full and perfit order. Be-  
 sides this, S. Paule addeth, that this  
 shalbe in his Kingdome. Not that  
 Iesus Christ is not King nowe a  
 dayes, as it is said, Phi. 2. that God  
 hath giue him a soueraigne name  
 before which all creatures must  
 bow their knees, and confesse that  
 he is in the glorie of his Father: so  
 then Iesus Christ hath taken pos-  
 sion of his Kingdome already,  
 when he rose from the dead, and  
 went vp into heauen. For as tou-  
 ching this article of our faith, 40  
 wherein we confesse that he sit-  
 teth on the right hand of God his

Father, is not referred to a certain  
 place: but it is a borrowed kinde  
 of speech take from kings, which  
 cause their lieutenantes to sit at  
 their side. So then God gouerneth  
 the world by the means and hand  
 of his Sonne: To bee short, our  
 Lorde Iesus Christ hath at this  
 day rule over the creatures, but  
 because it appeareth not, there-  
 fore Saint Paule saith that he shal  
 come in his kingdome, as he him-  
 selfe had said. The Sonne of man  
 shal come in the Maiesty of God  
 his Father. Mat. 19. 28.

Trueth it is, that so soone as the  
 gospell beganne to bee preached  
 to the worlde, the kingdome of  
 God was established: but yet  
 notwithstanding wee see not the  
 perfection of it to enioye it: now  
 our saluation lyeth in hope, and  
 that that we hope for, must needs  
 be hid, as Saint Paule saith, Rom.  
 8. And for this cause he saith pre-  
 cisely to the Collossians, that our  
 lyfe is hid in Iesus Christ, and that  
 the restoring of all things shall  
 not be, vntil Iesus christ appeare,  
 who is our heade. Therefore let  
 vs marke well, that God ruleth  
 now ouer vs, in the person of his  
 Sonne, and that our Lorde Iesus  
 Christ hath already taken posses-  
 sion of this soueraigne Empire,  
 which was given him: and let vs  
 marke this, that we may put our  
 trust in him, knowing that hee  
 hath all power in his hande. For  
 why should he cause vs to rise a-  
 gaine, but onely because we are in  
 his protection and safegarde? If  
 this

this were not, in what miserable case were wee? Should we not bee enerie minute of an houre in daunger to bee deuoured of Satan? Where shoulde our fayth and certayntie, and rest of our consciences bee? But when wee knowe that such power as is in our God, is in the person of our Lorde Iesus Christ, that hee may keepe vs, and ward vs from all euill, and resiste our enemies, so that wee may bee at safetie vnder his shadow, by this meanes when wee are in the middes of our bickerings, we laye holde on the victorie, in the middes of stormes and tempestes, wee are in the haue of saluation, wee boldly rest our selues and without all doubt

Thus much we get by knowing our Lorde Iesus Christ is alreadye entred into his kingdom: but yet because wee looke for his coming, and it is hid from vs, know we that as yet this kingdom is vnknewen to vs, and that wee enioye it not but onely by fayth and hope: wee haue in deede the firste frutes of it, but wee must call our handes further, and stande vpon this, that the thinges which wee see not at this present, shall bee knowen of vs in their due time, and that wee must not cease to embrace them as certainly as if wee had them alreadye in our handes, and were sure of them by experience.

This is it wee haue to marke

concerning this woorde *Kingdome*, which Saynte Paule setteth downe here. But nowe let vs come to this exhortation which hee maketh, *That Timothy must preache the words in season, & out of season, and as it were importunately.* Whereby he sheweth, that wee cannot be too diligent in teaching, because me of their nature are colde inough in seeking the kingdom of heaven and GOD.

It is saide, seeke the kingdom of God first of all, and the rest shall be giuen you. If wee seeke that first, which concerneth the present lyfe, it is to set the carte before the horse: for it is but anecessarie. And yet who is there amongest vs, that doeth not so?

We see how we are entangled in these flitting things, yea so farre forth that wee cannot bee plucked awaye from them: force and violence must bee vsed, if wee shall bee made to come to God.

Therefore if wee shoulde thinke all men desire spirituall food, what a thinge were it? well, one will bee content to heare once in eyght dayes, an other lesse: and where we haue heard one word, it is inough, if we be not to much called vpon.

And therefore it is not without cause, (as wee haue saide before) that S. Paule setteth downe this importunatenesse. And againe, let vs marke that though hee directe his talke to Timothy, yet this belongeth generally

Mat. 6. 33.



to all the faithfull. And as the ministers of the word of God must practise it themselves, that is to say, must be earnest to discharge their office and to doe their duty: so must euery man followe them for his owne part, and conforme himselfe to them. For not onely the hearers wil be slacke to heare the worde of God, but hee that ought to preache will neuer be so zealous as hee ought, vnlesse hee force and constrain himselfe, to say, In what place am I? what charge is committed to me? for if it be honorable on the one side, I may well thinke it will cost mee deare, if I doe it not. Therefore if a man haue not a care to doe his dutie, yea and dorth not enforce himselfe to it, it is certaine that he will doe nothing but onely for fashions sake, and because he cannot otherwise chuse. And because the Minister of the worde must be importunate in constraining himselfe, it is good reason also, that he shewe himselfe in like sort to them whome hee seeth to be too slowe, and goe backwarde rather then forward. And therefore, if the worlde be too delicate, and straight way misliketh with the doctrine of saluation, let vs not leaue of to preache for all that. And let vs mark that this importunatenesse respecteth not them onely which make no accompt of God and cast a side his word, but euen the faithfull themselves. And especially let vs marke well, that what Saint Paule addeth touching

reprehensions and threatenings. why so? when wee haue any doctrine well, we are somewhat bridled with it, so that it doe not much displease vs, but if one rubbe our gald backes, if men stande and reprove vs, if they say we haue done nothing, but we must doe better yet, this troubleth vs, & then they are importunate vpon vs: yea & wee see the best oft times wil say, I doe the best I can, why are they so alwayes bayting at me? The Ministers would that men should alwayes doe more then they doe. And it is, because they are Gods proffers, and because they haue an eye to their master whom they serue, and would haue men frame themselves to his maiestie. If the good would sometimes haue men spare them, and pleasure them, to say, they haue done ynough, whē they haue done but halfe of one part of their dutie, and for that cause we should be importunate towards them, what must we doe to them which of themselves are contemptors of God, and would gladly cast of all yoke from thē? we must be much more importunate against them, then against the good, which are onely fraile as we said. Thus we see in fewe wordes, how we must make our profit of this place of S. Paule. Truth it is, it cannot be handled at large at this present, but yet notwithstanding we must gather that which we touched: to witte, that the ministers of the word of God must take heede on the one side,

side, that they stirre vpp themselves, when they see they haue not such an earnest and hot zeale as were requisit, and that they be importunat first of al with themselves. This is one point. And then againe, when they shall see that their hearers are angrie and bee at defiance with good doctrine, and would that men should not tell them the hundreth part of it, that they must not leaue to goe on for all that, and continue daily. If they see the wicked gnaw their teeth, though they were ready to brast, yet let them goe on still their traine, & knowe that they cannot serue God vnlesse they bee thus importunate, as the holy Ghost speaketh here. Yea oftentimes the good would be handled like wantons a litle, & haue men goe on meekely, and not reprove them for their faults, yet notwithstanding let the minister goe on to doe it: knowing that the verie best must be so importunately dealt withal. For this is not only spokē of one part, but of all without exception. And indeed experience sheweth vs how necessarie a thing it is for them that haue any good affection to come to God, to bee called therevnto. And wherfore? Because there is alwaies some negligence in vs:

and againe, wee would rest our selves euery minute of an houre, as they that haue a voyage to make, and draw their legges and their winges after thē, & vnlesse they were called vpon, & their fellows said to them, let vs go on, let vs go on, they would sit downe at euery place they meet, and walowe themselves vpon the grasse, or in the shadowe. Euen so fareth it with vs, though we haue some good motion in vs, yet it is of no long continuance, one minute of an houre will make vs wearie, and straightwayes colde: and againe, though we can suffer some blasts, wee are straightwayes irkesome, and there wee lye, vnlesse wee bee pricked forward, vnlesse we bee forced. So that experience teacheth vs sufficiently how necessarie this importunatnesse is for vs. And therefore let vs not thinke it strange that men awake vs, and spurre vs to goe on: for if they leaue vs groueling, it wilbe to our destruction, it will bee a deadly sleepe. And therefore let vs suffer our selves to be stirred vp, that we may alwayes runne vntill we be come to our marke.

Now let vs fall downe before the face of our good God, confessing our faultes, &c.

### The 26. Sermon vppon the 4. Chapter.

2 Preache the worde, be instant in time; and out of time, improve, threaten, exhort with all patience and doctrine.

3 For



- 3 For the time will come, when they will not receiue wholesome doctrine: but hauing their eares itching, shall gather them an heape of teachers after their owne desires.
- 4 And shall turne their eares from the truth, and turne themselves to fables.
- 5 But thou, watche in all thinges, take paines, doe the worke of an Euangelist, make thy ministerie fully knowne.



We haue scene this morning that it is not inough for vs to haue the worde of God preached to vs, when we are disposed to it, and list to receiue it: but because wee are too slacke that way, euerie one of vs must bee earnest with himsele, and wee must bee content also to bee stirred vvas God commaundeth it. And againe, it is not sufficient that wee be instructed of the will of God, but we must also be reprobued for our sinnes, and take the correcti-  
ons patiently that are laide vpon vs: for they are medicines which are good for vs. If we were whole inough, and had no faulte in vs, God woulde bee content to giue vs such meate as wee liked off, so that we shoulde finde no taste in all his word, but sweete and pleasant: but because wee are not fit to profit in doctrine, vnlesse God purge away the euill that is in vs, it must needes be done.

And to this ende the threatens and corrections serue, which are conteyned in the holy Scripture, which wee must laye foorth dayly to the people, if wee will doe our dueties aright. And let vs

marke well, that that which Saint Paule saith here, is agreeable, and is referred to that which he spake before of the holy scripture. For in deede, it is not for vs to forge such a kinde as wee like best off, when we will serue God and his Church: but wee must alwayes hearken to that which God enioyneth vs. There is no master-shippe but that which he hath giuen to his Sonne our Lorde Iesus Christ. Therefore he that wil be a good and faithfull teacher, must frame his fashiō of teaching wholly to the rule which was giuen him of God. Moreouer, seeing there is not a bare declaring only of the Lawe of God in the holy scripture, but also an earnestnesse to reprehend, & to threaten, let vs marke that it is not inough for a man to say in a sermon. This is it that God teacheth vs: but hee must therewithal put to the spurs. And wee see hereby, that they which are angrie when they bee tolde of their faultes, know not what Christianity meaneth. Why doe they not preache the gospel (wil they say) yea but let vs mark what is contained in it. It is not said barely, that God is our father, that he hath shewed himsele our Sauour

Sanctour in Iesus Christ, that wee must call vpon him, and hope that he will be alwayes mercifull towards vs, and rest vpon his free goodnes, waiting for saluation, & forgiuenesse of our sinnes at his hands; if we serue him as he commandeth vs: this is not barely contained in the Gospell. But God reprobeth vs, when hee warneth vs, hee citeth vs before him, hee threatneth vs, to be short, it is not saide without cause that the gospel is a cutting sword, to sacrifice vs to God, and that we shal neuer profit wel in it: vntill we be cleane beaten downe, and haue our nature mortified, so as GOD may peaceably enioy vs. Which thing cannot be done, vnlesse there be great earnestnes vsed, and vnlesse God thunder and lighten vpon vs. And therefore, they that can suffer no threatning nor correction, shewe plainly that they neuer tasted what the word of god was, & that there is nothing but hypocrisie in them, that they do but iest when they make a shewe of sticking to the religion, & yet the complaint is to common. In the mean season let vs learn to practise that which God enioyneth vs here, & let not all the murmurings wee hear, hinder vs from seruing him frankly according to y rule which he hath giuen vs. If a man be sent from a great Lord, he wil be bold enough to speak, though his commission be not the best welcomed: for he will say, I speake not without the booke, I haue my matter

in writinge: If wee give thus muche to mortall creatures, what doe wee owe to God; when hee putteth corrections and threatnes in our mouthes, and will haue them alwaies vsed in his Church? must wee spare, though men bee not contented.

This is it wee haue to beare away vpon this place, to wit, that first of all, wee take not the word of God, as it were to recreate our selues withall, and giue some care to God when wee haue leasure: for this is farre from yeelding that obedience to him which hee deserueth: but euerie one of vs must strue to profit. And as God protesteth that morning and euening his armes are stretched out, not onely to receiue vs, but also to call vs a farre off, and seeketh nothinge but to haue vs vnder his winges, and to gouerne vs, and peaceably to enioye vs: so on our parts, we must take paines to runne to him, when he calleth vs, yea and cut of all hinderaunces which might turne vs aside: as wee see euerie man thinketh himselfe exempt, if hee haue any thinge to doe, or anye businesse. Surely, I wold gladly go to y sermon, but I can not, I haue other businesse; I must doe this, and I must doe that. Let vs not thinke that God wil take such vain starting holes for paine. This is shewed vs by our Lord Iesus Christ, when he mocketh at them which say, one hath married a wife, another hath bought a farme, another will



will goe to his vineyard, or to his  
 field. This is verie common in  
 mens mouthes: but the Sonne of  
 God, which is our Iudge, sheweth  
 that it wil not come into accompt  
 and reckoning before him. And  
 therefore when we see the nettes  
 layd, & how the deuill whē he can  
 not draw vs wholly frō God, stai-  
 eth vs, or goeth about to laye  
 blocks in our wayes, that we may  
 not runne so speedily, as wee re-  
 quisit: let vs learne (I say) to break  
 all those nets, and to go on, yea &  
 to be importunat with our selues,  
 as we see the holy Ghost exhor-  
 teth vs to it. And if the faithfull  
 must thus constraine themselues,  
 and rather renounce their lustes,  
 and affections, then fall from the  
 worde of God, what must we doe  
 for our pastimes, and childrens  
 bables? Thinke we that God wil  
 be content, when wee preferre all  
 these vaine thinges before his  
 word? So then, we must mark this  
 so much the more which S. Paule  
 faith here. And againe, when wee  
 come to heare the worde of God,  
 knowe we, that it is not onely to  
 learne that which we knewe not  
 before, and bear I cannot tel what  
 newes home to our house, but  
 though the worde of God were  
 plaine to vs before, we must come  
 disposed to receiue the medicine  
 which is prepared for vs: seeing  
 we are slacke, we must be content  
 to be stirred vp, and suffer God to  
 touch vs wel with the spurre: and  
 not only be patient at it, but make  
 our profite of it: let vs not bee as

some, which are not content whē  
 men tell them of their faults. But  
 what? They haue Asses eares, and  
 yet they are moued nothing at al.  
 But it is not inough for vs, that  
 wee doe not bitterly, and stub-  
 bornely, and openly resist God,  
 but we must make our profit of  
 the warninges which he sendeth  
 vs: and if wee haue beene on  
 sleepe for a season, yea and harde-  
 ned in our sinnes, and haue abused  
 the goodnesse of God, and haue  
 not walked in his feare as wee  
 ought, we must be touched to the  
 quicke, and brought to this passe,  
 to know that our life is short, and  
 that wee must giue an accompe  
 for not receiuing the chastise-  
 mentes at Gods handes: yea and  
 let vs knowe, that he is verie gra-  
 tious to vs when he correcteth vs  
 with wordes, and threateneth vs  
 before hee laye his hande vppon  
 vs.

This we must be disposed, if  
 we desire to profit in the schoole  
 of our God: to wit, wee must not  
 onely learne what his will is, but  
 we must bee also pricked by cor-  
 rections and threats, as we see the  
 diseases require such medicines.  
 Now beside this, (as we haue tou-  
 ched) S. Paule addeth, *Doctrina  
 and patience*. As touching this  
 worde *Doctrina*, it is to the ende  
 that they which must reprehende  
 and crye out against sinners,  
 must haue good reason to ground  
 them selues vppon. For if wee  
 were so malancholic and pee-  
 uishe to, condemne all that wee  
 liked

liked not of, what a thing were it? Euerie man would be a Iudge, & the authoritie of God should be troden vnder foote. Therefore a mortall man may not take so muche maiestie vpon him, as to condemne all that he liketh not off, but we must haue the worde of God to approue our sayings, & we must be resolu'd that we doe not threaten in vaine. For there is a lawmaker, (as it is said) and he onely hath authoritie to saue vs, & to condemne vs. Therefore if any preacher would crie out at his owne fantasie, it is certaine, that in so doing he should take vpon him Gods authoritie. And therefore let vs marke that doctrine must alwaies go before, if we will builde vpon a good & sure foundation. Now by this word *Doctrine*, S. Paule meaneth that the first degree to begin and goe on well, is for vs to shewe how gracious God hath bene to vs in our Lord Iesus Christ, that men may knowe wherein the trust of their saluation lyeth, that they may knowe howe they may call vpon God without any doubt: and againe, that they may know the rule to liue well by, & euerie thing according to the holie scripture. If we once knowe this, and afterwarde fall on sleepe in the world and worldly delights, we must be prick'd forward, and caused to feelee, that it is but a shadow and smoke that holdeth vs, here beneath on the earth: if our fleshe play the wilde colt a-

gainst God, we must be threaten'd, and so crushed in the heads, God must be set before vs as a Iudge, if we will not haue him as our Father, and abuse his louing meekenesse, which he vseth towards vs, and presenteth to vs in the person of his sonne: when we are puffed vp with presumption, he must beate downe our pride, and lay our filthinesse before vs, that we may be ashamed of our sinnes, and wearie of the worlde, and learne that we are but at a pray to Sathan while we are here, if it were not that GOD defendeth vs. And to be short, we must be stirred vp to pray to God, and haue our recourse to him. Thus the doctrine must be the ground of all exhortations and threatens, that is to say, wee must haue nothing taught vs, but that that god hath spoken, that is to say, wherof we haue not witnesse & plain proof in the holie scripture, that that which we teache commeth from him, & that he is the author of it. Vpon this ground, we may well exhorte, we may well reprove, yea, and we must do so: but in y mean while, let vs keep that order which S. Paule sheweth vs here: for it is a rule whiche we may in no wise change. As for the word *Patience* or *Meeknesse*, let vs marke, y S. Paule ment to say here, y we must not flatter men when we reprove them: as there are some y wold our wordes should be well sugred & ho-



nied, whatfoeuer we teach the: but he spake of this meekenesse which ought to be in all the that haue charge to beare, & preache the word of God: to wit, that they must seeke their saluation, whom they teach: yea though oftentimes, by reason of their vthankfulnessse, they haue iust cause to be angrie against them, 10 & leaue them alone as men cast away and past all hope. And in deed it is not without cause that S. Paule vseth this worde here. For we see how the Prophetes, though they were filled with the spirit of God, became so greened and sharpe, seeing the malice & stiffneckednes of the people, y they were ready to renounce al, 20 that sometimes they were euen wearie of their liues, that they did in a manner blasphemc. Why hath God set me here? was there no remedy but I must be constrained to this charge? I had rather dye an hundereth times, then haue this businesse and ado. Because they could see no amendment, and that their labour did 30 not much good, they became so earnest & hote. Seeing the holie Prophetes were tempted so farre, let vs marke that we haue neede to be holden vnder with patience that we may go on, when we see men not onely slowe, but rebellious against God, ful of poyson, full of pride, other some verie beastes, other light headed, so that a man can not tell howe to 40 winne them, & though we haue

once brought them to God, yet they forsake him, & retorne: before when we see all this, yet must wee be armed with patience, for otherwile we should be at the point euerie day to renounce the office that God hath committed to vs. For this cause S. Paule vsed this word *Patience*. But yet it is not to say, that there should no sharpnesse be vsed in all reprehensions, which we are caused to vse, and sometimes to anger them that heare them. And in deede, we see howe the Prophetes and Apostles vsed themselves therein: and especially the example of Ieremie maketh this place verie plaine to vs. For Ieremie is sharper then any of the Prophetes: he ceaseth not to speake of the iudgement of god, and of his vengeance, he thundereth so that his reprehensions lighten: and againe he vseth reprochfull speeches, that a man would thinke, he would sinke the people, and make them the vilest and moste shamefull that 30 may be. So that if we marke Ieremies stile, it is full of sharpnesse, or at the least there is such earnestnesse in it, that it would make a man to tremble. And yet notwithstanding, this meeknesse which S. Paule speaketh off, was in him. For this importeth properly, that a mans heart must be so kept vnder, y he chafe not out of measure. Ezechiel also sheweth at the first blowe, that he had this vertue, whē he saith that 40 God

Ezech. 3. 2.

God caused him to swallowe vp the booke, yea, where he should haue threatned the citie of Hierusalem, and the whole countrie of Iudea.

GOD inditeth the Jewes he appointeth Ezechiel to publishe it, and to be as it were the trumpet of it, or to recite the inditement. Well Ezechiel must first of all swallow vp that booke, that is to say, it must be imprinted in his heart, and haue it not onely at his tongues ende, but haue a zeale and affection to beare such a message. He saith his bowels make such a stir with in him, that he could not abide it: and yet we see he spareth not. So then we see that both things were in him, that is to say, he re-  
proueth, and reprehendeth, and goeth on with his commission y that was giuen him, and hath so constant a mind, that he boweth not the least iote that may be for any respect of man.

And yet notwithstanding, he is not voide of pitie, nor meekenesse. Yea we see that Ieremie wished to be melted into teares, y his two eyes were two founteines in his head, that all were turned into weeping, because he had compassion of the destruction of the poore people. And therefore for this cause S. Paule adeth precisely, *With Patience & meekenesse*. We must reprove & reprehende, though we haue oc-  
40 casion to bee greeued and frette when we see we auaille nothing,

though the worlde seeme to become worse by meanes of our doctrine, that the wicked which despise God before him, goe on still in mocking of him, and casting aside his worde, and treading of it vnder foote: though I say, by reason of this, wee haue occasion to forsake all, yet wee must bee holden backe with this bridle: Yet GOD will haue vs to goe on forward, not whether we will or no, that is to say, that wee shoulde bee constrained & forced to obey him whose wee are, but because we should patiently waite till God touch their hearts, which seeme to be so out of all hope, and in the end turne them, and tame them, and bring them to the way of saluation: or else that this doctrine serue to condemn them, when they be at ytter defiance with God, that they may haue nothing to excuse them selues by, and GOD may display his finall wrath vpo them, after his long waiting for them.

Nowe to confirme this warning the better, S. Paule addeth, that men loue a great deale better, to fall to vanities and lyes, then receiue good & profitable doctrine for them. *The time will come* (saith he) *that the worlde will haue itching eares, and get a great heape of Doctours, so that they will fill their eares with fa-*  
40 *bles: that is to say vain & vnprofitable thinges. They can not abide the truth of God. And therefore*



*sake thou so much the more paines.*  
And it is as if a man should say  
to a Physician, when he hath an  
vnruly patient.

Make hast, for this man can  
not gouerne himselfe: & in deed,  
he said this & this a great while  
ago: and if there be not speedie  
remedie taken for him, y<sup>e</sup> excesse  
will be too violent, and his di-  
sease past cure. Thus will a man  
say to a Physician, when he hath  
a sicke partie that is hard to go-  
uerne. And so saith S. Paul to Ti-  
mothie, that he must make haste,  
and be earnest to stirre vp men,  
yea & importunately, as we haue  
scene. And why so? For, (saith he)  
Sathan kindleth such a corrupti-  
on, that the greatest parte is al-  
ready impoysoned: yea & worse  
then this, they gather them (saith  
he) doctors as it were on heapes,  
which are preachers of fables,  
Frierly varlets, that seek nothing  
but to deceiue. We see S. Paules  
meaning. But we must marke by  
peece meale what he saith. Whe  
he speaketh of the destruction &  
corruption which shold fall out,  
he precisely accuseth them that  
haue itching eares. Now this itch-  
ing, which he speaketh of, com-  
meth as well of a foolish & vaine  
curiositie, as of that that men are  
delicate, and will be made wan-  
tons, & flattered withall, & gen-  
tly and pleasantly vsed: as we see  
how this fault hath reigned euen  
in all times, men haue bene desi-  
rous to heare, I can not tell what  
newe and pleasant toyes, as also

S. Paule spake of it before. Ther-  
fore when men giue their minds  
to any thing, they alwayes turne  
aside to follies, and leaue that y<sup>e</sup>  
is fit for their saluation. It is a  
straunge thing that men so for-  
sake the greatest benefite that  
God euer gaue them, yea & per-  
uert it, and turne it cleane kama.  
10 For what is the cheefest treasure  
we haue? Is it not reason and vn-  
derstanding, whereby we differ  
from brute beastes? The image  
of God is imprinted in vs, in that  
y<sup>e</sup> we haue reason & vnderstan-  
ding giuen vs. And what do we?  
In steed of applying so precious,  
and noble a gite to it right vse,  
we go and peruert it, we sore a-  
lost in the ayre, and do nothing  
20 but torment our selues. Wherin?  
In matters of nothing, in trifling  
toyes, in so much, as if the beastes  
had any drop of discretion they  
might condemne vs. And howe  
now, you poore mad creatures?  
When God hath made you to  
his owne image, and hath giuen  
you wisdom, and vnderstan-  
ding, why go you bearing your  
30 brains about pelting trifles, whi-  
che are of no profite, and in the  
mean season giue not your min-  
des to consider that God hath  
made you to the hope of a better  
life? that he hath called you his  
children, to cause you to come to  
his inheritance? Why doe ye not  
perceiue y<sup>e</sup> God hath imprinted  
40 his image in you, to the end you  
might beholde him in his ma-  
iestie, and in his glorie?

But

Thus(I say) we neede no other Iudges then Oxen and Asses to condemne vs, if they could perceiue the frowardnesse that is in vs. And because we are so bent to it, and so giuen to it, wee must remember this les-son of Saint Paule so muche the more, whē he saith that y world will turne away from God, and they that had begon wel before, wil become backsliders, & that y diuell will vtterly estrange them from the flocke: and saith, y this shal come to passe, because they haue itching eares. Therefore let vs beware of this foolish curiositie, as of a moste deadly plague, because it depriueth vs of the cheefest benefit that God gaue vs, because it turneth vs away from the trueth, wherein our saluatiō lyeth & is wholly included. And there is an other faulte besides this, to wit, when we wil haue men vse vs as wee list our selues, and be flattered: as it is saide in the Prophete Michah, that the Iewes in those dayes would needes haue had glening and haruest preachers, for they would bring them nothing but pleasant newes. As now a dayes they y would haue men preach after their fantasie, what would they heare by their preachers? Let vs be on good cheere, My friends, God is not so cruel & rigorous as men wold make him, to say, y there is no more mercie in God, is to make vs fal into vtter desperation. Truth it is

we must acknowledge our faults in deede, but yet notwithstanding we may be merrie. It seemeth, to heare these men speake which skirmish after this sorte, and pronounce the iudgement of God, that he is our deadly enimie, and that he will lighten against vs at euery blowe. And is he so cruell? Wil he not that his children haue some rest.

These are the glening and haruest preachers, whiche deceiue their hearers, by promising them that God will send them wherewith to be nourished & fed. But yet Ezechiel saith, woe be to thē that kill the soules that should liue, and quicken the soules that should die. He sheweth plainly, that the deceiuers cease not vntill they haue murdered them which are whole, and had gottē already some good entrance into the knowledge of God: and that in the meane season they leaue them which should be brought to the right way, and make no mention of them, neither will heare any newes of them. And therefore let vs remember that whē we haue itching eares, that is to say, when we desire to haue implasters laide vpon our sores, and to haue them couered, whē wee haue a longing to be nourished with flatterie, that God will send vs that that we would, and that that we desired, but it shall not bee to our profite.

To bee shorte, when Saint Paul sheweth vs, that the world

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shall

Eze. 13. 19.

Mich. 2. 11



shalbe peruerted, the trueth of the Gospell corrupted, that the purenesse of the doctrine shal be no more, he sheweth that this shall come to passe, because men haue itching eares. And therefore what haue we to do? First of all, let vs knowe that it is not without cause, that there is so great & horrible dissipation, as we see at this day in the worlde. And why so? For they alledge that the simple people can not do therto, if they be ledde amisse and de-  
ceiued.

But yet they come not to the spring & head of the mischief: to wit, y<sup>e</sup> such confusio could neuer haue come in, vnlesse God had payed men their wages aright, for their itching eares, & lutting after lyes, and desiring rather to be carried aside to destruction, then to be gouerned by G O D. And for this cause, S. Paule in the second to the Thessalonians sayeth, that when errors beare a sway, it is because men obeyed him not, whiche fashioned and made them, and would not receiue the trueth of his Gospel, & therefore it was requisite they should be turned aside to all superstitions. And againe, when we know once, that the Gospel was corrupted & peruerted, because men wold not be taught of god, but had wandering desires, let euerie one of vs enter into himselfe, and take good heede that we let not the bridle goe to our foolish curiosities, that we come

not and make infinite discourses to inquire vpon this or that, but be content that God shewe vs what hee thinketh to be meete for our saluation. And againe, y<sup>e</sup> we come not with our delights, y<sup>e</sup> we seeke not to be made wantons, as though we could suffer no correction: but whereas they haue itching eares, whiche seeke to rott in their filthinesse, let vs feele our sinnes which pricke vs, let vs be wounded with the feare of God, let vs alwayes be afraide and ashamed of our selues, vntill our Lord God hath laide his had vpon vs to heale vs, & hath plai-  
ed the part of a Physician, by the meanes of his worde. This is it in fewe wordes we haue to beare away.

But it is not without cause that S. Paule saith. *That they get them heapes of doctors.* He is not content to say, that they seeke doctours after their fantasie, and refuse them whiche were sent of God: but he speaketh here of an heap and a great multitude. And why so? For men can neuer be satisfied, when they go about to be deceiued. And therefore also the Prophets compared this diuelish heate whiche the wicked haue, when they will serue God in hypocrisie, to a madnes of horses, when they are in an heate after mares, or to any other beast: for it seemeth that they are carried quite away, that there is no more reason nor discretio in the. We would maruel at such a kind

2. Th. 2. 10.

Eze. 23. 28

of

of speech at the first blush, but it is, because men fall from God, the diuell tormenteth them, and so pussheth them forward, that nothing can satisfie them. They loue lyes, they lust after them, & they passe not a pinne, so they may bee deceiued, for they would haue an hundreth times more.

This is the cause that hypocrites come not to seeke God aright, but make as though they would come about the bushe to him: and in the mean season they cast them selues further off, so that they make a great heape of Doctours as S. Paule saith. And in deede we haue seene it, & see it yet to this day among the Papistes. What vermine, I pray you, is there of Monkes, and Priestes, and all that Cleargie? And that filthie and stinking iaxe hath filled the world so full, that it is ynough to put out all our eyes. And yet they are verie glad they haue them.

And if they shold kepe in one citie, but the twentieth parte of 30 good and faithfull shepherdes, that there is of these rakehell Priestes, and Friers, what a doe wold they make? For if there be but two preachers, they are straightwayes wearie. So then this heape which he speaketh off is verie common. And if there were no more but this warning which S. Paule giueth vs, were 40 it not ynough for vs? But besides that, whereas we haue experi-

ence, and our Lord sheweth vs, that that which he foretolde by his Apostle, came to passe, what must we do, but holde vs in the simplicity of y<sup>e</sup> Gospell, praying God that hee would alwayes giue vs the spirit of meeknesse, y<sup>e</sup> wee may be ready to be taught, hearing patiently what he shall

10 say to vs, and that we be not carried away with our wandering lustes, to make vs a new heape? This is it we are here warned of by S. Paule. But yet we must beside this call that to remembrance which we haue saide, to wit, that he exhorteth Timothie to be so much the more watchfull, when he seeth the worde become so  
20 lewde. And why so? That at the least our heartes be not so slacke and cowardly to dissemble and holde our peaces, when we see the trueth of God assayled after this sort, but that we be as diligent to maintein it, as Satans imps are to ouerturne it. But true it is, that it is verie painefull, and troublesome for one to set him selfe  
30 against a great multitude. But what? We may not be amased at that: for Sathan shall finde impes ynough alwayes, which are fitte mates to darken the trueth, to cast a blacke cloude vpon the pure doctrine, and to bastarde it: to be short, to bring in lyes & corruptions, to lead soules to destruction.

Sathan shall alwayes finde seede ynough. And againe we see, as I saide before, if wee



talke of abusing, there is none but is a maister at it, though he neuer went to schoole. And yet we shall finde a fewe, and as it were an handfull, that mainteine the trueth of God, or labour to gouerne the Church in simplicitie. Therefore when the seruants of God see them selues thus two or three, against an hundreth, it might astonish them at the first blushe: but they must be armed with vertue from aboue to fight manfully: for the trueth of God will in the end be conquerour: though it finde not many pro-  
 10 cters in this world, yea & though the moste parte hunt away and darken it, and wholly abolish it, yet it shall alwayes get the vpper hand. And therefore let vs take good heartes to vs, to con-  
 20 firme our selues, when we see the diuell raise vp men, which seeke nothing else but to turne the scripture vp side downe, let vs conclude thus with our selues, that we must neither bowe nor flee the field, but be valiant souldiers vnto the ende. Moreouer, 30  
 if this exhortation were necessa-  
 rie in Timothies time, it is as necessa-  
 rie now, or rather more. For as touching itching eares, do we not see them? A great number are angrie with the Gospell, and would haue I can not tell what  
 40 prophane Philosophie, & if that please them not whiche is propounded to them, it must away  
 straightway, and be put out of Gods register. So stood the case

with y doctrine of our lord Iesus Christ: for was it not refused by proude & arrogant men, which thought their peny so good siluer y they liked nothing but what came out of their owne braines? Did they not say, these are harde wordes? But our heartes must be pliant, and then, nothing will be too hard or straunge for vs in the worde of God. Trueth it is, we may see a number at this day that would gladly haue a disguised Gospell. And why so? This roundnesse and simplicitie which is required at our handes please them not. And againe there is so much curiositie that a number seeke nothing else but to  
 20 prattle, and moue I cannot tell what questions. But GOD will haue vs bridled, we must not so runne astray after our owne fantasies, but followe barely and plainly what he thinketh expedient and necessarie for our saluation. And our heades are as  
 30 seething pots, we will needes be taught after our owne fashion.  
 And on the otherside we see the greatest parte can neither suffer corrections, nor threatens, no nor yet simple doctrine. If sinnes be touched, though men vse no great earnestnes, we thinke all is marred. So that the world is as bad nowe as euer it was, and it seemeth that they whiche made profession of the Gospel, goe about as much as they can, to make the grace of God of no reputation.

For

For wee speake not of Papiſties onely, which in greater rage and madneſſe fight againſt vs, but of them which proteſt they haue y reformation of the Goſpell, we ſee they woulde bee vnbridled calues, there is no talke either of yoke, pollicie, or elſe what ſo euer: they muſt be ſuffered to do what they wil, all leude dealings muſt bee free for them, blaſphemies muſt beare the ſway, whordome muſt reigne, ſo muſt dronkenneſſe, and ſuch like, all is one, ſo they make a ſhewe, and ſet a countinaunce vppon the matter that they deſie the Pope and all Idolaters. Thus woulde a greate number of them which make a ſhewe to bee goſpellers, vſe them ſelues: and what is the cauſe of it? euen onelie their itching eares. And therefore let vs feare that our Lord draw not away his grace which hee hath planted amongeſt vs: and let the that haue charge to teach bee ſo much the more watchfull, when they ſe men become ſuch beaſts in their naughtie and ſtinking wickedneſſe, and woulde haue libertie to do what they liſt: whe we ſee ſuch blockiſhneſſe, let this moue vs y more to crie out and bee more ſharpe, in threatening and correcting them, that will thus liſte vppe themſelues againſt God, and goe aboute to marre and deſtroy all.

This is one pointe. And againe, let euerie one of vs alſo make his profite of this leſſon:

and while God giueth vs conuenient and fit occaſion, let vs vſe it: for it is certaine that if matters goe on, God muſt needes ſende worſe confuſions by a thouſand partes then euer were in Papiſtrie. For thoſe blinde creatures did neuer ſo extreemely offende God, as wee doe nowe adayes: Wee doe as if wee ſhoulde goe and butt againſt him of ſet purpoſe, and as though we would bringe his maieſtie cleane to naught.

And therefore let vs learne (as I ſayd) altogether to awake our ſelues, and to walke in feare, ſeeing there are ſo fewe that content themſelues with the ſimplicity of the Goſpell, let vs keepe vnder our wittes and ſenſes, that they deſire to know no more the God ſuffreth and maketh vs partakers of by his worde: when we ſee them giue themſelues wholly to wickedneſſe, let vs walke ſo the more narrowly in the feare of our God. Trueth it is that we ſhall finde his yoke ſweete and gracious, if wee accuſtome our ſelues to it: and therefore we may not in the meane ſeaſon haue itching eares to heare flatterings. For they that will bee flattered, let them go to the diuell, and he will flatter them inough: for hee ſeeketh nothing but to ſtroke them and dandle them whome hee goeth aboute to caſt away with himſelf, he ſerueth the after their owne fantaſies: but in the ende hee maketh them paye an

ppp.v. harde



harde reckoning. But let vs not for our part seeke ought of this, for it is deadly poyson (as I sayd before) but let vs rather thanke our God, when hee sendeth vs medicins to purge vs of our wicked desires, and knowe we hereby that he hath a care of vs. And therefore let vs be so much ymore watchful & hedy, to receiue such a benefite withall reuerence, to submitte our selues and bee obe-

dient to his good will, and that by this meanes his worde and doctrine of saluation maye remaine still among vs: as indeed it is the onley meanes whereby we may enioy it euerlastingly.

Nowe let vs fall downe before y maiestie of our good god, confessing our faultes, and praying him to make vs feeble the, &c.

The 27 Sermon, vpon the 4. Chapter.

3 *But watch thou in these things, suffer afflictions, doe the worke of an Euangelist, make thine office fullie known.*

6 *For I must now be sacrificed, and the time of my departing is at hand.*

**B**Ecause, when wee see other fal away from God & giue themselves to wickednes, wee are in daunger for our partes to bee shaken, Saint Paule taketh an argument hereby that y faithful must confirme theselues so much the more: when they see them which were not sure or constant fall away from God, and so turne themselves out of the right way, that this ought to moue them so much the more to followe Gods holy calling. And therefore, whe he had shewed the wickednesse of the worlde to bee such, that it can abide no good doctrine, but seeke onely after lyes, hee saith, 40 *Watch thou in these things. So that wee see God stirreth vs vp*

to be so much the more watchfull when matters are out of order in this worlde, and all in an hurlie burlie. Trueth it is that here S. Paule exhorteth Timothy to beare the lampe to lighten the whole Church: but euerye one of vs for his owne parte must practise this doctrine: as in deede we must take good heede we be not on slepe, when we see dangers so nigh. And surely as touching the world and this present life, we are warie inough of it: & shall we haue lesse care for the saluation of our soules? This is it then that wee must be resolu-ued off, that if Sathan trouble, y Church of God, & lay stumbling blockes in our ways, if the world runne at sixe and seuen, if all be out of order, and goe clean backward,

warde, we must bee so much the more watchfull, y we be not taken at vnwares. And to do so, it is verie requisite for vs to be armed with patience. For when al thinges are so farre out of square that men giue themselves to nothing but wickednes, it can not be but y childre of god shalbe vexed & disquieted, the wicked will scoff 10 at them, they shall bee much injured and reuiled. And though they meddle not with their persons, yet it is great heauines and hart breaking to them, yea more then they are able to bear, to see the name of God blasphemed, his seruice troden vnder foot, religion naught set by, all goodnes mocked at, and caste in corners, 20 when they see thus, though for their owne partes, they were not greeued, yet can they not choose but feele theselues so greatly distressed, y they can take no rest, but sobbe and sigh night and daye.

Therefore when y diuel hath his stādart set vp & stumbling blocks and troubles beare the sway, we 30 can not bee heedie and beware, vnlesse wee bee armed with patience, that wee waxe not out of hearte, for the euils that we must suffer. Nowe if this lesson were euer profitable, necessitie sheweth vs that we haue great neede of it, nowe a dayes. For is not y world come to the top full measure of iniquitie? We se y gretest 40 part refuse & cast away y gospel in a rage & madnes, other make

a shewe as though it were welcome to them, but with what obedience. doe they receiue it? There is such contempt & prid, that so soone as sinnes are found fault withal, the are men to sharp in their fantasies that would haue libertie to comitte all wickednesse and go aboute nothing but to ouerturne al, then sal they to defiance. Though the Papiſtes wil suffer their Monkes & Firers to crie out and striue against the, which notwithstanding giue the nothing but lies to drink to bring them to destruction: yet they y with open mouth will haue the reformation of the Gospell, can not abide to be corrected when they haue don amisse, but gnash their teeth against God, and fulfil that which S. Paul saith to the Corinthians, that if there came deceiuers to abuse them, they would abide all tyrannie, they would take it patiently, to bee buffeted about the eares, they would put it vp quietly, but if one teach them purely in Gods name, & for their saluation, they are so delicate, that for one word speaking they wil out with their swordes straight wayes, and if a man goe on in any wise to do his dutie, open warre shall bee proclaimed forthwith.

And I woulde to GOD it were not so playnely to bee seene as it is. But seeing it is so what remaineth, but that according to the warning Saint Paule giueth vs, wee stande vpon



vppon our garde? And because we must suffer both murmurings and contentions, and the wicked shall beare the sway, and either spitte in our faces, or by some indirecte meanes torment vs, let vs bee as it were hardened with patience, and let nothing turne vs aside, but goe on still in that way, whereinto the Lorde hath called vs.

This is the way for vs to stand faste, when thinges are all out of order: to wit, wee must be sorie for our sinnes, but yet take good heartes to vs, and be not dismayed. Saint Paule addeth. *That Timothie must doe the worke of an Euangelist and accomplishe, or ratifie, and fullie approue his ministerie.*

Here S. Paul to stir vp Timothie, sheweth what he is called to: to wit, y<sup>e</sup> God hath bestowed an excellent grace vpon him, in placing of him in such a degree of honor in his Church. For wee knowe (as it is set downe. Ephesians. 4.) that the Euangelistes were nexte to the Apostles, they are named before the Sheepeherdes and doctours. For because those twelue were not inough, to bear the Gospell throughout all the worlde, God gaue them aydes. Now Timothie was one of these for wee haue seene before that Saint Paule had appointed him, to haue an eye ouer the shepherdes, to set a pollicie and order amongst all the Churches.

Therefore seeing God had honored him so farre, is was good rea-

son, hee shoulde take so much the more paines. For what an vnthankfulnesse is it, if wee doe not employe our selues with all the might wee can, when God doth not onely take vs into the number of his children, but also giueth vs a rule and ouersight in his house? As it was sayde heretofore, that if the office of preaching bee committed to vs, God appointeth vs stewardes, of wonderful secretes which serue to y<sup>e</sup> aduancement of his kingdō in this worlde. Yea, and if wee thinke vpon this, that God is reueiled to vs in the fleshe, and that his heauenly glorie hath appeared to vs, and that he which tooke vpon him, our nature is worshipped of Angels, that all creatures doe homage to him, that he is set chiefe ruler both of heauen and earth, and all for our saluation: when wee thinke vpon this (I say) ought wee not to be rauished and astonished? For wee are frayle vessels, yea broken pottes of no vawle: and yet God will haue vs beare this treasure.

Therefore it is good reason wee shoulde take paines to doe our dutie faithfully, and they whom God hath appointed ministers of his worde, shall haue a greter count to make, the if they were barelie of the number of the faithfull. For this cause Saint Paule saith precysely to Timothie, *Do the worke of an Euangelist, and approue, (or accomplish)*

*thy ministerie.* As if hee saide. It is not inough for thee to haue a title, but thou muste vnderstand y<sup>e</sup> hee which called thee, will haue thee play his seruant throughly. And moreouer, let vs see, that we gather a general rule of these wordes of Sainte Paule, to wit, that euerie one of vs looke to him selfe, and knowe what his state is, and trad of life wherevnto God hath called him. Let him that is married knowe, for what purpose it is: to wit, to haue charge of his housholde, to liue quietly with his wife, and bee her heade, to guide her well, to beare with her, to labour to instruct his children in the feare of God, to take paines, and to beare patiently the troubles of his housholde, wherewith God will exercise euerie one. Againe, if a man haue seruants, let him know that God muste bee maister ouer all, and yet that hee employe himselfe so, that he be an example to them. Let him that hath an office in the common wealth take good heede to himselfe, for hee is not there onely at mens appointment, but hee must one daye appeare before God, who hath reserued to himselfe a superioritie aboue all estates. Thus muste euerie one conclude with himselfe, that in what state soeuer he liue, GOD will haue him to his seruice, and that we must be haue our selues faithfully as our office requireth, if we will not be guiltie before God. For though

we bee bounde and indebted to the worlde, yet God hath moste to doe with vs: and that is it we must cast our eyes vppon. It is not inoughe for vs to haue for a season shewed some token that we desire nothing so much as to employe our selues about some good matter, but we must continue euen to the ende and approve our ministerie, that is to say, our seruice, and shewe, that we haue not this name in vaine, as they that brag of an office, and in the meane whyle doe nothing but shame the place wherein they are, and prouoke God to anger. Alas, it were farre better for them, to bowe downe their heades, and that they had no occasion but to hide themselves before men, and to be all ashamed. For the honor which they vsurp wil cost them verie deare, if they learne not to serue God in this state which hee hath occupied them in. And especially when he hath set vs in an honourable calling, y<sup>e</sup> must inflame vs so much the more. We know that in the house of a King or Prince, all offices are honourable & of an accompt. And if our Lord cal vs to serue in his house, ought we not to esteeme it an hūdreth thousand times more honourable, the if we were an earthly Princes seruantes, who is nothing in comparison? But yet when euerie one of vs shall consider this within himselfe, go to I am an vnprofitable seruaunt, and yet it pleaseth god



to employ me about his seruice: and though I be nothing worth, yet he will reape some dutie of me such as shall please him. And how? He is thus gracious to me, though I haue nothing of mine owne to bring, to be glorified in me throughe the working of his holie spirite. If there were nothing but this, were it not enough to stir vp vs throughly to ratifie our ministry, y<sup>e</sup> is to say, to shew that God hath not chosen vs in vaine, & that he woulde giue vs place in his house, to employe vs for himselfe? This is it, wee haue to beare away vpon these words of S. Paule. But let vs marke well what he addeth. *As for mee, saith he, I goe to bee sacrificed, and the time of my departure (or of my resolving) is at hande.* When hee speaketh thus, it is to shewe Timothie that he must bee of good courage hereafter, because hee shall not haue such an helpe, nor such a staffe, as he had. For it is not without cause that S. Paule calleth him his true and naturall sonne: not that he had begotten him according to y<sup>e</sup> flesh, but to shewe that hee was a childe that sought nothing, but to frame himselfe wholie to bee like hys father. Such an one was Timothie for his part. And Saint paule missed not one haire, to shewe himself, as good a father towards him. So then while S. Paul liued, Timothie had a good helpe, and proper: if hee were weake, hee he might bee exhorted: if hee

had neede of counsell, Saint Paul directed him & set him on foote: if they made warre with him, he was as good as a buckler to him, hee armed himselfe with his authoritie, as we saw before. Now Saint Paule sheweth that he shall haue no more of it. **GOD** will take me out this world, saith he, and therefore make thy selfe redie, for thou shalt haue forer bickerings, then thou hast had hitherto: as for mee, I shall bee no more in the world to help thee, I shall come no more to take thy part, as I haue vsed to doe heretofore, thou shalt haue no man to beare thee out, but thou must bee a captaine to other, thou muste guide all thy selfe. And therefore see thou prepare thy selfe to call vpon God, and in thy confidence see thou goe on boldly: for it shall bee harde for thee to susteine those assaults. Thus we see now what S. Pauls meaning is. And hereby we are put in minde, that our faith must not faile, when wee are bereft of all aydes, I meane, these lower, and baser meanes: whiche serue vs to some purpose when it pleaseth God to giue them vs. Trueth it is that when wee haue good shepherdes to guide vs, if wee leaue off to bee earnest, it shall bee a double condemnatio to vs. But though we haue not such helpes as we coulde wishe for, & matters be in queasie state, & though the diuel haue some entry in vnto vs, & is not withstood

so valiantly as hee ought to bee,  
yet wee must not bee dismayed  
for all that. For God will assiste vs  
from aboue, and will haue his ar-  
me reached out to helpe vs, if  
we cast our eyes vpon him. What  
must we then do? If God giue vs  
me which shew vs good exāples,  
& are zelous of his glory, & seeke  
nothing but to help vs in time of  
need, let vs make our profite  
of them, and thanke God for ha-  
uing such pitie vpon vs, as to  
beare with our weaknes: let vs  
make as much of such meanes  
which hee giueth vs, as wee can.  
But yet if, wee shoulde be desti-  
tute of al worldly aydes, and the  
wicked shoulde come and fall v-  
pon vs, ther shold be gret store  
of stumbling blockes, as though  
the whol face of y<sup>e</sup> earth were o-  
uer spread againe with a floode,  
& al shoulde vtterly be destroyed,  
yet notwithstanding let vs cast vpon  
our eyes to heauē, & pray to god:  
that he would by the secret ver-  
tue of his holie spirite, make vs  
inuiincible against whatsoever y<sup>e</sup>  
diuell could deuise and imagine  
against vs. This is it in few words  
we haue to do, to wit, wee must  
applie present helpes to our vse,  
& if he take the from vs, we must  
not cease to be cōstant for al y<sup>e</sup>,  
& to goe on daily more & more.  
And why so? God will supplie  
that want, which to mens think-  
ing we haue here. This is it wee  
haue to beare away in this place.  
And beside this, let vs marke also  
that Saint Pauls meaning was to

giue more force to his exhorta-  
tion, as if it were a declaration of  
his last wil, and a testament whi-  
che a father might make to his  
child, & say, while I liued in this  
worlde, I laboured alwayes to  
shew thee y<sup>e</sup> way, that we might  
both of vs serue god with one ac-  
cord. Hithervnto thou hast wal-  
ked, as was to be wished. Now it  
remaineth y<sup>e</sup> when I shal begone  
fro thee, y<sup>e</sup> thou woldst not leaue  
to cōtinue, & now I tel the of my  
death: & remēber this last word,  
as though I made a solemne and  
authenticall testament, it is y<sup>e</sup> best  
inheritance I can leaue thee, to  
wit, that thou continually serue  
God. Now it remaineth that we  
marke y<sup>e</sup> maner of speach which  
S. Paule vseth in this place. *I goe  
to be sacrificed*, saith he, *the time of  
my departure is at hand*. When hee  
saith, he goeth to be sacrificed, he  
pointeth out the kinde of death  
which was prepared for him: yea  
and the worde which hee vseth  
was applied to y<sup>e</sup> sacrifices, which  
they vied to offer in making co-  
uenauntes. For if any people or  
any Princes made any couenant,  
there was a sacrifice to confirme  
it. And there they made prote-  
statiō, that who so broke the co-  
uenant, shoulde be rent in peeces,  
& god shold confound him: whē  
S. Paule speaketh of his doctrin,  
he calleth it y<sup>e</sup> message of atone-  
ment: y<sup>e</sup> is to say, y<sup>e</sup> God sent him  
to make an atonement betwene  
men and him. Therefore when y<sup>e</sup>  
Gospell is preached, it is as if  
God



God made a couenaunt with vs, shewing himself to be our father and vs his children. And to bring this to passe, y he will no more lay our sins to our charge: though we be cursed creaturs, which deserued nothing but cōfusiō, yet notwithstanding hee will waite vs and cleanse vs with the bloode of his sonne, hee will accepte the death & passiō which he suffred for that righteousness which wee lacke. Thus much the doctrine of the Gospel importeth, when it is preached to the world. Nowe S. Paule saith that he is sacrificed, to confirme the covenant againe: which God made with men: because his death shall seale that which hee preached, and that y doctrine which he taught with his mouth, may haue so much the more authoritie amongst y faithful, whē they shall see, he spared not himself, his life was not precious to him, he was content to lay it downe to declare y vnfallible truth of y doctrin which he had taught. And so hee speaketh, Phi. 2. If I be sacrificed (saith he) 30 for the sacrifice of your faith, I am glad of it, & I will be glad of it, knowing that it shall turne all to your saluatiō. And he saith afterward that he shal be sacrificed shortly. Now we haue to gather by this word first of al, if our god be so gracious to vs, y our blood shall be shed for the witnessse of his trueth, that it is a sacrifice of sweet sauour to him & therefore 40 we must take our death in good

parte, and surmount all tentatiōs. For though our flesh be weak, yet if we can tast of this word, y our Lord will take vs for a sacrifice, to seale the truth of his gospel, we shall compasse the matter well inough, & ouercome all griefes whatsoever. And therefore let vs pray to god that he would imprint in our mindes what this word sacrifice meaneth, y if it so fall out, that he choose vs, & call vs to give witness of his Gospel, that every one of vs present himselfe to it, with a steeke & free hart, & make account of this honour y God doth to vs, when we are worthie to suffer for his name, as it is sayd Act. 5. And againe as 20 every on of y faithful hath to stir vp himselfe to offer himselfe to God: so we must applie to y cōfirmation of our faith, the death of them, whiche remayne constante to maintaine the quarrell of the Gospel, notwithstanding the crueltie of the wicked. Whē see the martires whom god calleth to ratifie his Gospel, and howe the wicked could be content to saue their liues, so y they wold bend, & yet notwithstanding they stand to it constantly, & decline not one iore, it not this a manifest prooffe of y truth of god? And therefore let vs make our profit of their death, which shew they beleued in good soth, and had the selfe same faith that we haue: for the fruite of it is 40 common to vs as well as to them. Truth it is, that the enemies

of

of God go about as much as they can to abolishe the Gospel, and would with all their heartes, the remembrance of our Lord Iesus Christe, might neuer bee more heard of. And therefore they are so mad as thei are, this is y<sup>e</sup> matter why they kindle their fires, and would destroy al the doctrine of saluation: but yet he maketh the death of his profit for an other ende: in so much as it is a seede for him to multiply the number of his people continually. His minde is we should be watered, as a piece of earth which is somewhat drye. When he seeth there is such a drinnesse and barrennesse in vs, that wee bring not fruite forth ynough, hee watereth vs with the blood of the Martyrs. And therefore it is good reason, when we see so great & heavenly constancie in mortall men, y<sup>e</sup> we glorifie our God, & in glorifying him, knowe, that his mind is to seale our faith, and to haue the witnesse which wee haue receiued already of his holy Ghost, to be ingrauen in vs. This is the second point wee haue to beare away in this place. True it is that our faith must not be grounded vpon men. For though they shuld all reuolt, & feare should reigne so farre in them, as to forsake and renounce y<sup>e</sup> Gospel, y<sup>e</sup> thei might saue their life, this ought not to shake vs. And why so? The truth of GOD remaineth for euer: though men be fraile & changeable, yet the truth of God aby-

deth alway one. Therefore our faith may not be stayed vpon the constancie, or fraillie wee see in men: but yet howsoeuer it bee, such ayds are not to be despised: as wee are warned in the holye Scripture, and especially when y<sup>e</sup> Apostle saith, y<sup>e</sup> wee haue a great cloud of witnelles, we see some sawed in perces, other stoned, other drommes made of their skinnies, other flayed, other answered in an other sort, so many & so horrible kindes of tormentes. And when wee see y<sup>e</sup> the vertue of God ouercame all those cruelties, and that they which beleeued God bare away the crowne, & triumphed ouer their enemies, when we see this, I saye, shoulde not such examples stopp vp our eyes? And is it not a great shame for vs if we faint? So then it is not without cause y<sup>e</sup> S. Paul speaketh here of the sacrifice of his death, to the ende y<sup>e</sup> his doctrine might euen at this day be so much the more allowed of, & y<sup>e</sup> his blood shoulde come before our eyes: when we heare that he speaketh, know we that it is not one y<sup>e</sup> discourseth at his ease, but y<sup>e</sup> he sawe the hangman hard by him, waiting for the houre he should be led to death in, there to be shamefully murdered: & when he spake with his mouth, that he had not one drop of blood in his bodie, but answered to seale the witnesse of the gospel. When we see this, should we not be rai- shed, to say, It is no mortall man

Heb. 11



that we must hold this of, but it is y spirit of God which shewed him selfe in these litle and fraile vessels, & caused his wonderfull vertue to shine in them. And therefore let vs be strengthened so much y more, & take not onely S. Paules death to apply it to such an vse, but also the death of all them, which in our dayes aide vs to haue a greater certaintie of this doctrine, as we see how God presenteth vs in this behalfe such as may confirme vs. Truth it is it may grieue vs, when wee see our poore brethren suffer, and if they be prisoners (as we are warned in the Epistle to the Hebr.) our harts must be prisoners with them as partakers of the same griefe y they feele. But yet notwithstanding wee must glorifie God, when wee see that he maketh them fight in such sort, & y they triumph ouer their enemies: it is good reason y when wee are partakers of the profite of their combats, y wee should giue him praise y strengtheneth them. For God would so arme them with constancie to vse them in his seruice for the maintenaunce of the quarell of his trueth, y besides y he would haue vs edified thereby. Thus y death of the Martyrs (that is to say, of the witnesses of God) is a sacrifice. But what? wee are so farre from being disposed to take this & make our profit of it, y we let it all passe away. But it is said, y the teares of the faithful are precious before God, as if

Pf. 116. 15  
Plal. 126. 9.  
Elay. 25. 8.  
Apoc. 7. 17  
21. 4

he helde them in a glasse like an oyntment. And what shall their blood be, if we let it passe away, & be not watered with it, to glorifie our God? But we are so farre from doing so, y they which will call themselves greates vpholders of y Gospell, accompt the name of Martirs for so stinking a thing y they cannot abide it. Whereby thei shew plainly y they are maste cures, that there is no more Christianitie in them then is in swine, in y they know not y comonest words in the holy scripture. But let vs marke for our part, y it is not without cause y S. Paule speaketh thus, it was no ambition y moued him to it, but because he would haue his life profitable: and not onely for a season, but euen to the end of the world, he caused y remembrance of it to be for euer. In the meane season, though we be not all called to this, y God should do vs this honour, to passe by y sword, or by the fire, to beare witness of his Gospel, yet notwithstanding wee must bee sacrifices to him both in our life & death, & in our life time, we must follow y whiche S. Paule speaketh Rom. 12. That wee bee liuing sacrifices to our God. And y we may do so, we must kill & beat down what soeuer is of our own nature: yea, & y best thing we make accompt of, which is our reason, must be so mortified in vs, y the spirit of God may gouern vs, y wee may be liuing sacrifices. Thus y Christians

stians must apply their studies to  
 offer themselves to God, to be de-  
 dicated to him all their life long.  
 And in death how shal we be sa-  
 crifices to him? when we shal bee  
 redre to go out of this world, whe  
 soeuer it shal please God to take  
 vs to him, let vs not kicke and  
 spurn against him, but come and  
 offer our selues quietly, saying,  
 Lord, y hast made vs, y hast so-  
 ftered vs & brought vs vp hi-  
 thervnto, therfore y must dispose  
 of vs as thou thinkest good, & we  
 may not resist it in any respecte  
 whatsoeuer. Thus we must take  
 good hearts vnto vs, though wee  
 suffer not for the Gospels sake,  
 seeing God accepteth both our  
 life & our death, as an holy offe-  
 ring, let vs be redie to render him  
 obedience in all respects. And so  
 is y meant Ro. 14. y we liue & die  
 with him, y is to say, we must not  
 be giuen to our selues to liue af-  
 ter our own pleasure or fantasie,  
 neither must we haste our deth,  
 or shorten it, but comit it wholly  
 into the hands of our God, & liue  
 in death, to bring in subiection al  
 our senses, all our fleshly affecti-  
 ons, & die being aliue, being pre-  
 pared & readie to departe, when  
 god shal call vs. And in the mean  
 season, y we learne (as I saide) to  
 commit our selues into his hands,  
 y wee may protest with Dauid,  
 that if our soul be in his hand, he  
 will keepe it safe & sound. And  
 therefore let vs commit our selues  
 to him, & make him whole mas-  
 ter, y we may not be taken from

him. But y we may be strengthe-  
 ned in this doctrine, wee must  
 marke this worde which S. Paule  
 addeth. *The time of my departing*  
*is at hand.* He meaneth a depa-  
 rting here by touching earthly  
 things. For how are wee sundred  
 in death? Trueth it is y we shal be  
 take away fro y company of y li-  
 uing: but eueri one of vs suffereth  
 a separation in faith, in so much  
 as y soul departeth from y body.  
 And thereby we see that y faith-  
 ful mā doth not come to naught  
 in death, but y there is only a se-  
 paration. Though therefore y bo-  
 die go & rott in the earth, & see-  
 meth to bee brought to nought,  
 yet the soule remaineth safe and  
 sound: because it is made to the  
 image of god, it cannot but bee  
 immortall. Seeing it is so, wee  
 haue no occasion to be so grieved  
 & troubled in death, as men vse  
 to be. What is y cause, that death  
 feareth vs so? It is our lack of  
 faith, we thinke all is dead with  
 vs, & a great number feede them  
 selues with this opinion, they  
 thinke they are no better then  
 brute beasts if they be once dead.  
 Trueth it is, that the beastes liue  
 as well as wee, but yet wee haue  
 markes of immortalitie, in that  
 that God hath giuen vs reason &  
 vnderstanding, and hath giuen  
 vs knowledge to saye that hee is  
 our maker. Though there bee  
 such ignoraunce and so many  
 errors in vs, as nothing more,  
 yet notwithstanding wee haue  
 still some remnaunt to make



vs feele that we were created not for this present and flitting life, but that God calleth vs higher. And because we know not sufficiently that God calleth vs to this condition, this is the reason why we fly death as much as we can, and when wee are told of it, wee are seased with feare, wee thinke all is lost. And therefore to take death quietly, and to go to it with such constancie, y<sup>e</sup> wee be not stayed from offring our selues to God, when hee calleth vs, let vs marke this worde that S. Paule vseth. What is death? A departing, that is to saye, if there be a change in our bodies, it is not because we perish, and come to nought, for wee continue still safe and sound. Trueth it is that our bodies go to dust, but wee haue the resurrection which is promised vs in the latter day. And therefore let vs trust vpon that. Trueth it is y<sup>e</sup> yet this is not ynough: for wee might be alwayes in doubt as the vnbeleeuers are, which knowe not what shall become of them, though they know their soules are immortal. And what knowe wee (say they) what shal become of vs? But seeing wee haue the promise of saluation, be we assured y<sup>e</sup> God will keepe our soules, wee must cutt short all doubt & distrust, and to do so, we must come to y<sup>e</sup> whiche we alledged out of Dauid. Lorde into thy handes I commend my soule. He saide this during his life: he saw himselfe in continual

hazards. Well, Lord, thou wilt keepe mee, though I be compassed about with an hundreth deaths, yet I shalbee in suretie in thine hand. So then we must followe this rule being assured that God will not leaue vs at fixe & seuen, but will gather vs to him, especially, seeing wee are members of our lord Iesus Christ, into whose sauegard he hath committed vs. For our heavenly father thought it not ynough to declare himselfe protectour of our soules, but hee gaue this office to Iesus Christ to be our protection & sauegarde. And therefore seeing wee are in his hand, let vs not doubt but he wil keepe vs through his infinite power, though we are here in y<sup>e</sup> midst of a thousand troubles. He saith, The father who hath giuen you into mine hande, is stronger then all. Whereby hee giueth vs to vnderstande, that if we be dismayed by the great stormes & tempestes which may assaile vs, wee must beholde this mightie power of GOD, which surmounteth all, knowing y<sup>e</sup> by it wee shall ouercome whatsoeuer might astonish vs. True it is y<sup>e</sup> we cannot make an end of it at this present. For that y<sup>e</sup> shalbe handled after dinner, is an expounding of this doctrine. For S. Paul will add, that a crowne of righteousness is prepared for him. And therefore it behoueth vs to know wherefore we are called to y<sup>e</sup> inheritance of y<sup>e</sup> kingdome of heauen. For though god take vs out of

of this worlde, it is for no other ende but to bring vs to the heavenly glorie which is now hid to vs, as also our saluation is, and all the fulnesse of blessings whiche we hope for. Nowe let vs fall downe before the face of our good GOD, confessing our faultes, and praying him to make vs feeble them

better then wee haue done, that we may be touched to the quick, to be brought to true repentance, and be stirred vp to come to him in such sort, that wee may strue and labour more and more to the waye of saluation: and in the meane season, that hee would beare with our weakenesse, &c.

The 28. Sermon vpon the 4. Chapter.

*I haue fought a good fight, I haue ended my course, I haue kept the faith. And for the rest, a crowne of righteousness is prepared for mee, which the Lord the righteous Iudge will giue mee in that day: and not to mee onely, but to all them that loue his comming.*

**W**hen any man sheweth vs a good example, and wee knowe there are vertues in him, which no man can finde fault withall, onely to see him doth vs much good. And wee knowe, y<sup>e</sup> the presence of one man either in a towne, or in a countrie, doth so much good, that matters passe well and orderly, and God will cause the grace of his holy spirite to do good, when he so distributeth it to certeine. And therefore Saint Paule in this place, seeing that his absence might hurt som, sheweth, that he hath ended his course, & other must not faint in the mid way, but rather go on & knowe, that they haue done nothing, vnlesse they go on to the ende as well as he.

Thus Saint Paule tookē paines al

the dayes of his life, and his example was a iolly stay to a great number. When hee is departing out of this worlde, he seeth that some might go awry: and therefore he meeteth with this daunger, and saith, that as they haue seene him go on his course, and bee neuer wearie vntill hee had made an end of it, so must they also do the like, & none of them be dismaied, vntill hee be come whither God calleth him. But that we may the better perceiue the doctrine y<sup>e</sup> is contained here, let vs marke that he vseth a similitude taken of the combates then vsed, or of wrestling or otherwise. For as now a dayes men shoote in the harquebuse, or bow for a prise, so did they fight in those dayes: and againe there was running both on foot & on horsebacke, & especially in chariots.

Q q q.iii. Nowe



Now S. Paul saith first of all precisely, *That he had fought a good fight*: that is to say, when he came to offer him selfe to shewe what affection he had to serue God, y<sup>e</sup> he employed him self wholly to it. And moreouer that he was not deceiued of his enterprise, because he had a blessed ende of his combat. But yet to the ende wee might knowe that it was not a bare push, he addeth an other similitude of the race: as if he said, I haue not onely taken vp the bucklers to try my strength, but I haue stooode to it, & continued constantly in the course that was appointed for mee. Now the race was measured out as it is in our listes: there is thus much length, & thus much bredth: euen so there was for them y<sup>e</sup> runne on foote, they had these many pases to runne, & when thei had runne their furlong, the foremost shewed him selfe, and was commended for the moste valiant. The like was with their chariots. It is not for naught that S. Paul bringeth vs such comparisons. Truth it is, they were exercises full of vanitie and follie: but yet it is to make vs more ashamed, if we bee slowe to runne and fight when God calleth vs, and sitteth as ruler to behold vs, and promisseth vs an inestimable reward. Therefore if wee play the sluggardes there, or be loth to stand to it, or faile in the mid way, shal we bee able to excuse our selues? For thus he speketh also to y<sup>e</sup> Corin-

thians. In these combates (saith he) where men torment themselves out of measure, what do they hope for? A crowne of leaues, & nothing else: for it was a greate price to haue a crowne of leaues. But wee haue a farre better rewarde. For our Lord calleth vs to the inheritance of the kingdome of heauen: he will make vs partakers of his immortalitie, & of his glorie: and yet we vouchsafe not to lift vp one foote, to remoue an arme, but with much ado. Do wee not shewe, that wee giue small honour to God, that wee sticke not at all to his promises? To be short, that wee are vitterly vnfaithfull? For in those dayes they y<sup>e</sup> purposed to fight, ate nothing but biscuits: yea, and durst not eat half their fill. Thus these poore fooles saith S. Paule, (for he marketh it out precisely vnto vs) for a little worldly praise, and that men shoulde say of them, such an one is a nimble fellowe, such a man wrestleth wel, only for this small commendation, they fasted, they ventured their liues. For they did but pine away all their life long, they durst not eat a peece of browne bread, they durst not drink their fill, of so much as of water, they abstained from al delicate meats, they kept a marueilous precise diet, as if they had had another life in hand: & all this was onely to haue a litle name, and to haue men clap their handes and say, Ho, there is a noble lad, he is wor-

1. Cor. 9. 27

worthie to haue a doze leaues, he hath fought manfully, he shalbe crowned. And behold our God calleth vs, not onely to haue a worde of commendation in this worlde, but hauing chosen vs to himselfe, sheweth vs y<sup>e</sup> our wages is readie, we shal not misse y<sup>e</sup> crowne of glorie, we know al the Angels of Paradise clapp their hands at vs. To be short, the holy fathers, the holy Prophets, Apostles, & Martyrs, shall receiue vs in the latter day: and ought not this incourage vs to walke faithfully, & fight constantly vnto y<sup>e</sup> end? This is the reason why S. Paul vseth such similitudes here, when he saith y<sup>e</sup> he had fought a good fight: as if he saide: As for them y<sup>e</sup> trauaile according to the world for ambition, or for couetousnesse, or for any regard what soeuer, let them please themselves & bragg of their combates as much as they list: but as for mee I haue to content my selfe when I serue my God, I shall not lose one foote, but it shall come into accompt before him. The Angels of Paradise reioyce in that I haue bene an instrument to execute y<sup>e</sup> in Gods name which hee committed to mee for y<sup>e</sup> auancement of y<sup>e</sup> kingdom of his sonne. I haue good occasion to reioyce in this, saith hee. And againe, as touching y<sup>e</sup> second comparison, let vs marke wel, y<sup>e</sup> S. Paule saith not without cause that hee hath finished his course: for wee shal see a number that would be quit,

when they haue done some one act: and for that they think God should dismisse them, that they might take their rest, al their life long afterwarde. Saint Paule sheweth that wee do nothing if wee continue not vnto the ende.

But in y<sup>e</sup> mean season we must note the circumstances whiche were in Saint Pauls person. He is in prison, hee looketh for the hangman, and his death was like to be vile and reprochefull, as touching the worlde, the infidels mouthes were open to blaspheme, they spake all the euill they could against him, y<sup>e</sup> Iewes accompted him for a backslider, and many false Christians cast abroad many false tales of him throughout the Churches, al the worlde was his deadly enimie. Therefore a man might thinke he had imployed his time verie euil in fighting after this sort, for he might haue bene maister Doctour with great honour, he might haue sate in the highest place, and iudged other, and gotten great renoume and credite: and therewithall he might haue had the name of an holy man in Hierusalem, for there was none so honest of life as he was. Hee might haue bene rich and welcome in euery place.

Who would not haue sayde that hee was a verie foole and a blinde dolte, to go and cast him selfe into all ignominie, to lose al estimation, to moue and stirr yp



the rage of all the worlde against him, both of his owne nation, & of other people, whome he was knowne of, and then in the ende see him selfe dye so shamefully? who would not haue said, it had beene better for him to haue bene at rest? But S. Paule despised and defyed all the iudgements of the worlde. And why so? For he hath his Iudge in heauen, who is content to be absolved that way, though all the world condemne him. For punishments and death are common as well to the euill doers as to the Martyrs, there is nothing but the cause that discerneth them. Therefore when wee see a Martyr burned, and a theefe in like sort, as touching y<sup>e</sup> kinde of death they are all one. But if we examine the cause, the theefe suffreth for his euil deeds and for his offences: the Martyr hath a witnesse in him selfe, and is able also to shewe it to all the world in effect, that he hath walked in vprightnesse, and that he suffreth for Gods name. And therefore S. Paule desieth here all the iudgements of the vnbeleeuers, and passeth not one pin, to be light set by as touching the world, so that y<sup>e</sup> heauenly iudge like of him. But let vs marke wel that wee must haue these two things, which I touched in fewe wordes, that wee may bragge as Saint Paule did. For often times y<sup>e</sup> wickedest men are most bold: and we see that they which haue deserued to bee hanged in hun-

dreth times, will spewe out all vilanie against their Iudges. We see it. But wee must come to the matter, to wit, that a man may alwayes protest before god and his Angels, that hee hath walked vprightly, and hath shewed it so in deepe, that if men will enter into iudgement of his life, they may finde such an vprightnesse, that all they that haue their eyes open, may be witnesses with him that hee suffreth wrongfully. Nowe Saint Paule had these two things, and so had all the Prophets, and all they that euer suffred for the witnesse of the Gospell. And therefore he might say with good reason, that he had fought a good fight. So then accordingly as S. Paule warneth vs here, let vs beware we suffer not for our sinnes, nor for murders, nor for whoredoms, nor for theft, nor for treason, nor for sedition, nor for any wickednes. But when the trueth of God is to be mainteined, this is an honorable condition, when he vouchsafeth to make vs his protestors, & maketh a shewe of vs to triumph withal, shewing an inuincible vertue of his holy ghost in them, which followe & cleaue to his word. Therefore when god will employ vs, & y<sup>e</sup> for the testimonie of his name, & wil be glorified in vs, let vs go on boldly, & think it not lost labour, though the world mocke at our simplicitie, yea, though the vnbeleeuers spit in our faces, & detest vs, let

vs make so greate account of this  
to bein gods fauour, that we may  
surmount, yea, and with S. Paul  
desie whatfoeuer shalbe done or  
said to vs, when we suffer for the  
truth: Yea, we see how he desieth  
y<sup>e</sup> Corinthians, though they cal-  
led themselves faithfull, and liked  
themselues well, hee mocketh at  
their foolish iudgment, when he  
seeth the full of glorie, and dronk  
with pride, and think themselves  
wise men to iudge beyond the  
gospel. Well, saith he, I appeale,  
for you iudge now in darkenes,  
but the day of the Lord (saith he)  
shall appeare, and then shall  
matters be discouered. If the A-  
postle did thus desie them which  
through hypocritic bragged of  
the name of Iesus Christe, what  
must wee do against the mortall  
enimies of our saluation, against  
them which set themselves in  
grete rage and madnesse against  
the sonne of GOD, and openly  
speake against the religion which  
we mainteine? Shal we be shaken,  
when we must suffer in y<sup>e</sup> hands of  
these tyrantes? Therefore let vs  
learne by the example of S. Paul,  
to lift vp our eyes on high, that  
wee may passe on further, when  
the worlde casteth vs off, and we  
suffer many troubles, and bee re-  
uiled and euill spoken of for  
well doing, let vs learne to lift vp  
our eyes on high, for otherwise  
we shalbe as reedes shaken with  
erie wind, but if wee can once  
stay our sight vpon God we shal  
be hardened, as the Apostle vseth

that word speaking of Moses: He  
was hardened (saith he) against al  
daunger, after that he cast his eyes  
vpon God. Hee meaneth that  
Moses shewed himselfe as a rock  
against waves. What tentations  
had he when he was brought vp  
in the kinges court, so that hee  
might haue ben thought to haue  
beene of the crowne, as the Kings  
daughters adopted sonne? And  
yet he chose the rebuke of Iesus  
Christ rather, and had an hard &  
comber some conflict: he remain-  
eth a greate while in a straunge  
countrie: hee standeth brething  
there for his life. And againe, at  
length he must come and set him  
selfe against the king, hee must  
heare threatnes, hee must suffer  
reuiles and tauntes. He coulde  
not the but be hardened. Euen so  
must wee doe. And the Apostle  
sheweth vs the way: to wit, that  
if we can once looke God in the  
face, we shalbe constant & neuer  
be ouercome, though y<sup>e</sup> deuill prac-  
tise what hee can, to ouertourne  
our faith, he shall neuer come to  
his purpose, but we shall perceiue  
our selues happie while we fight  
vnder our Lorde Iesus Christ his  
standart: though wee cannot doe  
it, but wee shalbee mocked and  
dispiised of the worlde, when wee  
go wholly and roundly to GOD:  
yet we must bee armed to conti-  
nuance and sticking to the mat-  
ter. For if we doe but barely take  
vp the bucklers, what is that?  
And therefore let vs go on, know-  
ing that God hath not taken vs

Heb. 11. 27

1. Cor. 4. 5

40

to



to his seruice for a season onely, but to liue and die. Therefore he that is not resolued and disposed both to liue and die in setting forth the glorie of his GOD, hee knoweth not what it is to fight.

And therefore wee must first of all make our count, that when God calleth vs, it is to the ende we shoulde be sacrificed to him, not onele to employ our selues and make him an offering for one day, but to continue all the dayes of our life: though we languish, though wee seeme to perish in our miseries: let vs sticke to it notwithstanding. And then when it commeth to the death, knowe wee that that is the time we must be more courageous, to put forward our selues: as the mariners when they drawe neigh the shore, though they were we-  
rie before, yet they reioyce onely at the sight of the hauen, for they thinke thus: Goe too, within these two or three houres wee shall rest our selues our bellies full.

Therefore when wee see these poore men whiche are cleane spent, and cleane wasted and broken, take suche newe heartes to them, onely because they see the hauen, what must wee doe when wee drawe neere to our marke, and see that we haue so runne, that God held vs alwayes fast by the hande, and though we made many false foo-

tings, yea and fell sometimes, yet notwithstanding our God rescued vs and lifted vs vp, before wee came to our ende? Must wee not laboure to come to our God, and drawe so much the more neigh to him? This is it then, wee haue to beare away in this worde, when hee saith, that *hee hath ended his course*. Yea and hee declareth afterward, howe our fight shalbe happier to wit, by *keeping the faith*.

Trueth it is, that this worde *Faith*, may be taken for fidelitie, as if he said, y he was faithfull to our Lord Iesus Christ and neuer halted, but alwayes did what his office required. But we may also take this worde *faith*, in the most vsuall sense: to wit, that S. Paul fell not away from the pure simplicitie of the Gospel, but rested himselfe vppon the promises of saluation, which were given him, and in his preaching to other, shewed hee spake in good sooth. For indeede all the faithfullnesse y god requireth of vs, proceedeth  
30 from thence, to wit, y we be fully planted and sticke fast in his worde, and be so grounded in it, that wee be not moued for any storme or tempest that may fall out.

Therefore let vs marke when wee haue fought well, that if wee will haue a good ende of all our conflictes, wee  
40 must keepe the faith. Nowe we haue seene before that a good con-

conscience, if as it were the clo-  
set for it, for they that giue them-  
selves to wickednesse these  
mockers of God which beare no  
reuerence to the Gospel, no more  
then they doe to I can not tell  
what deserue worthely that God  
shoulde plunge them ouer heade  
& eares, and that their fall shoulde  
not onely bee deadly, but feare-  
full and terrible, for this cause  
also hee saith that they are plun-  
ged as it were in the depth of the  
sea, as a shippe that is sonke and  
lost.

They therefore that keepe not  
y<sup>e</sup> faith in a good conscience, are  
thus sonke, and God will haue  
them cursedly perishe, to shewe  
what account hee maketh of the  
doctrine of his Gospel: for when  
hee powreth out such a venge-  
ance vppon them, it is a token,  
hee will not haue men scoffe  
at the doctrine of saluati-  
on.

And therefore let vs marke well,  
y<sup>e</sup> we must haue this vprightnes  
and good conscience, and walke  
in the feare of God, and holde  
fast the promises of his goodnesse  
and grace, or else wee shall ne-  
uer be disposed to follow on our  
course vnto the ende. And there-  
fore let vs holde fast this good  
conscience, that wee may keepe  
our faith: and though we bee af-  
ter a sort stayed through the fee-  
bleness that is in vs, though wee  
be astonished with the sharpe as-  
sautes and alarmes which wee

must feelee, though wee be hin-  
dered from going on forward,  
yet we shall compasse it well y-  
nough, especially seeing GOD  
forsaketh vs not. For wee must  
remember that whiche hee saide  
before touching the place,  
which we alleaged out of 1. Cor.  
9. that Saint Paule to make them  
more a shamed whiche ruine not  
with such an affection as were  
requisite, saith to them, Howe  
nowe? They that are in a game  
to trie a prise ( for I take that  
which is most vsed nowe adayes)  
they that come to wrestle, yet  
they are not sure they shall beare  
away a rewarde. For in those  
dayes, a man shoulde haue seepe  
two or three hundreth persones  
runne, they came thither in  
good aray two hundreth myles  
off, yea foure hundreth. And  
well, it was onely for a garlande  
of leaues.

They were not a fraide to be-  
stowe greate cost, and to take  
much paines for a matter of no-  
thing: and yet when they had  
all done, there was but one crow-  
ned, if hee were founde quicke  
and nimble, or if there were two  
or three, or foure prises, the  
crowne was onely for him that  
was founde to bee the most vali-  
ant, all the rest returned to their  
shame, yea and were mocked at  
and thus scoffed, Ho, that fellow,  
made a bragge, but he woune not  
for all that. Againe there were in  
these wrastringes other dealers  
which



which sometimes so hurt themselves, that they gaue themselves mightie blowes: they held the plumetes in their hands to strike and bruse themselves withal, that they went home all to broken. Well, when those fellows haue fought a good while, well they may beare away the prise, but not all of them, some one, or two, or three amongst a whole multitude. But when God calleth vs to runne, is it onely to giue the prise to one man alone, & to put by other that follow after? No no: but we helpe one another, so that though I be the hūdreth, though there come ten thousand after, so y they bend to God ward, they y are come to the goale alreadie that reach out their armes to receiue me into the companie of the holy Martyrs, which went before vs, and of the holy Prophetes, which waited for vs yet a longer time. When God calleth vs to such a combat, and vppon such a condition, are we not very vilans if we take not good hearts to vs, and be fall of stonake, to march on and runne as our Lorde commaundeth vs? Thus much touching this worde, *to keepe the Faith*. And according hereunto Saint Paule addeth. *As for the rest, a crowne of righteousness is prepared for me, which shall be given me, by the Lorde the iust iudge in that day: and not onely to me, but to all them which desire his coming and appearing.*

Here Saint Paule confirmeth

the matter which I touched before: to wit, that hee ran not in vaine: as he saith also in an other place, for as we say in a common prouerbe, *to beate the water*, Saint Paule saith *to beate the ayre*, to shewe that he hath not fought in vaine. For he knewe (as he sheweth in this place) that hee could not misse of the crowne, because hee hath promised it him, who is the certein & vndoubted trueth. Therefore when we haue the promise of our God, when of his infinite goodnes he bindeth himselfe to vs, shall we feare? If that cause vs not to take hearts to vs, what excuse shall we haue? Is it not a token that we beare no honour to God, but rather do him iniurie, by not accounting him faithfull and true? for no doubt, all they that stande to Gods sayings, shall surmount all the encombrances in the worlde. And therefore let vs conclude that all they that faile in the middle way or else are such that they cannot remoue either arme or legge, are vnbelieuers and infidels, and goe about as much as lyeth in them to make God a lyer, though they vtter not this blasphemie with their mouth, yet their life sheweth they doe not belieue GOD, that they doe him not this honour to rest themselves vppon him, as vppon him that cannot deceiue vs. So then let vs learne that we cannot reioyce and boast with Saint Paule that wee haue fought manfully, and gotten a blessed

blessed ende, vnlesse wee bee  
 thoroughly perswaded that our  
 God hath not called vs in vaine.  
 We must also haue the promises,  
 whereby he directeth vs & brin-  
 geth vs into the way, to hope for  
 euermlasting saluation which is re-  
 serued vs in heauen: wee must al-  
 wayes haue these promises before  
 our eyes, and in our heades. And  
 he saith precisely, *as for the rest*,  
 as if he said. Truth it is that I find  
 my selfe here in merueilous an-  
 guishe, and I knowe that I am a  
 fraile creature: but yet notwith-  
 standing my God whiche holpe  
 me alwayes hitherto, will not  
 forsake mee, and I trust in him  
 for the time to come, as I haue  
 proued and tried his grace before  
 time, and all the dayes of my life.  
 And this is it we must do, to wit,  
 our faith must not onely reach to  
 the vewe of things present, but it  
 must surmount the worlde. And  
 in deede it is not for naught that  
 the Apostle saith, that it is a be-  
 holding of thinges which are not  
 seene, and a substanciall ground  
 of thinges that are absent. Truth  
 it is that this seemeth straunge to  
 vs. For howe? to see thinges that  
 cannot be seene? that is not possi-  
 ble. It is true, but God giueth vs  
 eyes, which are not to perceiue  
 that whiche is apparent to the  
 worlde, but the eyes of faith to  
 perce the heauens.

Therefore though according  
 to mans sense and reason, the  
 hope which god giueth vs is hid,  
 yet wee cease not to bee assured

when we haue the looking glasse  
 of the worde, and our faith direc-  
 teth it selfe to him. Here wee cast  
 our ancre, not onely at an hun-  
 dredth foot or faddam, but we cast  
 it euen to heauen, as it is saide in  
 the Epistle to the Hebrewes.

And therefore let vs marke,  
 that if we will walke constantly,  
 and not turne y<sup>e</sup> bridle, when we  
 are in a good way, but rather goe  
 forward, wee must bee assured  
 that God will neuer faile vs, and  
 though we be hindered by griefs  
 and troubles which wee suffer to  
 come to him to hide our selues  
 vnder the shadow of his winges,  
 and to call vpon him as our fa-  
 ther, yet notwithstanding wee  
 must bee thus resolued, that the  
 crowne of righteousness is pre-  
 pared for vs. And why so? For  
 when he set vs on worke, it was  
 not to leaue vs there, and to see  
 what wee would do: but he pro-  
 mised to giue vs strength and co-  
 stancie.

And therefore let vs looke  
 for the victorie at his handes, and  
 let vs not feare but that it is al-  
 readie prepared for vs, as if wee  
 helde it in our hande; but he wil  
 haue vs doe him this honour, to  
 hope for that whiche we see not,  
 and which wee cannot reach vn-  
 to.

Thus much this word impor-  
 teth. *As for the rest*. And thus  
 let vs see wee gather together  
 the graces of GOD in such sort  
 whiche wee haue receiued here-  
 tofore, that our last ende and



1. Cor. 7. 5.

conclusion may be to say, GOD that began will make an ende, as Saint Paule sheweth Philip. 1. And likewise when hee saith to the Corinthians, that God who hath poured out his bountifullnesse vpon them, will not see them want any thing needefull for their saluation, euen to the comming of our Lorde Iesus Christ: whereby hee sheweth vs this doctrine, to wit, that we must not onely thanke him that wee haue alreadie tasted of his goodnesse, but we must goe about the worlde, and doubt not seeing he hath adopted vs, but he wil guide vs on to this immortall inheritance of the kingdome of heauen.

Though wee mete with many a shrewde blowe able to discourage vs, yea & though we see open gulfes on al sides, hauing alwayes one foote in y<sup>e</sup> graue, & being troubled with many hazards, and seeing the deuill rule in the ayre, yet notwithstanding let vs hope in our God, and doubt not but hee will bring our adoption to good passe, euen till wee possesse those things which we nowe hope for because they are not yet present to vs. But a man woulde thinke at the first blushe, that S. Paule challengeth some merites to himselfe here, when hee saith that the crowne of righteousness is prepared for him. And in deede the Papistes when they will make good their Freewill and their deseruing workes, al-

ledge this text. How nowe? See Saint Paule saith, that the crowne of righteousness is layed vp for him.

Therefore it must needes bee that hee was iust in his workes: And so the worlde may see that wee are not saued by our faith onely (say they) but when wee haue deserued it, GOD recompenseth vs, as them that haue taken good paines. But first of all wee should know, from whence all our ablenesse and vallancie commeth. Is there any man that dareth boast he hath ablenesse ynough in him to beare out one bickering? When Saint Paule speaketh of them that are of his calling, that is to say, haue charge to preach the Gospell, we are not sufficient, saith hee. And to doe what? Hee saith not to continue, he saith not to behaue our selues like men in any perfection, hee saith not to builde a Church, hee saith not to resist sinne for one blowe, hee saith not to venture our selues to death and to bee readie to forsake our liues, and whatsoeuer wee haue: but onely (saith hee) to haue one good thought onely: wee are not able to do it, (saith hee) vnlesse wee haue the ablenes from aboue.

Let men go nowe and exalt themselves, and play the bragg mates, let them bragge of their Freewill: for seeing they can not haue so much as one good thought, how can they be able to

do

do any good thing? How can they haue the constancie to stand fast to the trueth of God, and ouercome whatsoeuer the deuill shall practise against them? And if they cannot haue the thought of a minut of an houre long, howe will they continue al their life? So then let vs marke well, when Saint Paule saith here, 10 that the crowne of righteousness is prepared for him: hee alledgeth not what noble actes he hath done, as though he had it of his owne, but y righteousness whereof hee speaketh, is that which hee receiued from the grace of God.

And this is according to that which hee saith in an other place. What hast thou (saith he) 20 that thou hast not receiued? If thou hast receiued it, thou owest it, and seeing thou owest it, why dost thou bragge of it?

1 Cor. 4.7

Thus Saint Paule beateth downe in one worde, all the loftinesse and pride of men, when they will challenge ought to themselves. Thou hast nothing (saith hee) but that that is 30 giuen thee: therefore thou playest the Church robber when thou vauntest thy selfe: for thou encrochest vppon that that God giueth thee, yea vppon that which hee giueth thee vppon this condition, that hee may remaine still safe and sounde, that is to say, haue all praise that belongeth to him. For otherwise, what shalt thou bee

but a thiefe, and one that rob- beth GOD of his honour. This is one point. And againe the Papistes themselves should haue marked that which one of them whome they call their owne doctours saith: Howe should GOD giue the crowne as a iust iudge, vnlesse hee had first giuen the grace, as a mercifull Father? And howe could there bee righteousness in vs, vnlesse the grace had gone before, which iustificth vs? And howe should this crowne bee giuen as due, vnlesse all that wee haue had beene giuen vnto vs, being not due? These are Saint Augustines wordes. And though y Papists will not sticke 20 to the holy scripture, yet at the least they should not bee so villanious to renounce that which they would seeme to defend.

But, yet this is not all: it is true that this doctrine is verie worthie to bee receiued, that GOD cannot bee a iust iudge to saue vs, vnlesse hee shewe him- 30 selfe a mercifull father before, there can be no righteousness in vs, vnlesse he put it in vs: and he can not recompence vs but by crowning his giftes. But yet there is more, though God hath giuen vs this grace to serue him, though wee haue taken paines, and employed our selues according to our measure to doe what- 40 soeuer wee can, yet wee cannot doe so well, that GOD should through



throughly accept vs: nay he may iustly finde faulte with the best woorkes wee can doe, the greatest good deede that a man coulde choose in vs, will be blame worthe: for when we thinke we are well disposed to serue God, there is alwayes some thing, I cannot tell what, y<sup>e</sup> holdeth vs backe, we cast our eyes to the worlde, there is some tentation or other fleeing before our eyes, wee call not vpon God as we ought, wee are not so affected and zealous, neither is there such a desire and loue in vs as were requisite, we haue no care to pleasure and doe good to our neighbours as we are bound, but trauaile for our selues rather, and looke to our owne profite.

Therefore because there are such blemishes alwayes in our works, that they may iustly bee all condemned, were it not that our GOD hath pitie vpon vs and beareth with vs, (as hee saith by his prophet, that hee accepteth our seruices, as a father doth whē his child bringeth him any thing to please him, though it bee not perfect, no nor yet woorth any thing, yet his father is content with it, not that the worke is ought worth as I said, but because he loueth his child) God sheweth that he vseth his meere goodnes, when hee accepteth our workes, not that he looketh to any desert or worthines, but because hee loueth vs, therefore hee receiueth them, yea & taketh them for iust workes as though there were no

fault to be found with the, though they bee verie imperfect. So that this text is so farre from helping y<sup>e</sup> papists any whit at al, to shewe that their workes deserue any thing before God, and that faith onely doth not saue vs, that it serueth rather to confounde them. For if wee marke Saint Pauls wordes well, this text concludeth necessarily, that we must needes bee saued by faith onely, because (as I saide) God can crowne no workes in vs, but such as we haue done through his meere grace, And therefore when the papistes speake of their deseruing works, first they make themselves Gods fellowes, and thinke they worke  
 10 together with him (for thus they speake) that is to say, that they bring some good motion with them, that they haue a good wil: and so, God helpeth them when they are well disposed, and ioyneth handes with them in parte. And being thus puffed vp with pride they persuaide themselves it is in man to do well. And this is  
 20 it that causeth them to make themselves drunken in their negligēce, because they thinke, that they are able to doe well when they list: and by this meanes they giue themselves ouer to all wickednes, inso much as they are full of all vncleanesse within, and caried away with cursed affections, yea, and are bewitched and blinded,  
 30 ded, and hoodwinke their eyes that they can see nothing at al.

And

And againe they are puffed vp with their free wil, with their vertues and deseruings. And then because they dare not denie, but wee are sinners, and in danger to God, they adde their satisfactions, and saye, If I haue not done my dutie in such a behalfe, this shall supplie my want. Thus standeth the case with these miserable wretches. And yet when they haue al done, what rest haue they in their consciences? It cannot be but they must be alwayes in great trouble and disquiet, because they haue no certaintie of their saluation. And in deede, it is one of the chiefeft articles of their faith, to say that it is presumption for men, to be assured of their saluation. And it is a iust iudgement of God, because they haue like wilde beastes lifte vp themselves against him. Thus these poore wretches stand in a waue-  
ring, that is to say, are vnbelieuers, because they haue no hope of saluation. But for our part, because we are assured that God calleth vs of his free goodnesse, and taketh vs to be his children, in the name of our Lord Iesus Christ, & not for that we haue deserued it, we know verie well also that our works are acceptable to him. And why so? Is it for their worthines? No no: but because he recko-  
neth not the faultines of them to vs: though they may be iustly blamed, yet he accepteth vs, as if we had most perfite-ly serued him. So that in the mean while we flee

to forgiuenesse of sinnes, and call vpon him. Oh Lorde, because it pleaseth thee to beare with vs, & be so mercifull to vs, wee are so much more bound and indetted to thee: and whereas it pleaseth thee to accept our workes, which are faultie and vnperfite, it is of thy mere gracious goodnes. Thus doth this consideratiō I say, make vs stoupe and humble vs. But as for the Papistes, though they crie out with a loude voice, to magnifie their workes, and desertes, yet can they not chuse but haue their mouthes stopped: for God confoundeth them in their pride, because they do so make war against him. And therefore if there were no more texts in all y<sup>e</sup> holy scripture but this, it is inogh to shew y<sup>e</sup> there is no way for vs to be saued but by faith onely, because we put our trust in the meere free goodnesse of our God, not onely because hee receiueth vs to mercie, but also accepteth our workes, though they bee vnworthie, and rather stinke in his nose, because of the imperfections that are in them, yet he accepteth them, because it pleaseth him to like of them, as though they were verie perfite and pure, and receiueth them in the name of our Lord Iesus Christ.

Now let vs fall downe before the face of our good God, confessing our faultes, and praying him that hee woulde giue vs a better feeling of them. &c.

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## The 29. Sermon vpon the 4. Chapter.

- 8 As for the rest, a crowne of righteousness is kept for mee, which the  
 Lorde the righteous Iudge will giue mee in that day: and not to me onely,  
 but to all them that loue his comming.
- 9 Make speede to come to me at once.
- 10 For Demas hath forsaken me, and hath loued this present worlde, and is  
 gone to Thessalonica. Crescens into Galatia, and Titus to Dalmatia.
- 11 Onely Luke is with me: Take Marke, and bring him with thee: for he is  
 profitable vnto me to minister.
- 12 I haue also sent Tychicus to Ephesus.
- 13 When thou comest, bring the cloake with thee that I left at Troas with  
 Carpus, and the booke, and specially the parchments.



WE haue scene here-  
 tofore, that if wee  
 will haue good  
 courages to serue  
 GOD, wee must  
 alwayes remember the coming  
 of our lord Iesus Christ. For were  
 it not for this, we should faint e-  
 uerie minute of an houre: we are  
 fraile, the least thing in the world  
 is inough to disorder vs, and the  
 tentations are great that Satan  
 layeth before our eyes. Therefore  
 there is no other meanes to con-  
 firme vs to stande stedfastly and  
 to follow the right way, but onely  
 to know, that our Lorde Iesus  
 Christ will come and restore all  
 things that are now out of square.  
 It seemeth we take pains in vain,  
 when the world mocketh vs, and  
 blameth vs for well doing: but we  
 know that our Lord Iesus Christ  
 at his coming will turne all the  
 false opinions of the world vpside  
 downe, and shew that it is no lost  
 labour to serue him. And in the  
 meane season wee must remem-

ber, that we cannot hope that Ie-  
 sus Christ will giue vs a crowne  
 of righteousness at his coming,  
 ylesse God of his mercie accept  
 that that wee doe: not that anye  
 thing we can bring is ought wor-  
 thi or is so to be accounted, but be-  
 cause he hath once receiued vs to  
 mercie, & loueth vs as his childre.  
 And this is the reason why our  
 workes like him. And therefore  
 we must bee grounded vpon the  
 pure truth of God, if we will look  
 for any thing at his hande. Nowe  
 there remaineth this day which  
 S. Paul speaketh of. He saith, *That*  
*day.* Hee might haue declared the  
 coming of our Lord Iesus Christ  
 more at large. But this kinde of  
 speech which he vseth, hath grea-  
 ter earnestnes in it, and ought to  
 touche vs a great deale more, for  
 he setteth forth the great certai-  
 tie of faith that was in him, hee  
 pointeth out the day of the com-  
 ming of our Lord Iesus Christ, as  
 though it were a thing that were  
 alredie presente with him. True

Mat. 6. 11.

it is, that according to our fleshly senses, it cannot sinke into our heades, that the coming of our Lord Iesus Christ is at hand. For indeed our saluatiō must be shut vp in hope. And that y we hope for, (saith S. Paule) is hid. But yet because wee knowe the Sonne of God came downe vpon this condition, to drawe vs out of all the miseries of this world, & purchase vs the kingdome of heauen, doubt we not, but he wil assist vs, to mak his death & passion which he suffered, available for our saluation, & to put vs in possession of al those benefites which he hath purchased for vs, to make vs feeble the fruit & effect of his first coming. So, when S. Paul speaking of the day of iudgement, pointeth it out as it were with the finger, let vs marke that he meaneth thereby to certifie vs, through the vertue of the holy Ghost, that this seconde appearing of our lord Iesus christ is no doubtful matter. And though our flesh be not able to reach vnto it, yet we must beholde it with the eyes of faith: that is to say, because he hath giuen vs his promises as a looking glasse, we must fasten our senses wholly in them. But they that call theselues christians are far from practising this doctrine as were requisite. For we are not able to looke a spannes length from vs. And as soone as God maketh it but a litle long when we are in necessitie, we are straight wayes dismaied, we cannot tell what will become of vs.

Howe can wee then climbe vp so high to see the Sonne of God set on the right hand of his maiestie, & heauēly glorie, whē he is so hid to our naturall senses? And yet is not this written without cause. And when Iesus Christ calleth vs to himselfe, and will haue this trumpet sounde in our eares, as though we heard it already, that we must all appeare before his iudgement seat: this may sufficiently awake vs. And he vseth not this kinde of speache in this place onely, but when he saide before, that Onesephorus holpe him, he saith, the Lord render it him in y day. And let vs marke y S. Paule saw himselfe nigh death, when he spake of this crown of righteousness. And therefore wee may not be astonished when we seeme to be vterly lost and cast away, but then it is that we must bee stirred vp more and more to lift vp our eyes on high, seeing our redemption is at hande, and assure our selues, that we shall not be deceiued if we so put our trust in the Sonne of God, who is an vchangeable trueth, and by whom God sheweth himselfe to vs, and wee knowe his euerlasting counsell. This is it (I say) we haue to marke vpon this place, when S. Paule thus marketh out the coming of our Lorde Iesus Christ vnto vs. Now that we might not think, that which hee saide, was onely for his owne person, hee addeth. That it is a common ioye to all the children of GOD. But yet

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2. Tim. 2.  
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he yeeldeth this title to the faithful, that they loue this appearing of our Lord Iesus Christ. Will we then be partakers of his inestimable treasure which S. Paule spake of, to wit, to know al our life long that God receiueth vs of his free goodnes, and that that wee offer vnto him is no lost paines, but is as a sweete smelling sacrifice to him? will we beholde life in the mids of death? when men reuile vs and speake euill of vs, will we beare it patiently, yea and be assured of the crowne of glorie? Then let vs loue this comming of the Sonne of God. But this loue cannot be without knowledge, for so our common prouerbe goeth, we must know before we loue. Therefore if we be not thoroughly persuaded by the word of God, that our Lord Iesus Christ is appointed Iudge of the worlde, and that he will shewe it, when we shalbe gathered together with him in the company of the Angels: if this be not thoroughly roted in our harts, it is impossible for vs to loue his comming: for we can take no taste in it. And surely we see howe the vanities of this worlde carie vs away, and that wee are so drunken with them, that we think not vpon this spiritual kingdom, wher vnto God calleth vs daily. Truth it is that so oft as euer wee come to the sermon, our eares are beaten with this doctrine, wee cannot open the holie Scripture, but wee finde some worde there to stirre vs vp to it: but wee are so farre

out of taste, by reason of the vanities and foolish desires of this worlde, which haue forepossest all our wittes, that we knowe not what this loue of the comming of our Lorde Iesus Christ meaneth.

And therefore let vs lift vppe our faith, let vs wake it, that it be no more so choked with the pleasures of the world, with the lusts of our fleshe which are starke naught, but let vs plucke vp these naughtie weedes, that the growth of the seede of fayth may not bee hindered in any wise, but bringe foorth fruite, and when wee haue once embraced the thinges which pertayne to the comming of the Sonne of God for our redemption and saluation, let them stirre vs vp to this loue which S. Paule speaketh of.

Thus we see that it is not without cause shewed and set foorth to vs here, that they that will enioye the crowne of righteousness, must haue a desire to it, and that with suche earnestnesse, and so great affection, that nothing may holde them backe here beneath, but that they practise this saying of Iesus Christ, that their heart shalbe there, where their treasure is. And therefore let vs not make these fleeting thinges our ioy, knowing that wee shall bee deceiued if wee doe so: but consider we, that the greatest good wee haue, and which we must most desire, is the life of heauen which is prepared for vs: and which the Son of God

Mat. 6. 11.

will

will shewe vs at his comming: & let vs see that our hearts be wholly bent that way, and cleaue fast to it and to nothing else. But here a question may bee asked, howe wee can loue the comming of our Lorde Iesus Christ, considering wee are wretched sinners, & therefore cannot but bee confounded and ashamed, when wee appeare before his maiestie: for if we compare the Sonne of God, and the wretchednesse that is in vs together, is it not ynough to plunge vs vtterly ouer head and eares in desperation? But it is not possible for vs to loue his comming, vnlesse wee bee thoroughly perswaded and resolved, that it is for our saluation, that hee shall come.

Trueth it is, when God speaketh to the wicked, to them that rebell against his worde, to the contemners of righteousness, to hypocrits which abuse his name, and vse it falsely for a cloke, hee saith in deede, woe bee vnto you, for all the hope you thinke to haue in the comming of the Lord, for when God shall come, shall it not be in darknesse and a blacke day, in a storme and tempest? shall it not bring you anguish and torment? Therefore waite you not for his comming. Trueth it is that the Prophets speake not there of this last appearing of our Lorde Iesus Christ, but they call the coming of the Lorde, howe oft soeuer and whensoever he sheweth himself. And the hypocrits which make a shew of obedience & hum-

ble trusting in God, do in y mean while cast his word behinde their backs, and are as much against him as may be. For this cause the Prophetes tell them, you desire to see the day of the Lorde, and make a shewe as though you longed after nothing so much: but when hee commeth in his seate, think you not otherwise but that it is to your confusion and shame. But as for our partes, we knowe that our Lorde Iesus Christ shall not come to consume the members of his bodie with rigoure, but rather to shewe the fruite of this redemption which hee purchased for them. So then, though wee be poore and wretched sinners, though there be nothing at all but curse in vs, yet wee may boldly reioyce in the comming of the Sonne of God, because he is our Aduocate, and hath not forgotten his office, and is in such wise iudge of the worlde, that in the meane while, he wil clothe vs with his obedience which hee yeelded to God his Father, that it may be put into our reckoning, as if we had fulfilled it our selues. Therefore seeing our Lord Iesus Christ, will not come with terrible and fearefull maiestie, nor deale with vs after our desertes, but wil cause our sinnes to be forgiven vs, and make vs feeble the fruit of that which is dayly preached vnto vs, to wit, that God is freely set at one with vs through meere goodnes: seeing I say, it is so, we haue good occasion to loue

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his comming. But wee see howe fewe there are now, that can say with Saint Paule, that the crowne of righteousnesse is prepared for them. There is no man but will brag boldly that hee is a Christian, but for all that, doe we goe to death, as men thoroughly assured and perswaded, that God is the keeper of our soules, & wil haue them also in his protection, that we shall be at rest vntill the latter comming of our Redeemer? what is he that liueth so, that is not afraid of death, and is so wel perswaded, that in committing his soule into the handes of God, hee committeth it into so sure and certaine a place, that hee needeth not to doubt of it? Naye on the contrarie side, when we haue protested with open mouth that wee are Christians, if any man tell vs of death, wee are so dismayed and agast, that it is pity to see it, a man would think, we had neuer heard one worde of the gospell, or that the Sonne of God went downe to the bottomlesse pitte of hell, to draw vs out, or ascended into heaven to open vs the gate: wee taste nothing of al this. And thus we shewe our lacke of faith. And it is a vile shame for vs to bragge and boast of this name of Christianitie, whē we haue not one drop of it. And therefore let this place put vs in minde that wee cannot be taken to be Gods children, vnlesse wee liue so in this worlde, that the neerer we draw to death, the more occasion wee take to re-

ioyce, knowing that if this outward man be brought to naught, it is that we may be fully restored by his vertue, who is able to doe all thinges. And therefore let vs haue the promises of God so imprinted in our heartes, that they may be so sealed vp by the holy Ghost, that we may not doubt of that that is contained in his word. And againe, let vs alwayes haue our eies open to behold that that is tolde vs, to wit, that when the gospell is preached to vs, it is as if Iesus Christ wer crucified before vs. Seing it is so, let vs not doubt, but his death and passion hath his vertue and effect, as S. Paule saith, that if wee doubt to come to his glorie, it is as much as if we shuld plucke him out of his seate. And we confesse that he sitteth on the right hand of God, & gouerneth as chiefe & hiest Lord. Therefore if we doubt, whether our inheritance be reserued to vs in heauen or not, it is as much as if we shuld renounce that article of our beliefe, that we are deliuered from death: it is as much as if wee shoulde renounce the death and passion of our Lord Iesus Christ, so saith S. Paul. Let vs remeber these things to the ende wee may correct this cursed want of faith, which reigneth too much in our fleshe, and let vs learne what it is to loue the comming of the Sonne of God. Now he addeth, *That Timothie make hast to come to him.* Truth it is y<sup>e</sup> Timothie had ynough to do in that place where he serued

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in the towne of Ephesus, hee had his hands full there: but there is no doubt but S. Paule considered that his presence should be much more profitable to him, for the common profit of the whole church. In the mean season he forgetteth not the Church of Ephesus, for he sendeth Tychicus thither, to be in Timothies rourne. He giueth y reason 10 why. *I am alone* (saith he) *for Demas hath forsaken me, hauing loved this present world, & is gone to Thessalonica. Crescens is gone into Galatia, Titus is gone to Dalmatia. There is none but Luke with me.* Hereby S. Paul sheweth that he had need of Timothies presence, to helpe him in the defence of the gospel. Nowe hee was at that time prisoner, and looked for nothing but the houre of his death: he foresaw great troubles, because the weak are quickly offended, vnles they had some occasion to bee confirmed in the faith. Therefore S. Paul foreseeeth this, and for this cause desireth to haue Timothie by him at y houre of his death, or els for some other necessarie point y 30 god comanded him, which he was not able to supply himself alone. This is it in few wordes, which he saith in this place. But to the ende we may not thinke they are common matters, which serue y church nothing at all, as though the holy Ghost had here set down needles things with the doctrine of our saluation, let vs mark whē S. Paul 40 exhorteth & prayeth Timot hie to come quickly, hee sheweth vs

thereby, that it is no small matter for the common edifying of the whole Church, to preuent troubles & offences, which the deuill raiseth, when there is any alteration & chaunge. And this is verie profitable. For we see the childre of God are troubled dayly, to see what sway the wicked bear, a mā would think, the whole building should decay, such cruelty is shewed by the enemies of the truth against the children of God: such changes we see. This were inough to shake the faith of the believers. And therefore it is good for vs to be warned, that we be not suddenly afraid and dismaied, but thinke vpon it well before hand, to the 20 ende whatsoeuer come of it, wee may alwayes stande stedfast, and bowe not either this way or that way, but rather that our faith may be constant and inuincible to ouercome all the assaults that Satan shall assaile vs withall. This is one point. Yea, and seeing wee heare that Sainte Paule fetcheth Timothie from beyonde the sea, to be with him for the defence of the gospel, knowe wee that it is a precious thing, to mainteine the word of God: when a man is persecuted, he must needs think this, see, this is a verye harde charge which I beare vpon my sholders, but it is honorable, & the greatest sacrifice I could offer to God, is to maintaine the quarrell of his gospel, & to confounde the wicked. As for me, I maintain the name of my God, and I must stande in it,

Rrr.iiij. euen



euen to the ende. Thus wee see though Sainte Paule speaketh to Timothie, yet hee ceaseth not to giue vs a doctrine profitable to vs al, if so be we can apply it wisely to our vse & profit. But we must marke especially when S. Paule speaketh of Demas, that he saith, *That hee forsooke him hauing loved the worlde.* Hee meaneth not that that man whom he speaketh off, had cleane renounced the gospel, and become a backslider & an enimie to God, and was cutte off from the Church as a rotten member, he meaneth not so: but onely that for his profite, or for some further gaine, or els because he was loth to suffer affliction & persecution, and other troubles which he had to passe through if he were in S. Pauls companie, he withdrew himselfe. But yet for al y, S. Paule disgradeth him, for it is more then if a man shoulde onely be noted with infamie, when hee saith, *Hee loved the worlde, & therefore forsooke me:* it is as much as if he said, he preferred the world before God. And this is a very vnfit change, but it is for our learning, that S. Paule hath pronounced so harde a sentence against Demas. We see how he commendeth him in other places: he calleth him his fellow in the defence of the gospel, for hee holpe him. And here he setteth a marke vpon him to shame him for euer. For euen to the end of the world, so long as the name of Iesus christ shall bee preached, Demas shall

be here set as it were vpon a scaffold, and haue a sentence of condemnation vpon his head, because hee withdrew himselfe from the paine which hee suffred with Saint Paule, and was too delicat, and loued his ease too much. And therefore let vs marke, that when wee haue done a great deale (as wee thinke) it is nothing vnlesse we continue vnto the end. For (as we haue shewed before) Demas had bin in good accompt, hauing so excellent a witnesse of S. Pauls mouth. Is it a small matter for him to bee called the fellowe of such an Apostle, vpon whome God had poured out his graces, and had made his name great, and called him a chosē vesse, to beare the name of our Lord Iesus christ throughout all the worlde? And see here Demas is called with him: so that he is by this meanes exalted as it were aboue y clouds, & not onely as though men reioyced at him, but as if the holy ghost had thus honoured him, & set him vp as a burning lampe in the mids of his Church. But after hee was thus placed in so high a step of honour, behold a shame to last for euer, to witte, when S. Paule sheweth that hee loued the worlde better. And therefore if God haue bin so gracious to vs, that we haue serued him, and employed our selues for the witnes of his gospell, and haue beene a good ensample & in good place in his Church, and haue guyded other in suche sorte as wee maye be

Col. 4. 14.  
Phil. 4. 24

be counted amongst the best, let vs beware wee. alwayes walke charily, and let vs not thinke that God hath hired vs only for a season, and giueth vs leaue to depart at a day appointed, but know we, that there is but one onely bare condition in seruing God, which is this, that we must dedicat both our life and death to him. Let all them that haue faithfully traveled in building the Church of God, and aduancing the Gospel of our Lord Iesus Christe, looke yppon themselves in the person of Demas as it were in a glasse, who is cast in the teeth, that hee loued the world better: and let them knowe for a short end, that if they continue not, though all y<sup>men</sup> in the world would forgive them that fault, it shall come in reckoning before God. For wee shalbe iudged after one self same measure before him who accepteth no persons, but giueth sentence in truth. Knowe we therefore, though the world would fauour vs, and such a fault were not perceiued in vs, or not knowne, 30 that wee get nothing by it; for in the end wee shall be condemned as Demas was, if we continue not euen to the end, to walke as God calleth vs, and to cut off all the desires which Sathan presenteth vs, to cause vs to loue the world. Truth it is, wee may well ynough haue a care of our liues, and provide for such things as are necessarie for vs: but it is with such a condition, that wee drawe not

backe in the meane season, nor turne aside from our calling. E- uery one of vs must consider what God hath appointed him vnto, & what a charge he hath. If our Lord giue vs rest, & wee may serue him without great bickerings, let vs thanke him for bearing with our weaknesse: but yet notwithstanding, let vs take good heed we fall not on sleepe in our ease and deligh- 10 tesse, let vs not leaue to march on still, though we be not pressed downe with afflictions, and God seeing our weaknesse, will not giue Sathan the full bridle, and suffer him to persecute vs to the worst. But yet if God will haue vs to bee afflicted, let vs not doe what so euer we desire, let vs not excuse our selues, and say, I would neuer renounce my knowledge of the Gospel, I would not withdrawe my selfe from my duetie: but what? It is a worlde to see what troubles there are: and my thinketh I shall not cease to serue G O D though I seeke myne owne commoditie. Yea, but see, 20 God calleth vs here on the one side, and we drawe backe on the other, and wee thinke wee may turne the bridle, and leaue the way he shall shewe vs. So then, let every one of vs take good heede to him selfe, and knowe what this loue of the world meaneth, which S. Paule speaketh of here. So then, what is the loue of the world? It is, when things pre- 40 sent holde vs backe, in so much that we waxe colde, and doe not

Rrr.v. desire



desire the kingdome of heauen, and this life, wherevnto God calleth and exhorteth vs, so much as we should. And therefore S. Paul saith, *The world that is now.* For by this word, he snappeth at them which haue their eyes so dazeled with these flitting thinges, that they neuer thinke the world shall be restored.

When we speake of the world, we knowe not what we say. For the present state of this world is like a woman in trauell, as Sainte Paule speaketh. Rom. 8. For the creatures are not in their perfection: by reason of Adams sinne, there is nothing but is subiect to miseries: there is neither Sunne nor Moone, but hath some blot of corruption. If we looke both high and lowe, and consider all the world, wee see it is fraile, and that there is no certaintie in it: for the markes of our sinnes are so present before our eyes, that we can not but sob and sigh. To be short (saith S. Paul) all stie creatures, though they haue no feeling, yet are they like women that labour in childbed. And therefore must we at the least which are the children of God, and haue receiued the first fruites of his spirite, draw to a perfection, keepe companie with y senselesse creatures, and trauell with the dead creatures. At the least (I say) let vs not be so like beasts, as not to know, that the worlde is not now in it state & perfection. For this cause S. Paule set downe this word pre-

cisely, *The present world.* As though hee compared the world as it is now, with this perfection which we shall see in it, at the coming of our Lorde Iesus Christe. And therefore seeing it is so, let vs learne to loue both our God, and him whom he hath sent to be our Redeemer, in such sorte, as this world may not stay vs from daily desiring and longing after spirituall blessings. And this is it that Saint Peter saith in his first Canonical, that the faithfull loue Iesus Christe, though they haue not scene him, & are so rauished with his loue, that they leape for ioy. When you heare (saith hee) that Iesus Christ, after that he hath redeemed you from death, hath gathered you into the glory of the heauens, you loue him, seeing that hee hath thus deliuered him selfe for your saluation, seeing that by the sacrifice of his death and passion, you haue beene set at one with God his Father: you seeke all your happinesse there, and that not coldly (saith he) but you leape with ioy. If wee haue not this, it is a token wee haue not much faith in vs.

And therefore let vs marke well, that when the loue of our Lord Iesus Christe, and his coming, shall bee ingraued in our hearts, we shall not be so iawrapped in thinges of this world, but we shall alwayes go on further, & look euery one of vs, to y charge that is committed to him, to doe his dutie therein, and to the way that

1. Pet. 1. 8

that is laide open before him, to profite therein, hauing his eyes alwayes set vpon this comming of our Lorde Iesus Christe which we waite for, and we nowe know by faith. This is it wee haue to marke, when the example of Demas is set before our eyes. And generally let vs marke (as I touched before) that all they that are holden backe with the lustes of this world, for honors, for riches, or for pleasure, that all they shall bee accounted and taken as this wretched man that is here disgraced. And they may not alledge and repleie to excuse them selues withall, that they haue not forsaken Iesus Christ: for (as we haue shewed already) S. Paul doth not accuse Demas, for being an enemie to the Gospell, and for cutting off him selfe wholly from the Church: but he accuseth him for withdrawing him self into a place of rest, and for fleeing blowes, & for not standing to those bickrings which were prepared for him. Therefore if a man do separat him selfe from the flocke, either for his ease, or for his commodities, and when hee seeth persecutions prepared against the Church, withdraweth him selfe, he is of the number of them that loue the world. For if we know what it is to loue Iesus Christ, it is certain, that we will bee all of vs ready to receiue common afflictions, when we shall be called vnto it. And herewithal we haue to marke, that S. Paule, (what necessitie so euer he had of

Timothies presence,) was not so carefull for him selfe, but in the meane season, provided for the Churches, accordingly as needs required. As wee see he sendeth Titus that was with him, into a far countie, to wit, into Dalmatia: hee sendeth an other into Asia. Thus hee sendeth them beyond the sea, which might haue bene faithfull companions for him, and might haue serued him as well: yet hee is content to deprive him selfe of all those aydes, considering the vrgent necessitie of the Church. For this cause I said, that he called not Timothie, meaning to disfurnish the towne of Ephesus of so good a shepheard as hee was, but bicause things were in more quiet state there, Timothie might well ynough come to Rome, without any trouble in his absence: and besides that, he sendeth Tychicus in his place. This is the cause why he desireth to haue him by him. But yet though hee was in extremitie, hee forgetteth not things that were farre from him. For he hath always a fatherly care of the whole Church of God, if there were any thing amisse in any corner of the world, hee desireth nothing so much, as to send such remedies as he could forthwith.

Therefore when we see this, let vs learne, that wee must not be so giue to ourselues, as not to thinke generally vpon the whole Church. And it is a lesson which wee haue great neede to remember,

confi-



considering the slacknesse we see in vs. For if we be well, we thinke not much vpon our brethren, that are tormented. Though we see the fires kindled euery where; though we heare what complots are made against the children of God, though we see troubles & offences, though we heare say of them: not three hundred miles off of vs, but hard at our gates, are wee touched with it? And when there is no other courtesie in vs, thinke we that God taketh vs for his children, seeing wee ought to to haue compassion of the whole Church, and be partakers both of the sweere and sower? And therefore let euery one of vs learne by the example of S. Paule, not to haue such a respect of his owne person, but that we haue care for the whole Church, and labour to prouide & take order for al inconueniences, that may fall out in it, euery man according to his degree, and according to his measure. Truth it is, that all of vs shal not haue the meanes that S. Paule had: but yet euery one of vs must stroue according to his abilitie, to helpe the Church of God: and if we can not doe thereto, yet at y least, that God may be witness of our affection, that wee call vpon him for our poore brethren which are afflicted: when he giueth vs leasure and rest, let that moue vs to haue an eye to them that are in worse case then we. To be short, S. Paule saith to Timothee. *Bring with thee either the cloke or farsheil*

*of bookes, and the bookes, and especially the parchments which I left in the citie of Treas:* And we see here, though S. Paule was nigh death, yet notwithstanding, hee ceaseth not daily to be a scholler, that he may bee the fitter to teach other. As for y word, *Cloke*, some take it for a kind of garment which was for y raine. And if we take it so, it is a good token, y S. Paul was not at the best case in the worlde, being constrained to send so farre for a cloake to couer him in prison withall. But bicause he addeth bookes and parchments, it is like he meaneth by it, something like a cupbard or deske, to put bookes in. So it is, we see (as I said before) that S. Paule hath a desire to profite still, although hee haue one foot in the graue. And let vs mark that it was he that was rauished euen to the thirde heauen, which had seene such secrets, as men are not able to attaine vnto, and such as he him selfe durst not expresse. When we see S. Paule which had such revelations, yea, aboue al the Apostles, studie yet still, and sendeth for his bookes for his vse, & that being in prison, ready almost to put off this body, and seeing him selfe at deathes doore, and (as it were) halfe out of this world, his soule being more on high in heauen, then with his body, that yet (I say) he hath a care to studie, alas what must we do? Therefore woe bee to our slacknesse, when they that are ignorant, haue no minde at all to profite in the gospel,

pell, as we see. For they that are as bad as beastes, and can not say one worde to giue an account of their faith, if they be exhorted to giue them selues to reading, and to heare, Ho, I am not learned, (wil they say) it is not mine office. Thus some thinke to scape vnder a colour of their ignorance: other so soone as they haue any knowledge of God, and can dispute of the holy scripture, are straightwayes puffed vp with vaine glory, in so much that they thinke they know too much, they passe no more on studie: nay, it were a disgrating to them, they must needes seeme to knowe all: especially if they bee in any wise taken to bee great Doctours, their bookes must bee shut, there is no more vse of them, they are out of season: but yet wee see here that S. Paule, (whome we shall neuer come nigh so long as we liue) being come to his last perfection, ceaseth not to giue him selfe to studie, and doth it not like an hypocrite, nor in fained sort of humbleness, but he doth it, knowing that he can neuer bee fit ynough to teach the Church of God. And therefore if we will be good maisters and good teachers, we must beginne at this end, to bee good schollers, and we must not doe it only at y beginning, but we must imploy our selues in it al the days of our life. Therefore seeing Saint Paule giueth vs such an example, what a shame will it bee for vs, if wee thinke wee knowe ynough,

when we haue but lightly looked ouer (as it were a farre off) what is contained in the holy scripture? So then, let vs marke well, that wee are exhorted here generally, to confirme our selues all the dayes of our life in the doctrine of saluation. And to doe so, know we, that we must not stand  
 10 gaping & gazing, but see we vse suche meanes as God giueth vs. Let vs frequent the Sermons, let vs make great account of reading the worde of GOD, let vs haue a desire to be edified by good and wholesome talke, let vs not cease neither morning nor euening to learne some good sentence, to cal that to remembrance which hap-  
 20 pily we might haue forgotten, & may profite vs in the knowledge which god giueth vs of his truth. And especially, let the that haue charge to teach other, take heede to them selues: for be they neuer so proper men, yet are they farre from S. Paule. Therefore seeing it is so, let them comend them selues to God, that hee would giue  
 30 them grace to haue more knowledge of his will one day then other, to distribute that that they haue receiued, to other. And whe they haue taught faithfully al the dayes of their life, and are nowe ready to dye, let them yet desire to profite, to make their neighbours partakers of that that they knowe, both the great and small,  
 40 Doctours and common people, which ought to heare, both wise and foolish, both rich and poore, both  
 both



both old and yong: let al of them be exhorted by that that is shewed vs here, to profite so all the days of their life, that they be neuer wearie, vntill they se no more either in part, or in a glasse, but

beholde the glory of God face to face.

Nowe let vs fal downe before the face of our good God, confessing our faults, &c.

The 30. Sermon vpon the fourth Chapter.

14 *Alexander the copper smith hath done me much euill: the Lord recompense him according to his workes.*

15 *Of whome beware thou also: for he hath greatly resisted our wordes.*

16 *No man assisted me at my first answering, but all forsooke me. I pray that it may not be laid to their charge.*

17 *But the Lord assisted me, and strengthened me, that the preaching might be accomplished by me, and that all the Gentiles might heare it: And I was deliuered from the mouth of the Lion.*

18 *And the Lord will deliuer me from euery euill worke, and will saue me in his heauenly kingdome. To whome be glory for ever.*

19 *Salute Prisca and Aquila, and the house of Onesephorus.*

20 *Erastus abode at Corinth, and I left Trophymus sicke at Miletum.*

21 *Make haste to come before Winter. Eubulus and Pudens, and Linus, and Claudia, and all the brethren salute thee.*

*The Lord Iesus Christ be with thy spirit. Grace be with you. Amen.*



Man would thinke at the first blush, y S. Paule was too earnest here, and overcome with his affection, when he prayeth GOD to be reuenged of Alexander the copper smith: for on the other side, touching them which had not bene so duetifull in helping him as they ought to haue bene, hee is so farre from being moued against them, that he rather prayeth God to pardon them. So that it might bee thought these two

prayers could not well agree together. S. Paule speaketh of one that had withstood him: he speaketh of diuers other, which shewed them selues slacke and colde in maintaining the quarell of the Gospell. Of the first he saith, *The Lorde recompense him according to his deserts*, the Lorde punish him rigorously and seuerely.

And it is as much as if he said, GOD neuer bee fauourable nor mercifull to him, but condemne him and cast him into hell fire. Of the other hee saith, *God haue pi-*

tie vpon them: though they haue vsed such treason, and faithlesse dealing, yet notwithstanding, the Lorde pardon them this offence. But if we consider all aright, wee shall perceiue that Saint Paule was moued with a pure and right zeale against Alexander the copper smith: and therewithall God gouerned him also, to vse moderation toward the other, though they were not worthie. But that we may better perceiue y whole, that this Alexander the copper smith, of whome he speaketh, had at the beginning shewed a great signe of Christianitie, in so much that hee was taken to bee one of the most forward.

Nowe he is not content to become a turncoate, (as wee say) but sheweth him selfe an open enimie of the Gospell, and fighteth against the truth of God as much as he can, and is so mad and raging, that he taketh part against Saint Paule to fight against him. For there is no question here of weaknesse: as wee may see some that bend and bowe for feare, and shew not them selues so constant as were to be wished. They therefore that strike faile being overcome with weaknes, are notwithstanding to bee pitied. But one that ouerlauncheth so farre to withstand GOD, and to tread his worde vnder foote, and to blaspheme the doctrine of saluation, to labour to abolish it, y man no dout is wholly possessed of Satan, and beareth about him the mark

(as it were) of a castaway. For this cause Saint Paule vseth this earnestnesse against this copper smith, bicause it was not any traillnesse in him, which may befall the children of God, but rather a diuelish rage. For was he not cleane desperate (thinke you) when hee shewed him selfe such an open enimie to the Gospell? And thus we see, that in all respectes Saint Paule kept measure. For when he sawe the poore weaklings faile in their ductie, he had compassion on them, considering they were as poore wandering sheepe, and desired God that it might not be laide to their charge. This is charitie, wherein the holy Ghost beareth sway. But yet he spared not him that was a very castaway: when hee sawe there was no other remedie, but that hee was cleane paste correction, then hee poured out his zeale euen to the vttermost, desiring God to drowne him cleane without any remission.

Nowe to applie this doctrine to our vse, let vs marke first of al, that God minded to humble S. Paule, when hee raised him vppe such an enimie to fight with him as this was. If we consider what he was, he was but an handie craftes man, a man would thinke neither of any learning, neither of any great wit: the greatest title that Paule giueth him, is this, y he calleth him a copper smith, and yet must Paul dispute with him. If he had been some fine headed & learned



ned fellowe, a man woulde haue saide, yet it had bene some equal match. But it pleased GOD thus to exercise Saint Paule.

Wherby we see, that sometimes we stand to bicker against men of no account, which are not worthie a man shuld open his mouth against their foolish talke: which are no better then barking currs: yet notwithstanding, the seruants of God must come and fight with them. Nowe if they thinke, that it is a discredite to them, they must come to this point, to wit, that if we serue God, though our labor seeme to be vaine and vnprofitable, yet it may be sufficient for vs, that God liketh of it. Therefore, when we haue to do with men of

Ezech. 13.

17.

And in deed we see that the Prophet Ezechiel was constrained to bicker with women, with witches which counterfeted the Prophetesses of his time: he was constrained to haue to do with such kind of cattell.

True it is, that according to our common reason, this is no fitte thing for the honor of a Prophet: but yet hee concluded thus, that seeing the diuell reigned in those women, he must needs take the quarell of the trueth of GOD in hand, against the lyes and abuses

of Sathan. Euen so must we doe. For it is not in vs, to chooise them that shall take part against vs, to set foorth our selues, and to haue a greater shewe, when wee haue beaten downe a man of great credite and renoune. It is not in vs to chooise it. Let it be ynough for vs, that our Lorde bringeth vs in to the fiede, to proue vs there: and if we take pains to serue him, knowe wee, that hee will take in good part that that wee doe, though the world iudge cleane contrarie. This is one point, that wee must not bee ashamed, if at any time we bee constrained to fight againste lubberly and doltish blockeheades, as we terme them.

And besides this, we haue to mark also, y there are none so bolde as these blinde bayardes. For a man of wisdom and vnderstanding, though he bee malicious, will bee more modest then hee that neuer knewe any thing: for suche fellows haue no shame in them. So then, this copper smith, which hee speaketh of here, is as a looking glasse to vs, of such vnshamefastnesse, as wee see in these viaines, which know nothing what honestie meneth, which make no bones at it, to lift vp them selues against God, and against men, it is all one to them, it auayleth nothing to bring them any reason, for they play the deafe men, and doe what you can, you shall neuer make them blush.

And therefore let them that lift vppe them selues against the scr-

seruauntes of God, neuer com-  
mende and prayse them selues,  
and saye, they haue set them in  
an heate, they haue vexed them.  
For this fellowe that Saint Paule  
speaketh of is their companion,  
such are their fellowes and ma-  
tes.

As wee see a number of var-  
lets nowe a dayes, these droun-  
kardes, these tauerne haunTERS,  
and such like mates, that spue  
out their villanie vppon their ale  
benches, and thinke they haue  
played the pretie fellows, when  
they haue falsely slandered and  
spoken euill of the seruauntes  
of God. And if they bragge of  
this, what honour is it to this  
Alexander the copper Smith, to  
haue his name recorded in the  
worde of GOD, but onely, as  
I sayde before, that our Lorde  
woulde shewe a patterne of this  
shameles boldnesse which is in  
all them that are ignoraunt, whi-  
che make warre agaynst GOD,  
with iudgement, without rea-  
son, running onely vppon a ve-  
rie headie madnesse? Therefore  
when wee see such examples of  
our times, let vs not thinke them  
straunge, knowing that it was  
Gods minde euen from the be-  
ginning, that there should bee  
such tryals in his Church, to  
the ende that at this daye wee  
might bee the better hardened  
to them.

Moreover let vs marke, when  
God giueth sathan the bridle,  
that he will helpe himselfe with

all kinde of instrumentes, and  
will so set them on worke, that  
a man woulde meruell, howe it  
could be possible, that they whi-  
che had before neither wit, nor  
any likelihoode, (as far as might  
bee seene) should be such great  
clarkes to doe euill. But knowe  
we hereby, when it pleaseth god  
to sette sathan at libertie, that  
hee will alwayes finde fitte fel-  
lowes to serue him, and let vs  
take it also for a lesson, that we  
acknowledge Gods meruelous  
grace towarde vs, when he bri-  
dleth the wicked and keepeth  
them vnder. For as for doing wel  
wee are so slacke that waye, that  
the case is pitifull: but as for  
euill doing, there is none of vs  
all, but he is too quicke and too  
readie to it. Therefore when we  
see the worlde full of wicked  
ones, and of contemners of  
God, and of such as woulde de-  
fire nothing, but to bring all to  
naught, know we that GOD is  
meruelous good and gracious to  
vs, in that he giueth them not y  
bridle, but holdeth them backe:  
for else wee shoulde haue many  
copper Smithes in the worlde,  
that woulde sette themselves a-  
gainst the trueth. But yet wee  
haue to marke moreouer, that  
they that haue once tasted of the  
Gospel, are worse enemies, and  
more full of venime by an hun-  
dredth partes, then these poore  
blinde ones are, whiche neuer  
knew what pure doctrine meant:  
they (I say) are more subtile by a

SIL

greate



greate deale to doe euill: as wee  
 se. For these backsliders y haue  
 beene blended amongst vs, yea  
 and haue beene taught, when  
 they fall away, and come to de-  
 spite God, it is certaine they  
 are a greate deale more set to  
 to ouertourne the truth, to fal-  
 sifie all, then the poore Papistes  
 are, though they bee taken for  
 greate Doctoures. And there-  
 fore let vs not thinke it straunge  
 nowe a dayes, if they which  
 were as it were of the flocke of  
 Iesus Christ, & part of the hous-  
 holde of the Church, when they  
 are once fallen away, be as halfe  
 deuils to disguise the truth. For  
 wee see what came to passe in S.  
 Pauls time.

Notwithstanding, we haue to co-  
 forte ourselues, because God gi-  
 ueth his truth the victorie alwayes  
 in the ende, though he thus giue  
 Sathan the bridle: and not one-  
 ly against these ignoraunt ones,  
 which haue nothing but a sham-  
 lesse boldenesse in them, but a-  
 gainst y finest headed doctours  
 that are in the worlde. Therefore  
 let vs haue the truth on our side,  
 let vs call vpon G O D, and  
 walke in simplicitie, and doubt  
 not but wee shall alwayes gette  
 the vpper hande, against all our  
 enemies. Truth it is we shall not  
 bee able to compass it, without  
 troubles and tormentes: for it is  
 not without cause that S. Paule  
 saith that this Alexander y cop-  
 per smith, shewed him much  
 woe, for so hee speaketh, and

it is the proper kinde of speache  
 of his tongue, and is as much as  
 if he sayde, hee did mee much  
 woe: So that though he Sainte  
 Paule was vpholden by the ver-  
 tue of the holie Ghost, though  
 he coulde in a worde haue stop-  
 ped the mouthes of all the wic-  
 ked that resisted the truth, yet  
 notwithstanding hee was verie  
 much troubled in this con-  
 flicte.

And why so? It pleased G O D  
 thus to humble him. So then  
 though the wicked sometime  
 beare the swaye, and are wel-  
 come to the world, and we seeme  
 to bee vtterly oppressed, let vs  
 not bee dismayed a whyt, at it,  
 knowing well that Saint Paule  
 complayneth not without cause  
 that he suffered much woe by a  
 copper smith. And now a dayes  
 when there riseth vp any ruffian  
 agaynst the pure doctrine of  
 the Gospell, he shall haue a long  
 tayle after him, a greate trayne.  
 And why so? For though al make  
 profession of the Gospell, yet  
 shall we hardly find of ten one,  
 but desireth nothing so muche,  
 as to bring all to naught, that the  
 worlde may not knowe, who  
 is a winner who is a loser. And  
 why so? For then they thinke  
 they haue libertie to liue as they  
 list: and to mocke at G O D at  
 their full. And therefore because  
 religion is as a bridle to holde  
 men backe, for otherwise they  
 woulde bee wylde beastes, for  
 this cause many me loue to bie-  
 ker,

ker, and to dispute, and alwayes  
the worst beare awaye the bell.  
But when we see this, (as I said)  
let vs beare it patiently, & doubt  
we not but GOD will giue vs  
such an issue as Saint Paule hath  
felte.

For wee haue a witnesse in  
his person, how God alwayes go-  
uerneth his, and giueth them the  
victorie, though for a season hee  
put them to some trouble. But  
yet we haue to note, that Sainte  
Paule complayneth not that A-  
lexander the copper smith did  
him much woe in his person, that  
hee sought his death, that he re-  
uyled him: but hee saith that  
hee withstoode his doctrine. Let  
vs marke then, if wee bee Gods  
children, that this muste more  
pearce our hearts, and greeue vs  
sorer, when wee see one a blas-  
phemer against God, and dis-  
guise and falsifie his trueth, the  
if they did vs the greatest wrongs  
and iniurie in the worlde. And  
in deede, if the trueth of GOD  
bee not so precious to vs, where  
is our zeale? That which is writ-  
ten in the Psalme, though it was  
fulfilled in in the person of our  
Lorde Iesus Christ, Saint Paule  
applyeth it to all the faithfull: to  
wit, that when they heare the  
honour of God dispised, they  
must take it to them selues, and  
haue such a zeale gnawing at  
their heartes, and cleane eating  
them vpp that they can take no  
rest.

If we haue not this, we shew

that wee haue no zeale nor loue  
to our God, and therefore wee  
are not worthie to bee taken to  
be his children. For what is he  
could suffer his father to bee ab-  
used? And yee is hee an earth-  
ly creature, and of no accompte.

Therefore who daroth boaste  
himselfe to bee Gods childe,  
and in the meane season passeth  
not to haue the name of GOD  
mocked at, and his truth moste  
shamefully in all sortes blasphe-  
med?

This it is wee haue to beare a-  
waye: that if any man liue vppe  
him selfe against GOD, and a-  
gainst the pure doctrine of the  
Gospell, we must be more gre-  
ued and tormented at it, then if  
wee our selues were reuiled and  
iniured in most spiteful sort that  
might bee. And therefore Saint  
Paule also saith, that Isaak was  
persecuted by Ismael. Ismael did  
neither strike nor beate his bro-  
ther Isaak, hee put him not out  
of his inheritance, hee hunted  
him not by force out of the  
house, but only mocked him. He  
did but only a little flyte at him,  
and Saint Paule calleth it a per-  
secution.

And why so? Oh this is it that  
wee must bee greued at. When  
we see the maiestie of God con-  
tempted by men, when wee see  
wormes, yea & carions take this  
boldnes vppon them, to lifte vp  
them selues against y Creator,  
whē we se y doctrine which ought  
to

Gal. 4.29

Psal. 69. 10.  
Ioh. 1. 18.  
Rom. 15. 5.



to be as the royall scepter whereby God ruleth all the worlde; and wherein also our saluation standeth, toured thus into reproche by men, can wee suffer it, and shewe no greefe and sorrowe of heart in vs? This is it in fewe wordes wee haue to beare awaye in this place, when Saint Paule for all the complaynte of woe that hee suffred of this copper Smith, saith, *Hee withstood my wordes.* He sheweth not here, y<sup>e</sup> he suffered any payne for him, but because hee sawe him fight against the truth.

Nowe let vs come to the prayer, which Saint Paul maketh against him. *The Lorde recompense him* (sayth he) *as he hath deserved.* We shewed before that Saint Paule was not moued with choler, or with any rage against this copper smith: but that this zeale was gouerned by the holie Ghost; so that wee must take this request which Sainte Paule maketh, as an authentick sentence against this cursed creature, which durst after this sorte shewe his spite against the gospel.

Whereby wee maye gather howe precious Gods truth is in his eyes. For as for faultes that are committed against him, wee see howe hee beareth them, and vseth patience to drawe men to repentaunce, yea them that became too bad against him. Wee see also what hee sayth, by his prophet, If a woman haue play-

ed the harlote, and gone away from her husbände, what man is he that will take her againe? But though you haue beene vnfaithfull to mee, (saith hee) and haue so greuously offended me as nothing more, yet am I readie to bee at one with you. Our Lorde witneseth there, that hee will not onely forgie vs our light sinnes, which wee committe by ignorace, or through some weakenesse, and come straight wayes and returne to the right way, but though we haue beene a long season, as castawayes and men past all hope, that our life hath beene shamefull and detestable, yet hee will not cease to haue pitie vpon vs. But when wee come and blaspheme agaynst his trueth, this is a sinne that can not be forgiuen, if wee doe it vpon a pretended malice, as this man did, whiche is thus cursed, and vpon whom the holie ghost pronounceth this horrible condemnation.

Therefore let vs marke well, that if all sinnes are detestable before God, this passeth, to wit, when a man speaketh euill and slandereth the doctrine & true religion: there is neither murder, nor crueltie, nor impoysoning, nor anye thing what soeuer, that God compareth to this, when one falleth away against him. And in deede if wee marke the matter well, is the life of a man so precious to vs, as the trueth of GOD? The like

of

of a man is but for a season. But here is question of the saluation of our soules, yea of all the world the questiō is touching the kingdom of God, howe hee shall bee serued and glorified amongst vs. And therefore if a man come and set vp himselfe thus against the maiestie of God, that hee woulde abolishe the reigne and Empire which is giuen to our Lorde Iesus Christe, and destroye fillie soules and bring the to destruction, what can we say but that wee muste deteste this more then all other faultes what soeuer? And therefore let vs not meruell that Sainte Paule vseth such an earnestnesse against this cursed impe of Sathan, who after that hee had knowen the truth after that hee had beene instructed in the Gospell, and had made a profession of it, commeth in such an hellishe rage, to abolishe the maiestie of our Lorde Iesus Christ, to ouerturn al truth to caste awaye fillie soules, and depriue them of their saluation, to shut the kingdom of paradise, and cause men to haue no more fellowship with God, & with their maker. When a man becometh so wicked, shall not God liue vppon him selfe, and shewe extreeme rigour against him? Let vs learne therefore firste of all to honour the trueth of the Gospell, whiche wee see so precious and honourable before God.

And seeing God esteemeth

his holie worde more then hee doth that which is faire and glorious to the world, let vs receiue it with all humblenesse and reuerence, and submitte our selues euerie one to it, and if wee will doe homage to our God, let vs shew it in this behalfe, to wit, by submitting our selues obediently to his worde, knowing that y<sup>is</sup> the marke wee muste wholie shutte at, as where in deede hee shewed the brightnesse of his glorie to vs. This is one point. And therevpon, let vs beware we be not so far carried away to liue vppon our selues againste the holie doctrine, and agaynst the pure religion: For this is manifestly to despise G O D and to make open warre againste him: though we speak it not with our mouth, the matter is selfe sheweth it.

And if we will beware of such an inconuenient, let vs see wee play not with G O D, as ruffians doe, whiche doe but ieste and scoffe, where there is no questiō of the worde of God; they make but a laughinge at it. And when they vse theselues to such contempte, God muste needs forsake them, and the Diuell taketh possession of them, in so much that they become full of venime, and are one fire to blaspheme against the holy Ghost.

Will wee then that G O D brie

4<sup>o</sup>

dle vs, that wee fall not into this horrible bottomlesse pitte to blaspheme againste him; and

St liij.

make



make warre against his truth? Let vs see wee receive the doctrine which is preached to vs and wee reade, that it bee an holie thing to vs, and an vnestimable treasure.

And againe, when wee see these miserable wretches whiche growe to such wickednesse, that they despise GOD, knowe wee that they are the frutes of their hypocrisie, because they daunted with so greater a master as God is, in the ende they cannot but fall so horribly and deadly as wee see. And I would to God wee had not so notorious examples and well known, as wee haue: but when GOD threateth vs them, wee must make our profite of them, to feare and honour him with patience. And when we see such looking glances, let vs bee afrayed of them: and therewith let vs detect such men as Saule Paule sayth: Beware of them. Hee teacheth Timothy, to see this Alexander as a deadly plague. So the when wee see these cursed creatures which so set themselves against God and against his worde, let vs separat our selues from them, fearing least the like vengeance of God vntake vs also.

Some complaine that men shunne them, and though they are the worst enemies of GOD that maye bee, yet would they needes persuaide vs wee doe them great wronge and iniurie, if wee do put them out with

the finger, and warne the simple to take heede of them, and laye foorth before them, what danger they cast them selues into by keeping them companie.

Wherupon they murmur. And howe now? Why are wee thus blamed? Why are wee flandered? For hee that listeth vp him selfe agaynst his creator, doth hee not beare the marke of Satan? Doth he not make open warre against God? The Deuill is our enemy, and when wee see his impes, if we be their confederates, doe wee not complot with them against God? Is not this hely to despise him? Though the first blowe wee bee not so malicious to arme our selues agaynst the Gospell: notwithstanding wee tempte GOD when wee haue any familiaritie with such manner of men. Wee are too too weake, and yet we come and cast our selues into such corruption. And therefore let vs marke well, when wee see the enemies of the truth of God, that wee must holde them so accursed, that euery one of vs muste separate him selfe from their companie, we muste haue no acquaintance with the, if we will not be poysoned. For they make all the reste as well as the selues, so that it is impossible for a man to keepe them companie, or come any white nighe them, but they will infecte him.

This is it wee haue to note in this warning that Saule Paule giueth

gimeth to Timothie.

Moreouer let vs marke well, when Saint Paule thus prayeth to God, to rewarde this copper smith according to his desertes, hee doeth it no hauing respect to his owne person, as wee haide before. And wee muste take good heede wee make not Saint Pauls example a false cloke for vs, as a number doe, which will seeme to bee zelous, and will be so accounted off, and yet fall in to his heate, for their owne priuate quarrel.

For Sainte Paule had not regard to himselfe here, but what he forgatte himselfe, as it were, and thinketh onely vpon the mainteinance of the truth of God. This is one poynt. Therefore if wee will praye to God to purge the worlde, and especially his poore Church, banishing & casting out the contemners of his maiestie, which ouershadowe true religion, which marre and falsifie his worde, let vs haue this marke before our eyes, that we be not ledde with any fleshly affection, but seeke this onely that God may bee glorified. Yea and though hee this bee our marke wee shoote at, yet wee muste beware, for the seconde pointe, that wee mixe none of our passions with it. For then we streight ways passe measure, and it is not enough for vs that our zeale be good, but it muste therewith all be moderated with such wisdom, that the spirit of

GOD ouer rule all. And againe let vs marke well, that wee must haue pitie vpon all them, whome wee knowe not yet to be castawayes: while there is any hope in men, we must still pray to God, that he would haue pitie vpon them and poure out his mercie vpon them. And is it so that wee muste alwayes hope well, vntill God shewe that hee hath cut them off, which so ryse vp against him, that he hath cutt them off, I saye, from his Church as rotten members?

There is no doubte but S. Paule had this certaintie touching this copper smith. For hee wente not hande ouer head, to pronounce a sentence before the time, but hee knewe that this man was vicerly cast away. And therefore let vs haue the like witnessse, before we pray to God to confound the wicked. But this is a rare matter, we maye not make a generall rule of it. Let vs learn therefore to stay our selues, and not to be too boyling to make such requests, if God would destroy, bring to naught & confound them that are against vs. For we know what our lord Iesus Christ said to his disciples; you knowe not of what spirit you are. And yet they adged the example of Elias. For they would haue had fire come down from heauen to deuour the enemies of y<sup>e</sup> gospel. Yea but they had not the spirit of Elias, they passed measure to much.

And therefore (as I said

Luk. 9. 55.

Mat. 23. 34.

St. iiii.

said



saide before, know wee that we must not make y<sup>e</sup> a generall rule which Sainte Paule speaketh of one man: but let vs seele thinges to the bottome, let vs marke throughly whether they that speake against the trueth, doe it of a sett malice or no, whether they bee backsliders, whiche haue so forsake Christ, that they make warre against him to abolishe his kingdome and maiestie, to banish the remembraunce of his name, out of this world. Whe<sup>n</sup> wee see men so fallen from a religion, the Deuill no doubt possesseth them, and then God punisheth them, in so much that he sheweth vs, that they are cleane cast awayes, and that there is no hope of saluation in them.

And though we may not make a general rule of this, yet notwithstanding, God will giue vs some signe and marke of it: otherwise shoulde that bee in vaine and to no purpose which is writte here of Alexander the copper smith, and that which is sayde in Sainte Iohn, to wit, that there is a sinne to death.

If therefore, wee had not knowledge at some times that GOD hath cast of some, and shutte the gate of saluation against them, and shewed vs that they are past all hope of amendment, to what purpose should Saint Iohn say that ther is a sinne to death, which can not bee forgiven? And therefore wee must come to that which I touched

before: to wit, that when wee see poore fillie creatures overcome throug their weakenes, & bow against the Gospel, and giue not such witnesse for the confession of their faith as were requisite, and when wee see other that offende some in this poynte, and some in that, being taken at vnwarres of Sathan, though they committe horrible fautes. Yet notwithstanding wee muste not cease to haue pitie vppon them, and doe as muche as wee can to bring them into the right waye, and praye to GOD for them, that he would reach the out hys hande and bring them home by the grace of his holie spirite.

But when wee see men despite GOD thus openly, and lifte vppe themselues agaynst his word, and go about as much as they can to destroye religion, this a marke that GOD giueth vs that they are cast awayes: and therefore, hys minde is wee should haue no more to do with them.

And why so? It is not without cause that Sainte Paule sheweth vs that they whiche make resistaunce after this sorte, and that wittingly, and of a pretended malice against the trueth of God which they knewe, and to abolishe the seruice of God, and to put forth y<sup>e</sup> brightnesse of his word, are vtterly to be condemned without anye mercie, there is no more question here to bee charitable.

1. Ioh. 5. 16

For

For God separateth vs fro such kind of people, and wil not haue vs take them for men any more, but to count them as of y diuels company already. And seeing God hath so pronounced it, we must also pray him, y they whiche are so past amendment, may be condempned, that he would destroy them, to shewe what account he maketh of his trueth, & how he esteemeth the kingdom which he hath established in the person of his sonne. And therefore let vs learn to haue pitie & compassion vpon all poore sinners, & of them also that beare not witness of the trueth, of them that strike sayle when there is question of mainteyning a good quarrell: which are sealed with feare, & like dead men: though we see not such vertue in the, as were to be desired, yet notwithstanding, let vs haue pitie vpon them after Saint Pauls example, who might haue taken it in euill part to see him selfe so shamefully forsaken. And by whom? By his brethren, by them that made a shewe that his quarrell and theirs was all one, as in deede it was so: and those fellowes, withdrew themselves, in so much that he is left alone without all help. Therefore thogh they had vsed such a cowardly parte with him, yet he forgiveth them, and prayeth to God for them. And so must we do. And in deed, if euerie one of vs knewe our selues well, wee wold not be so rash to giue sen-

tence vpon our neighbours, we would be more modest to beare with one an others fautes, which fall out amongst vs: beware thou be not tempted saith S. Paule. <sup>1. Cor. 10</sup> Therefore when thou seest thy neighbours haue done amisse, what hast thou to do but to pray for them, considering thou hast neede they should do the like for thee? This is it we haue to marke. In the meane season, we see it is a marvelous vertue that God giueth to stande constantly when the question is of mainteyning the doctrine of the Gospel. Saint Paule speaketh of them y were the first frutes as it were, in the Church of GOD, they were the flowre as it were of the Elect: see God began to cal them whom he speaketh off, yea and placeth the as it were ministers.

There were not onely two or three beleeuers in Rome: true it is that the Church was but a litle handful in comparison of this great multitude, whiche was in this great citie: for it was at that time so well stored with people as though it had bene a whole countrie: but yet notwithstanding, the companie of the beleeuers was meetely great, & yet there is not one found that standeth to S. Paule. He hath Luke with him, as for all the rest they fall away from him. Therefore when wee see this, let vs bowe downe our heades, knowing wel that if God helpe vs not, with vertue from aboue, we shall be



traytours to him, when he hath neede of vs: and especially when there shall be any question to mainteyn his trueth, euerie man will leaue him, euerie man will drawe his necke out of the collar.

And true it is, that this is a great and greuous sinne: but howe so euer it be, yet notwithstanding, men must be so well skilled of themselves, as to distrust them selues, considering it is not in the to be able to beare it out. What will become of vs then, if God doe not mainteine vs? For we heare this horrible sentence, which our Lorde Iesus Christ pronounceth, That whosoever denieth him before men, he will denie him before GOD his father which is in heauen.

Mat. 10. 33

And if God had not beene verie mercifull to these here, they had beene all cast away: as much as in them lay they were bannished from the kingdome of GOD, they had renounced the saluation, which was once offred them by the Gospel. And therefore we haue good occasion to keepe our mouthes shut, and to sobbe, considering howe miserable we are, and if God did not strengthen vs, we were like to drowne our selues euerie minute of an houre, we should be in the right way to step awry to breake our necks: this is it we haue to learne in this place. In the meane season wee see what likelyhoode there is in that which the Pa-

pistes alledge, that Peter was the first Byshop of Rome. For if there be any heede to be giuen to their chronicles, he and Saint Paule were at one selfe same time. Wherevpon they say, that they were put to death in one day: that is to say, the selfe same day twelue moneth, that the one was put to death, the other was. Now Saint Paule speaketh here of his first defence: it can not be but Peter was then at Rome. For the Papistes make it that he was Byshop there seuen yeares. It followeth then that Saint Peter forsooke the religion of our Lord Iesus Christ, that he renouced the inheritance, & the hope of saluatiō that was giuen him in the Gospell, and separated himselfe from the number of the Apostles, and had no more societie with them. And thus we may see, that all this is but a fable and a lye, which the Papistes alledge to set vppē Saint Peters seate at Rome. But as for the rest, touching all the companie whiche Saint Paule speaketh off here, knowe we that they are here mentioned, to the end we should learne to humble our selues, and walke so warily, that we pray to God he would neuer suffer vs to be slacke and backward, when he calleth vs to giue witnesse to his trueth. Now in the end Saint Paule concludeth. *That God forsooke him not.* Whereby he sheweth vs, that if men departe from vs, and vtterly forsake vs, yet we may

may not be dismayed: for when we are so forsaken, GOD is mightie ynough to help vs. And this is a good prooffe, and a good triall of our faith. Truth it is, that it is ynough to astonish vs, when we see no helpe here beneath. But let vs learne to runne to our GOD, and to rest our selues in him onely: for vntill we haue learned to do him this honour, to content our selues with him onely, and with his aide, it is certain we make him no better then men.

For when we see that men are mightie ynough to helpe vs, we can boldly trust in them: & if God shew vs that he is mightie, but sheweth vs not howe at the first chop, we are straightways astonnished, by and by we are carried away with distrust. And is not this to make account of him as of the creatures, yea & to yeelde him lesse then we doe to mortal men? This is it we haue to beare away touching this doctrine: to wit, that when we are destitute of all mens ayde, we cease not to rest our selues vpon God, knowing that he onely is mightie ynough to deliuer vs, and when we feeble his helpe, let vs conclude with Saint Paule, that he will deliuer vs from euerie euill worke. For Saint Paule faith not here, that God deliuereth him from death, (though he had made his count before that he should haue been offered vp for a sacrifice) but he is content

that GOD strengthen him with his holie spirite, y he may dye for the witnesse of his Gospell. He passeth not on his persecution, nor all the torments he hath to suffer, so that he obey God, and ouercome all the tentations, and assaultes whiche he must suffer. And so must we doe. And moreouer let vs marke the praier which he maketh here in the end. *The Lord Iesus be with thy spirit.* True it is that if we be in the protection of our God, he will also preserve our bodies, & will helpe vs in all respectes so farre forth as shall be profitable for vs. But yet notwithstanding, let vs not haue so great consideration of our bodies, but that our soules go alwayes before. So that it may be sufficient for vs, if so be our God be with our spirit and kepe vs, and our Lord Iesus Christ holde vs in his custody, so that we be gouerned not onely during this fraile & flitting life, but euen to death, and afterward also, so that we seeke nothing but to glorifie our God, vntill he haue made vs partakers of his glorious immortalitie.

Now let vs fall downe before the face of our good God, confessing our faultes, and praying him, that hee would make vs feeble them euerie day more and more, leading vs to a true repentance: seeing it hath pleased him to open his trueth to vs, that we may receiue it with all reuerence,

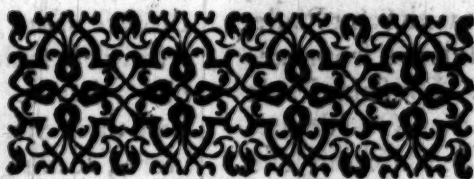


reuerence, and be so much the better confirmed in it. And if we see Sathans impes rise vp against him, y we be not troubled at it, knowing y it is a common thing, for the faith of our fathers was tried by this meanes: but let vs pray to God, to confirm vs more and more, and that this may be an occasion to vs to fight constantly, and with such valiantnes for his glorie, that we may be daily certified of the victorie, & that the triumph is prepared for vs, and that this good God will assist vs. And in the meane season that he would not suffer the wicked to get the vpper hande, but that their getting foote, may be to their destruction and con-

fusion. And moreouer, that wee may be disposed both to liue & die in the obediēce of our God, and seeke nothing, but that he may dwell in vs by his holie Ghost: and that we may be kept safe from all euill workes, and from all tentations of Sathan. And though we must passe thorough many miseries and troubles, that yet notwithstanding, he would so keepe vs, y we may perceiue we are in his protectiō, and that we may reioyce, that he hath alwayes succoured vs, and assisted vs, so that we neuer fell into any euill worke. That he be thus gracious not vnto vs onely, but to all people and nations of the earth, &c.

*The Lord be prayed.*

¶ The end of Maister Iohn Caluines Sermons vpon the two Epistles of Saint Paule the Apostle to Timothie, as they were simply taken in writing by the ordinarie writer, and neuer ouer seene or changed in any sort whatsoever by the Authour.



# The Sermons of Iohn Caluine vpon the Epistle of Saint Paule, to Titus.

## The Epistle of Saint Paule to Titus. Chapter. 1.

- 1 *Paule a seruaunt of God, and Apostle of Iesus Christe, according to the faith of Gods elect, and the knowledge of the truteth, which is according to the feare of God,*
- 2 *In the hope of euermlasting life, which God, that can not lye, hath promised before the euermlasting times.*
- 3 *And hath made manifest in his time, to wit, the word through preaching, whiche is committed vnto me according to the commission of God our Saniour.*
- 4 *To Titus my naturall sonne, according to the common faith, Grace, mercie, and peace, from God the Father, and from Iesus Christ our Saniour.*



Vr age is not the first time that wicked men vnder a colour of being of the companie of the Christians, compasse and go aboute as much as they can, to trouble the order of the Church, 3<sup>o</sup> and to hinder good and holie thinges that they goe not forward, and marre all, as much as in them lieth. We know the state of a Church can not be mainteyned vnlesse there be good and faithfull Shepherdes, God hath giuen a good and certeine rule, to chooise and appoint them by. But yet a number haue gone a- 4<sup>o</sup> bout to put forward them selues vpon ambition, & wicked prac-

tises, and that in the time of the Apostles, when the Gospell flourished in pure doctrine, eue then that vice reigned as we see. On the other side, if wee minde to walke in the obedience of God, needes must the doctrine, which is preached, be of some credite with vs, & we must reuerently heare them, to whom this charge is comitted. For if we despise the Ministers, consequently it followeth that we will despise the word, & tread it vnder our feete. And we see howe euen in Saint Pauls time, there was much rebellion and murmuring, men could well away with deceiuers, and they were always welcome, though they were verie chargeable



able and verie burdensome. But when they that wold serue God faithfully, did their duties, by and by there starte vppē sectes, there were partes taking & bickerings ready to trouble and molest them. And this is it that S. Paule shott at in this Epistle, to wit, to correcte them that went aboute to marre the order and pollicie of the Church, and wold not submit them selues to the yoke, as men easie to be taught and tractable, to receiue the doctrine which was preached vnto them.

On the other side, because there were alwayes some light heades, which sought rather to follow their curiositie, then to be edified by good doctrine, Saint Paule cutteth off all vaine questions, and such as are in no wise profitable, and sheweth that if we will be taught after God, this must be our marke we shoot at, to put our trust in him, to be confirmed to call vpon him with sure confidence: and againe, that our life be framed as it ought to be, that we shewe by effect that our inheritance is in heauen, and that we must passe through this world, and neuer stay in it. This is Saint Pauls meaning in this Epistle. Now let vs see whether such lessons as these are, ought not to haue place, & be not very profitable for vs. For if we should credite and giue eare to a number, what manner of preachers should wee haue now a dayes?

For the subtilty of Sathan is such that he would bring in naughtie packes that are nothing worth to bring the worde of God into contempt and reproche. And there are a number that seeke nothing so muche as to put forward them for shepheardes and ministers of the word, which either are of a wicked life, or haue no zeale, or are vaine prattlers, yea & contemners of God, alehouse knightes rather then ought else. And why so? For they see well ynough that such preachers are as it were bridled, & when they speake they doe but mocke at them, nay they will stoppe their mouthes, and make them ashamed at the first dash: yea and that more is, they will make them i kippe about a staffe like a iacke an ape, for they will straightways cast in their teethe. And what art thou? Thou art verie fauourably dealt withall to remaine in the place thou hast: for thou art not worthy to be an hogheard, or a cowheard, & yet thou arte in place of a Sheepeheard.

Thus a number of wicked men would haue preachers after their owne fantasie: we see it, & we haue scene it: and I would to God we had not so many examples as we haue. And therefore we haue so much the more need to giue eare to that which Saint Paule teacheth vs here, that we haue fit men to teache, & such as will doe their duetie faithfully: and

& such as when they haue preached as they ought, their life is aunswerable to it, and ratifieth the doctrine which they beare, and confirmeth it. And on the other side, because we see nowe a dayes that a number of mens eares are so delicate, that as soon as their scabbes are rubbed, they beginne to storne, and would  
 10 change straightways, if the preacher please not their humor, so that we may hardly finde one of an hundreth, that will wholly frame himselfe quietly to good doctrine, and they that will protest with open mouth, that they are verie religious, when a man would instruct them, & not suffer them to continue in their  
 20 sinnes, they wil shew themselves enemies, or else distemper themselves, and lose all taste and fauour of GODS doctrine: and other wil become horne madde and be at defiance with whatsoeuer, and seeke nothing but to bring all to confusion, that both they and their sinnes may  
 30 alwayes beare a sway: therefore when we see this, let vs marke well, that the holie Ghoste hath not without cause prouided for such diseases: and giuen vs a remedie for them, that euerie one of vs may learne for him selfe to submitte him selfe meekely and humbly to the worde of God: and when we shall see these rebels and scoffers, that rise vp,  
 40 and haue a pleasure to vex and greue vs, let vs detest them as

plagues, let this be beaten downe: and if we will that God keepe vs in possession of the treasure of his Gospell, let vs for our partes haue nothing to doe with them, whiche seeke nothing but to bring all to confusion, and to scatter the flocke of our Lorde Iesus Christe, and to destroy  
 10 GODS building amongst vs. To be shorte, because the world is as muche giuen to foolish curiosities now a dayes, as euer it was, let vs remember that so much the better, which S. Paule sheweth vs here, to wit, that whee we reade the worde of GOD, when we come to the sermon, we doe it not to any other ende & purpose, but to be instructed in  
 20 good doctrine, that is to say, in such doctrine as is profitable to our saluation: and to profite more and more in the faith of our Lord Iesus Christe, to be assured of that saluation, whiche he purchased for vs, and stay our selues vpon the grace whiche he brought vs, that wee  
 30 may purely and vnfeignedly call vpon God, and alwayes haue our eyes cast vpon the heavenly inheritance, and knowe what the will of our God is, that we bee not alwayes waucring and doubting, but still goe on our way, and seeing GOD liketh of vs, that we cleaue purely vnto his worde. And so let vs know  
 40 that this Epistle is as necessarie for vs at this day, as euer it was for any.

Nowe



Now let vs come to y<sup>e</sup> that is con-  
teyned here. First of all S. Paule  
callethe him selfe, *Seruant of God,*  
*and Apostle of Iesus Christ*. Nowe  
this worde *Seruant*, in this place,  
doeth not onely importe a sub-  
iection, (as we are all Gods ser-  
uants, because it pleaseth him to  
accept vs) but S. Paule noteth  
and marketh here, the special of-  
fice that was committed to him.

And therefore there is a diffe-  
rence betwixt a subiect, & a ser-  
uaunt. For all a whole people is  
subiect to the Prince, or to the  
Lordship vnder which they liue:  
but yet the officers haue y<sup>e</sup> charg  
of all things. Euen so Saint Paul,  
moreouer and besides that he  
was of the cōpanie of the Chris-  
tians, to serue God, was a Doc-  
tour, and had a charge and office  
in the Church. And he putteth  
downe in plaine tearmes what  
this office was, saying, that hee  
was an *Apostle of Iesus Christe*:  
and we knowe that GOD sent  
his sonne vppon this condition,  
that he should rule ouer vs.

And because he is not conuer-  
sant here in his owne person, he  
chooseth suche as pleaseth him,  
to preache his worde, and to re-  
present his person, and to be in  
his steede.

And this is it that he handleth  
more at large. Ephesians. 4. that  
Iesus Christ when he went vppe  
into heauen, appointed in his  
Church, Apostles, Euangelists,  
Pastours, and Doctours, he left  
not his people vnprouided for,

but established so good polli-  
cie for them, that he gouerneth  
them still though he be absent  
in bodie.

Thus we see now what Saint  
Paules meaning is: whereby we  
may gather, that hee wrote not  
onely to one man, but that this  
doctrine is for all the people.

For there were a number of wic-  
ked men, (as wee touched be-  
fore) that would not be gouer-  
ned by Titus. For this cause  
Saint Paule commeth here and  
setteth himselfe as a buckler, and  
confirmeth him with his autho-  
ritie, whiche was thus assayed.

And therefore it is not in re-  
specte of Titus, that hee giueth  
him selfe the honourable titles:  
for that had beene needelesse.  
Titus acknowledged him as his  
Father: for it is not without  
cause that he calleth him here,  
*His naturall Sonne*: and he knew  
also well ynough who sent him.  
And therefore Saint Paule had  
no neede to set foorth him selfe  
to this man, which bare him such  
honour already as was requisite:  
but because the people of Cre-  
ta, where Titus was at that  
time, would not be ruled, Saint  
Paule commeth to them, not in  
his own name, but sheweth that  
he is sent from God, and from  
our Lorde Iesus Christ.

But yet to confirm that whi-  
che he saith the better, he ad-  
deth. *That it is according to the*  
*common faith of the Electe*. And  
afterwarde sheweth what this  
faith

faith is, to wit, *The knowledge of the truth*, and not barely so, but, *which is according to the feare of God, and that in hope of everlasting life*. And thus wee see what S. Pauls Apostleship importeth: it is not an ydle honour, it is no vaine title, but a charge to preach the worde of God, and that so, that the world may bee profitably edified, and the saluation which is promised vs, bee preached, and all the faithful be made partakers of it. This is it in fewe wordes we haue to beare away in this place. But wee shall vnderstand it the better, when we apply it to our vse.

There haue beene at all times, touching the receiuing of them which preach the worde of god, or casting them off, two extremities. For many haue beene led with ignorance, or rather beastlinesse, so that they could not discern betweene good and euill, and were content onely to heare a bare title. And this was the cause the worlde became so brutishe, as wee see it at this day in Papistrie: for they that fall cleane away from the Church, they that in a rage cast away the worde of GOD, will say notwithstanding, that they will bee subiect to their mother the holy Church, and vnder a coulour of humblenesse, make warre against God & against his worde, as horne mad beastes: and yet notwithstanding for the honour

of God, they will submitt themselves to the tyrannie of men. And what is the cause of this? There is neither wisdome nor discretion in them, they thinke it is ynough for them, that they haue hearde the name of Church sounde in their eares, but they oughte to haue enquired what it is: and when the Pope calleth himselfe Iesus Christes vicar, and Saint Peters successor, it behoued them to knowe whether it bee so or no: and when he hath prooued that that he saith, then receiue his doctrine.

But what? Wee see howe a great number suffereth themselves to bee deceiued, and these silly soules are content to haue their eyes hoodwinked, and to haue nothing giuen them but errours and superstitions. And this is a verie euill extremitie, when vnder a coulour of Gods name, men are so carried away to wickednesse.

But there is another faulte viler and worse then this: to wit, that a number cast away all doctrine, and can abide no yoke, and passe not whether a man speake to them in Gods name, or howe it bee. Wee haue shewed howe the poore Papistes cast themselves away, by being so blinde as to receiue whatsoever men bring them, and know in no wise which commeth from God, and which doeth not.

Tt,

But



But what is to bee founde amongest vs? A number will saye in a worde, that they will follow the Gospell, but in the meane season they passe for no doctrin, they will make no boanes at it to mocke at God, and to kicke against his maiestie, and to fight against his worde, and against all them that preache it. What auai- 10  
leth this worde then, *a seruant of God*, amongest a number now a- dayes, though it be well liked of? Not a pinnes point.

And hereby wee see and perceiue greate and shamefull impudencie, that they which wil bee taken to bee Christians (because they are ashamed to 20  
bee Turkes or Infidels) bee be at open defiance with GOD and his worde, and passe not a pinne what is saide to them. But on the other side, let vs take heede to our selues. And firste of all, let vs marke, that if wee wil be taken to be Christians, wee must haue this humbleness to obey the doctrine which is prea- 30  
ched to vs, and submitt our sel- ues to it without any gaine say- ing: and when wee heare this title, *seruants of God*. Let vs learne that it is not an office to be despised, as Saint Paule shewed heretofore, that if God place in his house such as must gouerne it, wee may not refuse them, but our GOD will forthwith re- 40  
fuse vs and cast vs off.

Is it reason hee shoulde take

vs for his children, and wee bee at defiance with him, and spett in his face as much as wee can? If wee say wee haue no suche meaning: hee hath shewed that hee will bee knowen by his wordes yea, and he will haue them re- ceiued, whome he hath appoin- ted to beare it, and whome hee calleth stewardes of his secretes, and gouernours of his house: and yet we make no count of them. Where is the honour that wee beare to our God? For hee will not bee changed in shape by the wicked.

Therefore he will haue vs do him homage, by receiuing his worde, as he saith by his Pro- 20  
phet Esai: that hee hath put his worde in him, that it may be re- ceiued, and that by the mouthes of men, from hande to hande vn- till the ende of the worlde. To be short, let vs learne to haue li- stening eares to heare the do- 30  
ctrine that is offered to vs in Gods name, and to heare it with such humbleness, that when wee knowe it is GOD that speaketh to vs, though he vse men as meanes:, yea, and that base men according to the flesh, wee cease not to bowe downe our neckes, and shewe that wee are his sheepe in deede, seeing it pleaseth him to bee our sheepe- 40  
hearde, that wee are not stub- borne a whit, nor harde to rule, but haue this spirite of meekeness which Saint Iames Iam. 1. 21.  
speaketh

speaketh of, when hee sheweth vs the way to receiue the worde of GOD aright. This is one point.

But yet let vs marke also that we must be assured that they which speake to vs, thrust not in themselves, bring vs not any dreams or toyes of their owne, but that they are sent of God to vs. And howe shall wee knowe that? The fault wilbee in none but in our selues: onely let vs open our eyes and cares. But what? There are a number that care for nothing else but to blinde themselves: As the Papistes, when they are tolde, it were good for them, to enquire of the doctrine whiche is taught them, no, they will not doe so. And why so? for they iest with God: and because they haue their *Sanctus*, their foolish ceremonies, and all this pelfe, they thinke they playe their partes well, and so they make an ydoll after their owne fantasie: in so muche that the world is neuer deceiued, but but because it seeketh and desireth it.

Euen so play these scoffers, that seeke nothing but to bee at their owne libertie, they will not enquire whether men teache them in Gods name or not. They will alwayes haue this reply in their mouthes, Ho, as for mee, I will not striue against GOD: but what can I tell whether hee preache mee the

worde of GOD or not? Yea, but enquire thou notwithstanding. I wil not, I wil not vouchsafe.

Thus wee see nowe, that they which will not suffer themselves to bee gathered to GOD and to his flocke, go wittingly astray, and perishe not but thorough their owne fault, so that they shalbee alwayes guiltie of their hurt.

Trueth it is, that they will not sticke to coulour themselves with their ignorance: but they cannot iest with GOD, but their malice will alwayes be knowne.

To be shorte, men neuer do amisse, but through their owne faulte. For, (as I saide,) ignorance hath hypocrisie alwayes ioyned with it, or else negligence, or open rebellion. Some wil bee at defiance with GOD: other will playe the hypocrites, and content them selues with their little *Sanctus*, and baggage trifles, and thinke so to bee excused at Gods hande: they will haue their goodly deuotions. Other will bee dronken with the vanities of this worlde, they will haue their businesse and cares to hinder them from looking to GOD, and so become negligent: it is to no purpose to speake to them, it is all one to them, that that goeth in at one eare, goeth out at another.

Ttt.ii.

And



And why so? They are already forepossessed with contrary matters. And therefore wee must marke this place so much y more: to wit, when wee are told of the word of God, and when they that preache it, protest it is not of their owne braines, but Iesus Christ who is maister and Lorde ouer all, gaue them this order, which must bee holy and without breach vnto the ende of the worlde: wee must giue good heede to it, euerie one of vs must heare it, and enquire diligently whether it be the sonne of GOD that speaketh so to vs, that wee may do him that homage which he deserueth, as we heare he saith.

*Psal. 2. 12* Kisse y sonne. And therefore we must serue him, & honor him, otherwise GOD is dishonoured, wee goe about to abolishe his maiestie and glorie, as much as wee can, and are guiltie of sacrilege, make wee neuer so faire a protestation.

And Saint Paule sheweth vs here, that all they that preach the doctrine of Iesus Christ, are true seruantes of GOD. And why so? Because the father and the sonne are one: not onely because the sonne is of the substance of the father, but there is an especiall agreement betweene them, when the father presenteth himselfe to vs, in the person of his sonne, as Iesus Christ himselfe protesteth. Hee that

*Ioh. 12. 4* belieueth in mee, belieueth not in mee, but in him that sent

mee.

As if hee saide, hee hath nothing of his owne in that hee is man subiect to death, but as hee came downe from heauen, and hath all the fulnesse of the Godheade dwelling in him, if wee belieue in him, wee shall be guided to the immortall glorie of our GOD: for hee it is by whome wee are made and fashioned, and by whome wee are mainteined and preserued. This is it wee haue to marke, when Saint Paule saith, that hee is a seruant of God being an Apostle of Iesus Christ. And herewith all knowe wee, that if wee will bee receiued and auouched of GOD, wee must first of all obey his sonne, to whome he hath giuen all power and chiefeie ouer vs.

For the Turkes will well protest that they worship God, but in the meane while they make an Idol, because they separte him from Iesus Christ. And hee that hath not the sonne, hath not the father, as S. Iohn saith in his canonicall epistle. Euen so fareth it with all y Iewes & the Heathen. And the Papistes, though they make great bragges that they belieue in God, yet their vnbeliefe sheweth it selfe, because they resist the Gospell, and cannot worshippe the sonne of GOD, by submitting themselues wholly to his doctrine to obey him: because they haue not this, we may call them infidels.

And

And thinke wee then, that God will take vs into the number of his, vnlesse we render all subiection to our Lorde Iesus Christe: whē he sendeth vs his Apostles, knowe wee that he is appointed our King, to the ende we should be his people: the scepter whereby he must gouerne vs, is his gospel, and the men he setteth ouer vs, represent his person. If we haue not this, let vs not thinke that God receiveth vs, nay it will cost vs deare, that we bragge of the name of Christians, vnlesse we haue that which is shewed vs here by S. Paule, to wit, vnlesse we haue the sonne of God whē he speaketh to vs, and that by the mouth of mortall men. For (as I said) we must not looke for him to come downe from heauen: it is sufficient that he raiseth vs vp men to preache his worde faithfully to vs, to be instrumentes of his holy Ghost, which receiue from him, to bestowe it vpon vs, without any blending of their owne dreames and fantasies with it. Therefore when our Lord Iesus Christ is thus gracious to vs, it is good reason wee should bee obedient and quiet, to receiue y that is brought vs in his name. This is it we haue to beare away. But yet S. Paule addeth another worde, which is well worth the marking, to wit, that he is an Apostle, according to the comon faith (saith he,) of the elect of God. When he speaketh thus, he ioyneth himselfe with all the Patri-

arches and holy fathers which liued since the beginning of the world, and with all the faithfull which were in those dayes. And so consequently sheweth that they which will not receiue his doctrine, cut off and banish themselves from the church of God, and are castawayes. For if they were of the companie of the elect, they would ioyne themselves to him, because his Apostleship differeth in nothing from the faith of the elect.

Nowe Saint Paule expresseth that here, which wee touched in fewe wordes before: to wit, that the office of an Apostle is not an idle honour, but a charge which God committed to him, and that to preache his trueth purely. Whereby wee see whether the Pope be to be receiued for the head of the Church or no, and what all this Hierarchie is in summe, which hee braggeth of, that is to say, all this vermine of the ambitious Clergie. For hee wil be bolde to saye, that hee and his mitered Bishops are the Apostles successors: but we cannot be deceiued herein, if we will examine them by that GOD commaundeth. This is a sure and an vndoubted doctrine to knowe which are the Apostles true successors: to wit, they that preache the Gospel to vs, and agree to the faith of al Gods elect. When wee shall finde that the Pope preacheth the doctrine which the Patriarches and Pro-



phets helde, and which the Apostles also followed. Then we will no more reply against him, but that he is amongst the number of true shepheards: but as long as he playeth the ydol, and vseth barbarous tyrannie, and we can not heare so much as one worde of doctrine from his mouth (for this were a disgracing to him) wee cannot but detest this maske that Sathan hath brought in, because it is nothing else but a diuelish corruption, which hath lifted vp it selfe against the authoritie of the sonne of God, & against the order which he had established in his Church. For may a man finde amongst them the faith of the elect which Saint Paule speaketh of? Nay, rather, wee see that the Pope to mainteine this tyrannous power, which hee hath vsurped, will not suffer vs to enquire of the truth of God in any sort whatsoever: hee woulde with all his heart, the holy Scripture were cleane buried: and woulde so set vp him selfe aboue all creatures, that the Prophets and Apostles were nothing in comparison. So then when wee see hee spoyl-eth God of his maiestie so sacrilegiously, and cannot abyde to haue his office tryed, but wil be taken for an Apostle (bee hee what he be may) doubt wee not but this is such a bastardise, as the diuell hath brought into the worlde, to dispatch and make a

riddaunce of all the pollicie that our Lorde Iesus Christe commaundeth vs. This is the firste point wee haue to beare away. And againe, let vs marke, that if wee wil bee out of doubt whether men preache to vs in the name of GOD or no, wee must come to this marke, to wit, to enquire what the faith of the holy fathers is, which liued both before the Lawe, and in the Prophetstimes, and consequently also, what the Apostles faith is: wee must haue this, and then we shall not erre.

And this is an inestimable comfort to vs, when wee knowe that God absolueth vs, though the worlde condemne vs: that hee taketh vs for his children, though the worlde accompt of vs as worse then castawayes. And why so? This cannot deteine vs, to wit, that Iesus Christ gouerneth vs, that he receiueth vs as members of his bodie, so that wee agree with the holy fathers, and haue one selfe same faith that they had. And why so? For wee are ioyned to him with a bande that neuer can be losed.

Knowe wee then that we are vnited into their bodies, if so be that wee haue the faith which they followed. And thus wee may at this day desie the Papi-stes, and a figge for them, bee they neuer so proude: though they bragge they are the true catho-

catholikes (as they terme them-  
selues) yet we are assured y<sup>e</sup> God  
auoucheth vs, and condemneth  
them. And why so? Because this  
spirituall gouernement which  
the sonne of God commaunded  
vs, is amongst vs: to wit, that  
we heare his word, so that there  
is an accorde and an agreement  
betweene the faith of the olde  
brethren, all the elect of God, &  
ours. And if it be so, wee are as-  
sured: let the worlde iudge as  
much as it will, but we will con-  
demne it freely. For if wee may  
be at defiance with the Angels  
of heauen, if they set themselves  
against the Gospell of Iesus  
Christe, what shall wee do this  
stinking durte of the Pope, and  
all his, when they challenge such  
a power to them selues, that Ie-  
sus Christe is iacke out of office  
with them, our faith is troden  
vnder foote, & they forge them  
selues such a doctrine as they  
thinke best? Thus we must pra-  
ctise this text of Saint Paule.  
Nowe this may bee a meanes to  
assure them whome God doeth  
sende to preache his word.  
That when they shal feeble them  
selues not able ynough to beare  
the doctrine of the Gospel, that  
yet notwithstanding they haue  
this which Saint Paul saith here,  
that our doctrine bee agreable  
to the faith of all Gods electe,  
and that this may bee to stoppe  
their mouthes, which rise vp a-  
gainst vs, and that wee make no

bones at it to saye with S. Paule,  
that wee haue a sworde in hand:  
not a materiall sworde, but to  
pronounce a sentence of con-  
demnation, and shewe that the  
vengeaunce of God is prepared  
against all them that will not re-  
ceiue our doctrine.

Trueth it is, that this must  
bee our marke wee shoote at al-  
wayes, to bring the world to the  
obedience of our Lorde Iesus  
Christe. But howe soeuer it be,  
let vs not doubt so declare that  
all they that will not ioine  
themselves to vs, nor doe such  
homage to Iesus Christe as wee  
haue spoken of, are excommu-  
nicate from the Church, and  
banished from the kingdome of  
God, and there remaineth no-  
thing for them, but to receiue  
the horrible vengeaunce that is  
prepared for them. This is one  
point.

But let vs marke also, that  
all Christians haue a good stave  
here, when they are tossed to and  
fro with many tentations, let it  
suffice them, that they haue fra-  
med them selues to the flocke of  
our Lorde Iesus Christe, and  
that their faith is agreeable to  
the faith of the olde fathers, and  
of all them whome God chose:  
if they haue this, let them con-  
tent them selues.

But that wee may better per-  
ceiue what profite this texte  
bringeth vs, let vs marke firste of  
all, that Saint Paule meant here

Tit. iii. 10



to arme Titus, and all the people, against a stumbling block which troubleth the weake very much: to wit, whē they see disagreements and diuerse opinions, and that the verie Christians themselves play the vntamed and wilde beastes: this is a point that troubleth the simple verie much. But we are taught here, y<sup>e</sup> 10 it may be sufficient for vs, y<sup>e</sup> wee are ioyned & made one with the elect of God.

And when Saint Paule vseth these wordes, he sheweth that we may not marueile if there be discentious persons in y<sup>e</sup> Church, which go about to marre all order, and if there be hypocrites that sowe their tares to turne away the ignorant from the puritie of the Gospell; if there bee wicked and lewde fellows that kicke against God, and fight against the kingdome of our Lord Iesus Christe: And why for for all are not elect. Knowe we that it is a speciall gifte, and that to haue faith and to obey the Gospell, we must be of the flock of Iesus Christe. For he saith, that they that beleue in him, were giuen him of the father for his inheritance. Whereby he sheweth vs, that it is not in vs to beginne our saluation. And these doltes, or rather these waged men of Sathan, woulde turne vpside downe the firste foundation of our faith, to wit, the election and euerlasting predestination of GOD, and wil

come and correct both GOD, and his holy Ghoste. But Saint Paule on the contrary side, (as Iesus also in the text which wee haue alledged) sheweth plainly that faith beginneth not on our partes: but it is because god had chosen vs, and by reason of his vnchaungeable election, by

reason of his free goodnesse, whereby hee hath adopted vs for his children, hee giueth vs to Iesus Christe, and welcome to him. And why so? Because wee are sent vnto him of GOD his father. It is the marke whereby hee sheweth vs, that hee hath vs in possession, and in habitaunce. And so let vs learne, that if the Gospell bee not receiued in these dayes readily and without contention, if it haue many enimies both abroad and at home, yea, and this vermine that is mixte amongst vs, and such as are worse then the verie Papistes, let vs not bee astonnished for all that, let not our faith bee shaken for any suche stumbling blocke.

And why so? For it is not giuen to all, to frame them selues in this wise to our Lorde Iesus Christe: But let it bee sufficient for vs, that wee are inrolled with Gods elect: for it is his pleasure: and seeing hee is content, it is good reason also that wee should all passe that way.

To be short as aft soeuer as we see the pride of these vilaines which

which blaspheme against God, as oft so euer as we see worse dissolutions and sinnes amongst vs, then among the Papistes, and see them that defie all good doctrine, and will receiue none but what they like, and when they mocke all lessons that are giuen them and flyre at them, yea and set vp their hornes like Bulles to dash against God, and them that teach them, let vs not be dismayed at it, but arme our selues with that that is saide here: well, yet they cannot cause the elect of GOD to start backe, for he witteth and knoweth who are his: they are his proper inheritance, hee will therefore mainteine them.

In the meane season let vs detest all Sathans impes, I meane them, that set themselves thus openly against God and his doctrine, & let vs withdrawe our selues from them as farre as wee can. So then, let vs haue this inuincible constancie, to defie all the wicked that after this sort spurne against God, and let vs alwayes walke in the simplicitie of the gospell whatsoeuer come of it. This is the reason why saint Paule spake here precisely of the electe of God.

Nowe he addeth for a further setting forth of the matter, y this faith, whiche hee spake off, is the knowledge of the truth which is according to the feare of God, in the hope of euerlasting life. Nowe when hee calleth Faith, the knowledge

of the truth, he sheweth vs first of all, that wee may not haue a bare opinion onely for our faith, but wee must knowe what our God is, and what his will is. For the Papists haue forged in their shop a faith whiche they call an *Inwrapped faith*, and say y it is ynough for the simple and lay people to belieue as the Church beleeueth. And so in the meane while there is no knowledg. And then what is that belief of theirs? To be verie beastes, to say I can not tell what God is, I vnderstande not one iote of his wordes: but I referre me to our mother y holy church: if it be good, I will not gaine say it. If a man woulde tell them that there are an hundred Gods, wel, if our mother the holy church belieue so, I am content, I belieue as shee beleueth, it is all one to me, I referre me alwayes to our mother y holy church. This (I say) is the faith which the Papistes haue. And therefore we may by good reason call them infidels, though they make a perfection of it to haue such an inwrapped faith, and say it is ynough for a simple Christian to belieue at credit after this sort.

But Saint Paule sheweth vs plainly here the contrarie: for he telleth vs that faith is not such a beastlinesse, but hee calleth it a knowledge, yea a knowledge of the truth of God, to know what the hope of euerlasting saluation is. Let vs learne therefore, if wee



will be taken for Christians, to open our eyes, and to come to the schoole to bee his schollers, that called himselfe a Maister & teacher appointed by god his father: for if Iesus Christ hath taught vs, let vs marke y<sup>e</sup> we may well protest we are his, if for our parts we receiue that that is taught vs in his name, and came from him, for it is not ynough for vs to haue a bare opinion, as we see a number of them that call themselves Christians, though they haue knowne I cannot tell what of the gospell (as they thinke) yet they haue no certaintie at al: nay there are verie fewe that are well and thoroughly resoluéd. And yet notwithstanding Saint Paule  
 20 meant here precisely to discern faith from all vncertaintie, that we might not haue a foolish light thinking to say: I thinke it is so: but that we might be assured: as Saint Iohn faith, we knowe that we are the sonnes of God. Therefore this belief that hath a respect to the gospel, is not such an one as we vse in common speach: as  
 30 when wee say, I belieue so: for I knowe nothing, neither will I enquire of any thing: but this constant and sure perswasion whiche we conceiue (as Saint Iohn faith in an other place) & receiue what soeuer is said to vs in gods name, as if wee were witnesses of any writing, and put our seales to it. This is it that God demaundeth  
 40 of vs, and as we must also honour him, to confesse that he is faithful

Ihon. 3.2.  
3.19.

Ihon. 1.2.

in all his doctrine, and hath an vnfallible trueth that can neuer deceiue vs, this is that knowledg. And againe when Saint Paule speaketh of the trueth, he sheweth vs that it is not for naught, y<sup>e</sup> god wil haue vs to be so thoroughly perswaded of his worde. And why so? For it is not a doctrine  
 10 subiect to lyes: let vs consider who is the authour of it. It is god that is the welspring and roote of trueth can hee then sende vs any doubtful doctrine? So then, seeing our Lorde will haue vs to be grounded vppon him, it is good reason that we haue this certaintie whereof Saint Paule speaketh here, that wee bee resoluéd, and  
 20 haue not a thinking, to bende as shaking reedes do at euerie puffed of winde, yea, and let vs marke y<sup>e</sup> wee cannot be taken for faithful, vnlesse we holde our selues wholly to god: for S. Paul meant to exclude and shutte out whatsoeuer commeth from men, when hee  
 30 faith y<sup>e</sup> faith importeth a knowledge of the trueth: for what can men bring vs of their owne? It is said, that there is nothing but vauity in them. And therefore they are able to deceiue vs at euerie blow, vnles they are able to protest, that they haue receiued that from aboue which they teach vs, and that they dispense the pure trueth from hand to hand, which  
 40 is so holy a thing that it is not lawfull to mix any thing with it. This is it S. Paule meant to leade vs vnto, and especially when hee  
 faith

Psal. 39.6.

faith y this truth is according to  
 feare of God, with the hope of e-  
 uerlasting life. Wee must needes  
 be edified in goodnesse & learne  
 to be a people made holy to god:  
 and to do so, we must seeke what  
 the end of the gospel is: to wit,  
 that we be not in this worlde as  
 poore beastes, that we seeke not  
 onely to bee nourished and clo-  
 thed, to rest our selues vp-  
 pon this flitting life; but be lifted  
 vp to this immortall inheritance  
 which is promised vs. This God  
 ment when he sent his Gospel, to  
 wit, to draw vs out of this world  
 that wee might driue to him, and  
 that in such sort, that wee might  
 not doubt but the inheritance of  
 euerlasting life is prepared for vs  
 as it was so dearly purchased for

vs by our Lord Iesus Christ. And  
 that wee may come to it, let vs  
 walke in the feare of god with all  
 purenes, as S. Paul speaketh here.  
 And if wee see that God sought  
 nothing but our saluation, when  
 he sent vs his Gospel which is y  
 chiefest felicitie and perfection  
 of all blessings, let it stirre vs vp to  
 submit our selues to it with bet-  
 ter courage, and sort our selues  
 with the flocke of our Lord Iesus  
 Christ, that he may be our father,  
 and gouerne vs.

Nowe let vs fal downe before  
 the face of our good God confes-  
 sing our faultes and praying him,  
 that he would giue vs such a fee-  
 ling of them, that we may be bea-  
 ten downe, &c.

### The 2. Sermon, vpon the 1. Chapter.

*Pauls a servant of God, and Apostle of Iesus Christ, according to the  
 faith of Gods elect, and the knowledge of the truth which is according  
 to the feare of God,*

*2 In the hope of euerlasting life, which God, that can not lye, hath promised  
 before the euerlasting times.*

*3 And hath made manifest in his time, to witte, the word through preaching,  
 whiche is committed to me according to the commission of God our Sa-  
 uiour.*

*4 To Titus my naturall sonne, according to the common faith, Grace, mer-  
 cie, and peace, from God the Father, and from the Lord Iesus Christ our  
 Saviour.*



E haue seene this  
 morning, that saint  
 Paul hath shewed  
 what the true faith  
 is, saying y it im-  
 porteth a knowledge of y. trueth:

and thereby we haue ben taught,  
 that wee must profite in Gods  
 schoole, if wee wilbe counted for  
 christians before him. But let vs  
 marke also more ouer, that  
 this title whiche is giuen to the  
 word



worde of God, bringeth vs a singular comfort. For we are deliuered from doubt and wauering, when we knowe that it is GOD that speaketh to vs: for there is nothing in him but certeine and vndoubted trueth: as also Saint Paul addeth againe, that it is hee that cannot lye: shewing that we must not behaue our selues in the matter according to men, for so wee might bee alwayes in distrust of that which is tolde vs: but that that proceedeth from the mouth of God is certeine, and such as we ought to bee thoroughly resolued off. Like as also we are oftentimes tolde, that the worde of GOD is purged, that there is no drosse in it, nor superfluitie, nor what else so euer. And for this cause it is compared to golde and siluer, that hath passed through the fire and hath beene thoroughly molten, which doth so certifie vs, that we may say wee holde not our faith of men, but that GOD is the authour of it: that wee are assured against all combates that Sathan can raise against vs. And againe, it is plainly shewed vs also, that if we had all the knowledge in the worlde, if we know not God and his worde, there is nothing but smoke in vs. It is not here only that the holy ghost vsesh such a kinde of speech, to wit, that the worde of God is a truth, a truth without a taile (as wee say) but when S. Paule will magnifie the gospel to the Colossians, los. you haue (saith he) knowen y

Psal. 12. 7.  
19. 11.

Coloss. 1. 5

trueth: that is to say, the word of life which was preached to you. The holy ghost shall leade you into all truth, saith our Lorde Iesus Christ. And againe, directing himselfe to God his father, heauenly father, thy worde is truth. Let vs learne therefore that God will haue vs rest fully vpon him, all manner of wayes, not only, that we shoulde doe him such honour as hee deserueth, and yelde him that authoritie that he requireth, but that wee shoulde be thoroughly grounded and resolued, and not haue a light opinion, but say as the people said to that woman of Samaria. Wee haue heard him. This is it wee haue to beare away in this place. But besid this he sheweth vs what this truth shooteth at: for he maketh a difference betwixt it & all other doctrines which pertain to this flitting life, and all worldly things: because he saith, *that this trueth is according to the feare of God*, as if he saide, that it is to edifie men in such feare, as god may be glorified by it. For we may labour a good while in all humane sciences before they can leade vs to God.

And therefore let vs marke that Saint Paule maketh a difference here betwixt the faith of christians and what so euer wee may heare else where: for there is no other rule of true religion, then that that is contained in the word of god, and which we hold of him. And besid this he addeth

al-

also according to the hope of everlasting life, or the cause of hope. Whereby he sheweth, that wee can neuer dedicate our selues aright to Gods seruice, vnlesse we thinke more vpon God, then vpon al y rest. For though we are somewhat bridled, though wee haue some affection to God, it is nothing, it vanisheth away. To be short, there is no quicke roote either of faith or religion in vs, vntill we be brought to heauen: that is to say, vntill we knowe, that God made vs not to holde vs here in an earthly life with brute beastes, but that he hath adopted vs into his inheritance, & holdeth vs for his childre. Therefore if we looke not vp to heauen, it is impossible for vs to haue a true deuotiō to giue our selues to GOD, there will neither bee faith nor Christianitie in vs. And this is the cause, why at this day of all them that name themselves Christians and call themselves so, there are so fewe founde that haue this marke, which saint Paul giueth to the children of God: for all are occupied in this present life, and are so tyed to it, that they cannot looke vp to heauen. Therefore because wee see this fault so common, wee must preserue our selues so much y more, and lay aside thinges that might holde vs here beneath, and by maine strength breake that which wee can not wholly vntie, vntil wee cleaue fast to our GOD: which thing wilbe done, when

wee haue conceiued in good earnest and in deede, the hope of euerlasting life, as Saint Paul speaketh here. And this beareth with it a plaine lesson also, to shew vs, that though our life bee as yet hidden to vs, wee must not bee out of tast for all that, for wee alwayes stand to our natural sense: which causeth vs that we cannot imbrace the promise of saluation which is daily offered vs. For we see not that that God promiseth vs: and therefore wee cannot stretch out our phantasie further then to that which we see & conceiue in our imagination. But yet notwithstanding, what so euer come of it, we must be thoroughly assured of that that is hidden to vs, when wee heare GOD speak, though we conceiue it not with our mother witt. And therefore let vs runne to this hope which Saint Paule speaketh off. And though wee haue not seene the inheritance which wee waite for, let vs not cease to loue it, yea & that with an earnest affection, let vs be rauished with it, let vs so account of the thinges of this worlde, as of baggage trifles, knowing that they doe not only tourne vs aside from going on forward to the saluation which God offereth vs, and are baites to allure vs, and to holde vs here beneath, but also to destroy vs, and vndoe vs vtterly, when wee are so intangled in the world, and to infect vs with a deadly poyson. Thus we must practise this word when



Col. 1. 4.

when S. Paule saith that hee is a seruant of God, according to the hope of euerlasting life. As also he commendeth the Colossians, euen for their loue and affection they haue to Godwarde, because of y hope whiche is prepared for them in heauen, and sheweth y the faithfull are encouraged to serue God, to take paines in good 10 workes and to fight against al incombrances, when they set this inheritance before them, whiche is prepared for them in heauen, & when they looke to it, and holde themselues fast to it. And this is it which he meaneth in this place also. But because men alwayes seeke for that that is next them, and if they doe not perceiue a 20 thing, they cannot lift vp their mindes to beholde it, Saint Paul to correct such a fault, leadeth vs to the promise of God, as if hee said, my friends, trueth it is, when we are tolde of the kingdome, it is a thing that passeth our mother witts, it is too high and profounde for vs: yet notwithstanding we must not cease to breath 30 vnto it: And why so? For wee haue a good warrant: beholde (saith he) God hath promised it, yea and that god that cannot lye. Wee see howe these things hang one vppon an other, and howe wee are drawen away here from all creatures: because our faith coulde not bee stiedie, if it had respect to men, or to any worldly 40 thing. We must bee thoroughly perswaded of this kinde of re-

newing, and stand fast to it, and bee thoroughly holden backe with it. And therewithall let vs doe that honour to God, which hee deserueth: let vs I say, separate our selues from the common course of men: for wee see that euen that false prophet Balaam, that hyred out and sould himself Nu. 23. 16 to lye, was notwithstanding constrained to speake the trueth, as a wicked doer vpon the racke: god (saith hee,) is not like to men. And who is it that speaketh thus? It is a deceiuer, a varlet, that seeketh nothing but to peruert the honour of God, and the saluation of the Church. And yet notwithstanding God constraineth him as a thiefe vppon the racke, to witnesse of his trueth. Seeing Balaam hath spoken so, what must wee doe? Shall we come and call the promises of God into doubt, whether they will not deceiue vs, and whether wee may make sure reckoning of them or no? So then let vs marke well what is saide here, to applie it to our instruction, and knowe what the grounde of our faith is: to wit, to acknowledge and confesse that God is not like to men. And why so? For hee can not lye in any wise, for he is the yndoubted trueth that can neuer deceiue, and remaineth for euer.

So then this is it wee haue to beare away in this place, to wit, when wee shalbe tempted with any distrust because we perceiue not the glorie that is promised

vs,

vs, that wee come to it, and say, well it is true that these things ouer passe our reache, but we must trust in God, and we shall find it to be so.

And therefore let vs commit our selues into Gods handes and hee will keepe vs safely: as Saint Paule speaketh in the seconde to Timothie, that seeing he is a faithfull keeper of our pledge, (that is to say, of our saluation) wee may boldly commende and commit our selues into his hands. Moreover, Saint Paule speaketh here of the promise of god which was made before all tymes, and of that that is shewed vs in fit and conuenient season. As touching the promise, some take it for the election which he made of al the faithfull, as we sawe; hee saide to Timothie, that life was giuen them before all euerlastingnes: but because this worde *promise* is an assurance of men to whome God speaketh, I doubt not but Saint Pauls meaning here is by *euerlasting times*, to signifie vnto vs a long possession. For wee knowe that God hath witnessed to vs euen from the beginning of the worlde, that he would be our Sauour, and therewith all gaue vs a pledge of it, euen the Redeemer, whome hee committed to vs: hee standeth in that purpose still.

And therefore it is not without cause that Saint Paule saith here, that GOD promised the

saluation which was manifested to vs in the Gospell, before the euerlasting times. And in deede it is the promise that was giuen to the olde fathers. For when GOD adopted and shewed himselfe to bee a father towarde them, hee did it but holding them in suspense vntill the comming of our Lorde Iesus Christ.

And in deede the prophetes had their eyes alwayes cast vpon that marke: for it is saide, that this is the ende of the lawe. And thus the promises hanged vntill the comming of the Redeemer. But now we haue a more full setting forth of them, when Iesus Christe was sent vs. Truth it is that at the first blushe a man woulde thinke there were some contrarietie here, when saint Paul setteth downe the worde *Hope*, and saith afterwarde, that the thinges are now shewed vs, and that God hath set them as it were before our eyes. But these may well agree together, because there are three degrees to consider off.

The first is, the condition wherein the fathers liued vnder the lawe. For they had good witnessse of the mercie of GOD, and that hee would bee pitifull to them, yea and they waited for the saluation y was promised the: but yet notwithstanding they wer in a shade, they sawe y things a far off (as the scripture speaketh) for they



they had a veile before their eyes, which hindered the they coulde not see that which God hath opened to vs at this day, and that by vertue of that promise whiche Saint Paule speaketh off. And so we are taught to commit our saluation alwayes with patience into Gods hande, as we are warned by the Apostle .Heb. 11. you can haue no faith, but by staying your selues vpon the promises of the life to come, for we haue not our rest in this worlde, for what is our life, but a pilgrimage which continueth to the ende. So then we haue the promises, & so consequently we see not as yet but in a glasse and darkely. Thus Saint Paule speaketh to the Galathians. But yet in comparison of the fathers which liued vnder the lawe, we haue the substance and trueth, it is verie plaine and euident to vs: for in Iesus Christ we haue the perfection and accomplishment of all thinges which were requisit to our saluation. Are we afraid because we are sinners? Wee shall finde righteousness in the sonne of GOD. Doeth our ignorance trouble vs? He is giuen for wisdom to all y worlde. Are wee prisoners and slaues to Sathan? Wee haue our ransome in him. Are wee foule and filthie? Hee sanctifieth vs. Are we weake? He is the vertue of God to strengthen vs. See we we nothing but filthinesse in vs? Hee is the founteine of purenesse. Againe, haue wee nothing but

death in vs? Hee is the life, yea and he hath gotten the maisterie, for hee ouercame death. These are the thinges the fathers waited and hoped for, and are giuen vs at this day, in the person of our Lorde Iesus Christ. But true it is, wee doe not yet iuioy them, neither haue we as yet reaped the fruite of them, but if we compare it with that that the fathers had, wee haue a great deale more then they had.

And therefore it is not without cause that Saint Paule saith, that God hath reueiled that vnto vs at this day, which the fathers waited for, by reason of the promise, which helde them in suspense. Nowe the thirde degree is the perfection that shall bee in the latter day, when wee shall be gathered vnto the olde fathers, and then there shall be faith no more. For faith is as it were a sight of thinges that are not seene, (as the Apostle calleth it) and a knowledge of thinges that are absent. Seeing wee shall possesse that which God offereth vs at this day in the Gospell, faith shall haue place no more. This is it in fewe wordes wee haue to beare away, touching that that Saint Paule saith, that GOD promised that before all tymes, whiche is reueiled to vs at this day, and we haue a full declaration of it, and that in our Lorde Iesus Christ, though it appeare not as yet in vs which are his members, but is deferred to y latter day  
And

And So Paule expressely putteth  
downe here, *For our proper seasons,*  
to cause vs to glorifie God in his  
counsel, and suffer him to dispose  
of al, as he thinketh best, and that  
wee bee not so proud, to replie a-  
gainst him, when hee doeth not  
things as wee would haue them;  
that wee enter not into proceesse  
nor question against him, as wee  
use to doe. And for this cause also  
he saide to the Galathians, when  
the faulnesse of time was come,  
God sent his Sonne. And what  
meaneeth that worde? According  
as we are curious and busie hea-  
ded, so wee aske and demand,  
Why did not Iesus Christe come  
sooner? See, Adam had destroyed  
him selfe and all his race, a man  
kind abode in that confusion so  
long, that it became (as it were)  
rotten in that wretched state; and  
what meant God to holde the fa-  
thers with their billes in the wa-  
ter (as wee say) so long, and sent  
not the Redeemer sooner? Seeing  
the danger was already vpon  
them, why did not God prouide  
for it sooner, why did hee not re-  
medie it? Thus men reason: but  
when they take them such liber-  
tie, they might aske him as well,  
why the world was made but six  
thousand yeares agoe, and why  
God did not thinke vpon it be-  
fore? But what? What will men  
get by it, when they trouble them  
selues after this sort? For it will  
but plunge them ouer head and  
cares, and vtterly destroy them.  
And therefore let vs learne to be

sober, and not enquire beyonde  
measure, and knowe, that as God  
knewe what time was fittest to  
make the world in, so hee knewe  
what time was fittest to sende  
the Gospell in. And thus hee  
cutteth them short with all their  
vaine questions in the last Chap-  
ter to the Romanes, and in the se-  
cond Epistle to Timothie, and to  
the Corinthians, and to the Ephe-  
sians: in those places he sheweth  
y those men must not so play the  
iudges: for that were to take too  
much vpon them, if they should  
determine vpon a matter that is  
so high, as the counsel of God is.  
But let vs content our selues, that  
God hath so disposed of it, and  
that hee knewe the fit and meere  
season, to bring his works to passe  
in. And therefore when we heare  
that the Gospell hath bene prea-  
ched to vs, and that God was not  
so gracious to the olde Fathers,  
or to the Prophetes, let vs mag-  
nifie GOD, for setting vs in an  
higher steppes then hee did them,  
not that wee were worthie of it,  
or that we deserued it, but hee did  
it of his infinite goodnesse. And  
so let vs not bee more inquisitiue  
then needeth: for wee shall bee  
cōfounded, if we take such scope:  
wee can not but goe astray, and  
finde neither bottome nor brim:  
but let vs be thus simple, and say,  
God hath wrought as he thought  
best, and his will may suffice vs for  
al wisdom. And if we seek more,  
it is a diuinish pride, when we will  
not giue God this honour, to say,

Vv. that



that hee did all things with mar-  
 uellous wisdom and iustice. And  
 therefore let vs learne to bee so-  
 ber and modest. When S. Paule  
 setteth vs downe here fit times,  
 wherein the Gospell was reuea-  
 led to vs, and things were opened  
 to vs which were before wayted  
 for, he addeth, *The worde, as the*  
*preaching which is committed to me.* 10  
 Here it is meete that wee vnder-  
 stand by *Word*, our Lorde Iesus  
 Christ, as we see howe Saint Iohn  
 speaketh in his Canonically, that  
 from the beginning (saith he) this  
 is it which we haue heard of the  
 word of life, when life was shew-  
 ed vs, and we touched it with our  
 handes, saith he. There Saint Iohn  
 sheweth, that in the person of our  
 Lorde Iesus Christe, the Sonne of  
 God, life was offered to vs, in so  
 much that we haue sure possessi-  
 on of it, though the fruite be not  
 as yet knowen. And here S. Paule,  
 after that hee hath spoken of the  
 promises of God, and of that that  
 was reuealed to vs in fit and sea-  
 sonable time, addeth to wit, *The*  
*word.* And it is true, that G O D 30  
 gaue vs his word, as y witness of  
 our life, and that wee must stand  
 fast to it: but yet whether doth y  
 word of God lead vs, but to Iesus  
 Christe? For that is the substance  
 of it, as S. Paule saith in another  
 place: that in him all the promi-  
 ses of God, are yea, & Amen. We  
 haue no sure and fast hold, vnlesse  
 we stay our selues vpon our Lord 40  
 Iesus Christe: not that G O D is  
 changeable in him selfe, for wee

dispute not here what God can  
 doe, but we dispute of the order  
 that he hath set. And is it so, that  
 wee must not seeke our life any  
 where else, but there as he giueth  
 vs it, & from whence he wil haue  
 vs drawe all the assurance that  
 we haue in his promise? The doth  
 not S. Paul without cause set the  
 person of our Lord Iesus Christe  
 here before vs, as in deed this is y  
 point wherein wee differ chiefly  
 from the olde Fathers, when wee  
 haue the Redeemer, in whom we  
 clearly behold those things whi-  
 che were requisite to our saluati-  
 on. The olde Fathers had the sa-  
 crifices. But what? Could the  
 bloud of a bull, or of a lamb make  
 vs holy, and set vs at one with  
 God? Surely no. They had wash-  
 ings: but could such ceremonies  
 bring them true righteousnesse?  
 No no, there was great odds.  
 They had a Mediatour, but hee  
 was a mortall man, subiect to all  
 infirmities, as they them selues,  
 and such an one as had neede to  
 pray for his owne sinnes. They  
 had a highely sanctuarie, but all  
 this could not bring them to per-  
 fection. Now we haue the Sonne  
 of God, in whome all fulnesse of  
 blessing is shut vp, hee is our Me- Col. 1.10  
 diatour, & hath no neede to haue 2.9  
 his owne sinnes forgiven, because  
 he is pure and innocent, and hath  
 obserued all righteousnesse. And  
 againe, hee is not vnknowne to  
 God, because hee came from him,  
 and not only when he was made  
 our Redeemer, but hee is of one  
 selfe

selfe same essence, and is our God  
 immortall. Thus in the person of  
 our Lord Iesus Christ, we are ad-  
 naunced aboue the olde Fathers.  
 For his death and passion was the  
 euerlasting sacrifice, whereby we  
 are quit from all our offences, the  
 wrath and curse of God is vpon  
 vs no more, bicause he contented  
 him selfe with one payment: We  
 haue his blood which was shed  
 to purge vs: Therefore when we  
 haue all these things, we see how  
 that which was promised in olde  
 time, is at this day fully reuealed  
 to vs, in the person of our Lorde  
 Iesus Christ. But yet S. Paule set-  
 teth vs downe his preaching: as  
 in deed we may not separate the  
 one from the other. For there is  
 a knot that cannot be vndone be-  
 tweene Christ and the Gospell: if  
 we take Iesus Christ starke naked  
 without his doctrine, we do (as it  
 were) make nothing of him, and  
 abase him: as the Papists make an  
 idol of him. For they will say fast  
 ynough, Iesus Christ the sonne of  
 God our Redeemer: but in the  
 meane while they thinke not vpon  
 his office, they knowe not where-  
 fore hee came, nay, they will not  
 knowe it, & that is more. For they  
 inwrap them selues in I can not  
 tel what vaine imaginations, they  
 will easily say, Iesus Christe was  
 sent vs, but (as I said) they knowe  
 not wherefore, bicause his vertue  
 is not knowne but by his gospel,  
 which they despise and cast away.  
 So then, we see wherefore S. Paul  
 calleth it to our mindes againe, y

Iesus Christ can profit vs nothing  
 at all, without the preaching. But  
 let vs mark also on the other side,  
 that if wee be not vnited to Iesus  
 Christ by the Gospell, we put out  
 y<sup>e</sup> counsell of God as much as we  
 can, and ouerturne his minde and  
 purpose. Truth it is, that we must  
 be fully certified of it, by y<sup>e</sup> word  
 which God giueth vs, but yet we  
 muste come to this knowledge,  
 where God hath shewed vs, that  
 we shal not be deceiued in stand-  
 ing to that which he saith to vs, &  
 that Iesus Christe is a sure pledge  
 to vs. And so let vs hold fast theie  
 two things which are thus ioyned  
 together, as we see here in S. Paul  
 and let vs make account of this  
 band, as of an holy thing: to wit,  
 when we heare the word of God  
 preached, let vs goe to our Lorde  
 Iesus Christe, as in deepe he is the  
 mark, which we must be directed  
 to: and knowe we, that wee haue  
 there what so euer belongeth to  
 the hope of our saluation. And a-  
 gaine, when wee are spoken to of  
 Iesus Christe, let vs not imagine I  
 cannot tel what deuised thing, as  
 y<sup>e</sup> Papists do, but let vs come to y<sup>e</sup>  
 gospel, y<sup>e</sup> we may know him ther,  
 & know to what end God his fa-  
 ther gaue him vs, what benefites  
 he brought vs, and what his office  
 is, towards vs. When all these  
 things are shewed vs by the Gos-  
 pel, know we, we haue a true loo-  
 king glasse, wherein wee may be-  
 hold our god, in the image of our  
 Lord Iesus Christ, as S. Paul spea-  
 keth in the second to y<sup>e</sup> Corinth. 2. Cor. 4.4



And for this cause hee saith, that God reuealed the promised saluation in seasonable time, that is to say, the word in his preaching: Nowe he addeth, that this preaching was committed to him. To the end wee should receiue it in such sort as we ought to doe. For he meaneth to speak with authoritie: and had it not ben for that, 10 what good could he haue gotten by writing? And therefore hee will haue that receiued, which he putteth forth, as a thing coming from God, and not from a mortall man. For this cause he alledgeth, that hee did not intrude him selfe, but that the preaching was committed to him. And in deede wee may not take vpon vs 20 any office in the church of God.

Heb. 5. 4.

For no man taketh this honor to him selfe, saith the Apostle. Iesus Christ did not thrust in him selfe, though he were excellent, & had a authoritie in his owne hand: he came not rashly to take this office vpon him, but he was appointed a priest by god his father: & y with a solenne othe, as it is saide in the 30

Psa. 110. 4.

Psalm. I haue sworne, and I will not repent me of it, thou art an euerlasting Priest after the order of Melchisedech. So the our lord Iesus Christ sheweth, that his heavenly Father authorized him: If the Maister of the house speake thus, y head of Angels, to whom all creatures owe homage, & bow the kne before him, what must we 40 fraile vessels of the earth do, which are nothing? Shall wee be so

holde, as to pretend the name of God, vnlesse we be duly called? Therefore let vs marke well that Saint Paule doth not alledge his authoritie here to bee esteemed: he braggeth not, that he had credit as touching this worlde, but he saith, that hee is called of God.

Nowe true it is, that he had a speciall calling, as an Apostle, but nowe God hath established an order, which hee will haue to bee kept in his Church. They therefore that are chosen as God hath appointed, & seeke to serue God, may say with Sainte Paule, The preaching is committed to me. And when they are refused, that iniurie is done to God, and not to their persons. But this must bee done with authoritie. For decei- 10 uers may easily pretend Gods name to couer them selues withall, as they haue alwayes done, but S. Paule, who sheweth that the preaching was committed to him: had good and vndoubted witnesses. And therefore his doctrine could not, but carrie meate in y mouth of it. And let vs mark, 20 that hee spake not onely for one time, but as the truth of God abideth for euer, wee must at this day applie those titles to our vse, and when we heare what S. Paule saith, let vs not take it as a doctrine that grew in mans braine, but knowe we, y he is the instrument of the spirit of God. Why 30 so? For the preaching was committed to him, and he did his duetie therein faithfully, he serued God

in

in laying forth the treasure of the Gospel, wherein wee haue assurance of our saluation. Therefore seeing it is so, let vs stand to that that is written, knowing then that our faith shall not rest vpon men. And to shut vp y<sup>e</sup> matter, he saith, *That it is according to the ordinance of God.* Here S. Paul will not haue vs to cast our eyes vpon his worthinesse. True it is, he had wherefore to boast himself, if he would, as he shewed when he was constrained: if there were vaine boasters, that would play the braue fellowes too much, hee saith, If I shoulde compare my selfe with them, I am no one iote inferiour to them. If they say, I am of the stocke of Abraham, Am not I also? If they say, they are learned, am not I a Doctour in the Lawe? If they bragge of their honestie & conuersation, the world knoweth I was without blame in all my life: I was taken for an holie man, before I was a Christian: I may alledge all this, saith he. But what? I counted all these things but as durt and dung, when Iesus Christe was giuen me. For I knew y<sup>e</sup> I was plunged in y<sup>e</sup> bottome of hell, with all my wisdom and holinesse, I esteemed it all as losse and hurt to me, that I might gaine Iesus Christ.

To be short, Saint Paule was in this behalfe as a man in daunger, he forgoeth all that he made account of before, to saue his life, he saith there was no way for him to be saued, but by casting off all

that he counted deare and precious to him before, that he might be enriched with the graces of our Lorde Iesus Christe. Thus might Saint Paule boldly boast him selfe, but he forgoeth all of it, to shewe vs that wee may bring nothing of our owne; if wee will be heard: but shewe what wee haue of God. And this kinde of going on is very good to humble vs: As hee saith in another place. What hast thou that is not giuen thee? For there are a great number that will speake of the graces of God, and yet for all that they are full of pride: as wee see this Pharisee in the temple, full of pride and presumption: he thinketh other men not worthie to come nigh him: and yet notwithstanding, he saith, Lorde I thanké thee: A man would thinke there were no pride in him, but yet hee ceaseth not to shew his stomach; for he will be heard for his good deeds and deserts: and in y<sup>e</sup> meane while, knoweth not the graces of God in purenesse of heart. And therefore he remaineth accursed, and the other, whome he vouchsafed not to looke vpon, counting him miserable, is heard of God: as our Lord Iesus Christ sheweth it. And euen so did Saint Paule. And therefore in this place, as also else where, when hee speaketh of the honour of the Gospel, hee saith, It was according to Gods appointment, protesting thereby, that God chose him not as the fittest and most sufficient, but by

Vvvij. cause

1. Cor. 4. 7.

Luke. 9. 46.

1. Cor. 11. 5.



cause his good pleasure was such. And therefore seeing it is so, let vs learne nowe, to submit our selues wholly to the will of God, & better then we haue done: and if our affections would not bee framed and brought in order, yet this bridle will holde vs backe. Yea, but yet God must gouerne vs, and be maister aboue vs. Yea, and when there is any thing that seemeth grieuous to vs, and such as wee would be gladly rid of, know we this, well, but yet it is not lawfull, I see my God is offended with it. And let this serue to beate backe all y<sup>e</sup> tentations of our flesh, whiche prouoke vs to doe euill, and when wee haue the order of the Church whiche God appointed, let vs mixe nothing of our owne braines with it, to say, Ho, me thinketh this would doe well, I would it might go thus. But who is it that speaketh? Little wormes would lift vp them selues, toades would leape. True it is, that their stomaches can swell and waxe great, but yet what are they? Nothing but wormes & rottenesse. And yet they wold like or cast of the Gospell at their fantasies, and be iudges of it as pleaseth them. But for our partes, let vs marke what Saint Paule teacheth vs: for there is no doubt, but hee giueth the defiance to y<sup>e</sup> greatest of this world, when they will not settle them selues to the doctrine of Iesus Christ, and to the ordinance of God his father. And againe, to breake our hearts withall, hee gi-

ueth God the title of Sauour: As if he saide, when he made this ordinance to preach the Gospell, when he appointed men to serue in this calling, what meant hee? Euen our saluation. Therefore woe be vnto vs, if we bee here as venomous beastes, and come to lift vp our hornes against GOD, and say, I will not receiue y<sup>e</sup> good that is offered me: for what wilt thou get by it, thou cursed creature? So then Saint Paule doeth not here simply alledge the Maiestie of God, which we must bee subiects to, but addeth this louing worde beside, that God shewed him selfe our Sauour, when hee commaunded his Gospell to be preached: as also he saith flatly in the first to the Romanes, that god would haue his doctrine receiued with obedience. And the addeth afterward, that it is his mightie power to saluation to all that beleeue. Therefore when hee hath shewed y<sup>e</sup> at the beginning God sent his Apostles, & in these days hath established shepherds in his Church, to procure our saluation by that meanes, knowe we, that if we are vnthankful to him, and wil not submit our selues wholly to him: it will be a double condemnation to vs, bicause wee refused the good that was offered to vs. And so let vs knowe, that if wee wil haue God to be our Sauour, we must come to his schoole, we must be taught by his Gospell, what Iesus Christe is. And when this blessing is brought to vs, knowe

know we, that it is a treasure that  
farre passeth what so euer wee  
haue in this world. The Papistes  
will quickly say so, God is our  
Saviour: but in the meane while,  
what vertue hath the preaching  
with them? Knowe they to what  
end the comming of our Lord Ie-  
sus Christ serueth them? Do they  
feele that the Gospell is to them,  
the power of God to their salua-  
tion? Nay, they gromme against  
it as wilde beastes, yea, and with  
great madnesse persecute it. Well  
then. And thinke they that Iesus  
Christe hath any more reuerence  
amongest them, when they for-  
sake and cast away his doctrine  
after this sort? So then let vs mark  
well, if we will that God auouch  
vs to be his, we must not estrange  
our selues from his word, but re-  
ceiue the saluation that is offered  
vs in the Gospell: for if wee haue  
this, we haue an vnestimable com-  
fort, we shall not doubt but God  
will perfect our saluation, though  
we bee fraile here, and subiect to  
so many miseries, yet we are sure  
of our saluation. And why so? If  
wee haue the preaching of the  
Gospel, it is to shew vs, that God  
will be our Saviour, that he ruleth  
and hath his seat set vp amongst  
vs. This is it in fewe wordes wee

haue to beare away, to wit, that  
we be no more giuen to our vain  
and foolish fantasies, to suffer our  
selues to be deceiued and begui-  
led, but come to the truth of God  
to stay wholly vpon it, and neuer  
start away: and looke higher the  
to this world, and to this flitting  
life, and come to our Lorde Iesus  
Christ, praying him to powre out  
his graces vpon vs, and make vs  
partakers of them, and that tho-  
rough his means we may obtaine  
such assurance of Gods good wil  
towards vs, that wee doubt not,  
but we shall come to the fruite &  
injoying of these thinges, which  
he promiseteth at this day, and wee  
hope for. And therewithall let vs  
glorifie our God, in that he hath  
bene more good vnto vs then to  
the Fathers vnder the Lawe: see-  
ing hee hath preferred vs before  
them, in that hee hath more  
fully shewed vs his will and pro-  
mises of our saluation, let vs come  
to him with so much the better  
an heart, and let vs cleaue to him  
with a more earnest affection, vn-  
till hee take vs into his heavenly  
kingdome, where wee shall see  
those thinges in full perfection,  
which we nowe behold by faith.  
Now let vs fall downe before  
the face of our good God, &c.

### The 3. Sermon vpon the first Chapter.

1. *Paul a seruaunt of God, and Apostle of Iesus Christe, according to the  
faith of Gods elect, and the knowledge of the earnest, which is according  
to the feare of God,*
2. *In the hope of everlasting life, which God, that can not lye, hath promised,  
before the everlasting times.*



3. And hath made manifest in his time, to witte, the word through preaching, which is committed to me according to the commission of God our Saviour.

4. To Titus my naturall sonne, according to the common faith, Grace, mercie, and peace, from God the Father, and from Iesus Christe our Saviour.

5. The cause why I left thee in Crete was, that thou shouldest make an end of correcting those things that are lacking, and shouldest place Elders in every towne, as I appointed thee.



Here remaineth no more of this salutation of Saint Paule to bee expounded,

but this, that he calleth Titus his naturall sonne according to the common faith: and then desireth God to be gracious and mercifull to him, and to giue him peace. Now true it is, that we are forbidden to haue any father in this world: but this is meant by it, that we may not leane vpon any creature, to robbe God of his honour: for all fatherhoode must be referred thither, as also it came from thence. And this is not only according to the spirite, but in euery respect GOD must bee acknowledged and honoured for the only father.

Hebr. 12. 9.

Truth it is, that the Apostle in the Epistle the Hebrewes sheweth, that he is father of our soules, & compareth him with our fleshly fathers: but yet according to our bodies, God must needes bee our father also. For though we be begotten of our earthly fathers according to nature, yet notwithstanding, God fashioned vs and made vs. And it is a miracle of great account, when god maketh

such a creature as man is, and giueth him suche a shape. And therefore GOD sheweth marvellous wisdom therein, yea, and such, that our bodies are looking-glasses to beholde his workmanship in. And so (as I touched already) God shall be father of our bodies as well as of our soules, but especially he wil be our spiritual father. Moreouer, this hindreth not, but they that beget vs by the word of God may be accounted our fathers vnder him in a lower degree. And so God remaineth alwayes in his soueraigne chieftie, and hath no fellow: for there is no mortal man that can be equal to him: but because it pleaseth him to vse mortal men & maketh the instruments to beget vs to euerlasting life, and that with this incorruptible seed (as S. Peter calleth it) that is to say, the word of God, they that are appointed to preach the worde are our fathers. And therefore S. Paul did not take that to himselfe here which is proper to God, but hee called himselfe Titus his father, because he had begotten him in the Christian faith.

Now this is so farre from darkening

1. Pet. 1. 3.

ning and blemishing the honour  
and glorie of god, that it is rather  
a confirmation of it. For if the  
men that bring vs the doctrine of  
saluation for our soules are our  
fathers, what is hee that sendeth  
them to vs, and is the verie au-  
thour, & vseth the labour of men  
as he thinketh good? when he gi-  
ueth the abilitie and means, when  
he giueth vertue to the doctrine  
that it may profite vs, when (I say)  
God worketh in such sort, that it  
is he that beginneth and persisteth  
all, ought not the glorie to bee  
giuen him, and hee haue all the  
praise? As when it is said that the  
ministers of the worde forgive  
sinnes, that they vnbinde soules,  
It is not because God hath resign-  
ed this office to them, and put it  
off from himselfe: but when hee  
committed his worde to them, he  
shewed them also to what ende  
it must be preached, and what this  
office is. For they that receiue the  
promises which we offer in Gods  
name, must be assured that what-  
soeuer we haue preached is con-  
firmed in the kingdom of heauen:  
for wee haue sent them to God,  
who gaue vs this charge. And ther-  
fore they that haue this charge  
to preach the Gospell, vnbinde  
soules, forgive sinns in Gods name:  
but yet that remaineth alwayes  
true, & is said to vs by the prophet  
Esaï. This is he that forgiveth thy  
sinnes, O Israel, and putteth them  
forth: so that God will haue no  
creature mixed with him, shew-  
ing that it is his office onely, to

put out sinnes: but yet his worde  
which he hath committed to mor-  
tall men, is the means, and instru-  
ment, as it were, to doe it: So then  
we see nowe, that S. Paule did ex-  
alt himselfe beyond measure, but  
onely ment to shew what the of-  
fice of the doctrine of the gospell  
is, to wit, that by it wee are made  
new creatures. And why so? for it  
is an incorruptible seede. As wee  
are begotten in this present & flit-  
ting life by the corruptible seede,  
so the worde of God quickeneth  
vs, to the ende wee may come to  
this immortall inheritance which  
is prepared for vs. Hereby we are  
aduertised when it pleaseth God  
to send vs his worde, to receiue it  
with such an affection, as though  
it brought vs life: for in deede so  
it doeth. We feele it not, nor per-  
ceiue it in our fantasie, but so the  
matter standeth. And therefore  
let vs consider what a blessing god  
maketh vs partakers of, when hee  
sendeth vs his worde. And for  
this cause also the Church is cal-  
led our mother: as S. Paule saith,  
that the truth of God is commit-  
ted to it to be kept. Therefore see-  
ing God bestoweth his worde  
vpon vs, by the meanes of men,  
and hee hath settled this order in  
his church, that euen as God is our  
Father, so is the Church our mo-  
ther, she conceiueth vs, and giueth  
vs milk and nourisheth vs. As the  
husband agreeth with the wife to  
nourish their children, and the  
wife hath the care for her part, so  
God hath committed this charge  
to



Ephes. 4. 22.

Gal 4. 22.  
& 30.

to his Church, and will have vs nourished with her milke vntill we be come to mans age: as it is sayed to the Ephesians: for this cause S. Paul calleth Titus his natural sonne, and he calleth him precisely true and natural, to discerne him from hypocrites, which as touching an outward shew are begotten in deede in the house of God, (as he sheweth also in the Epistle to the Galathians) but yet in the end they shal be cut off as bastards, which are not lawfull children, as there he bringeth the example of Ishmael. For Abrahams house was a true image or figure of the Church. Ishmael is Abrahams sonne after the flesh, but his mother is shut out. And it seemeth that Ishmael hath the right of the first begotten, in so much that he mocketh his brother Isaak, and abaseth the promise that was giuen, which was this, that God wil raise vp blessing by Isaaks meanes: he mocketh him, and thinketh it sufficient that he is the elder brother. But yet for all this, he is banished out of the house, not onely by his father Abraham, but by God rather, and is sent away as a prophane and vncleane sonne. Thus was he a rotten member, & al that he had before, came to naught, saith S. Paul. Now he applieth this for a lesson to vs all, saying, y when the word of God is preached, manie shall haue it, which cannot make their profite of it, because they are not borne in fre-

dome, because they are not lightened by Gods spirit, because they receiue not the free promises of their saluation, because there is no true and lively faith in them, that taketh roote in their heartes. Such may wel be taken for Gods children, but there is no true seede in them, there is nothing but an outward shew, there is nothing but a forme as it were, without a substance. So shall it fare with all them that falsely call, there selues the people of God, and they y are lawfully begotten, shal be kept fast, and inioy the inheritance of saluation. And therefore let vs learne, not only to haue the title of children, but that we may be taken for true and lawfull children. As in deede we shal be, if we so make our profit of the doctrine of the Gospel, that it take right roote in vs, and bring forth her fruites, and we take heede we bee not bastards. If we go on in this wise, God wil alwayes take vs of the number and companie of his. Otherwise, let vs beware, for it wil be to no purpose for vs to boast of this title, that we are faithful, and that we are Christians: this cloke wil stand vs in no stede: all such bragging will come to shame: for that shal befall vs, that was fulfilled in Ishmael. And thus we see that S. Paul spake not of one man onely, but gaue a general lesson here profitable for all the Church, that vnder the example of Titus, wee might all bee naturall children, and beare their marke

marke that haue bene begotten by the doctrine of saluation, so that they receiue the grace of God, & make it available, & content not themselves only with the title, but haue also the substance & truth. And here withal S. Paule addeth, *That this is according to the common faith which they haue together.* And this is to shewe the meaning of that wherein he called himselfe his father, that the worlde might perceiue he did not aduance himselfe to darken the glory of God, nor to lessen the dignitie of our lord Iesus christ. And therefore he saith thus, y<sup>t</sup> though he bee a father yet he ceaseth not to be a child as wel as the rest. And therefore he y<sup>t</sup> is a father in the Church of God, because he beareth y<sup>e</sup> seede of life, because soules are reformed to y<sup>e</sup> image of God by his means, & by his labour, he ceaseth not to be of y<sup>e</sup> same sort y<sup>e</sup> other me are. Why so? The faith giueth vs this privilege, y<sup>t</sup> we are counted the children of God, as it is said in y<sup>e</sup> first chap. of S. Iohn, whosoever shal beleue in the only begotten Son, authoritie & grace is given him to be of the children of God. So then, seeing we obtaine such a benefite by faith, if it be said that faith is common as wel to them that teach, as to the that are taught, we are al of one companie, & al of one sort, & God alone must haue the preeminence, hee onely must rule aboue al, & he onely must be exalted as father. And so we see that S. Pauls meaning was by this word

*Common faith*, to sort himselfe q<sup>u</sup>ely with the rest, that men might not thinke he went about to take more vpon him, then belonged to him, or that hee woulde challenge the honoure of God to him. He shewed that he was Titus his brother, seeing they were both begotten by the worde of God. True it is, that Sainte Paule was before him, but yet notwithstanding, so it is (as I said before) that because wee are begotten altogether by the spirite of adoption, God is our father, and we must all submit our selues to him, and euerie one of vs humble our selues, and none of vs take vpon him to rule vnder a colour of the faith of the gospell, as though he had any authoritie of himselfe: but let god remaine safe and sound, and haue no part of his honor diminished: and in the meane season let euerie one of vs serue in his place and calling.

Nowe in the ende Saint Paule saith, *Grace, mercie, and peace from God the Father, and from Iesus Christ our Saviour.* Commonly when Sainte Paule salueth the brethren, he contenteth himselfe with these two wordes, *Grace, and peace.* Signifying (as wee haue shewed in other places) that all our blessednesse and happinesse standeth in this, that we are set at one with God, and that he fauoureth and loueth vs. This is the very fountaine of al that we can desire, to wit, y<sup>e</sup> god loue vs, & be fauorable to vs, for while he is our enemy,



misericordie, woe be to vs, though all the world would lay all their heads together to helpe vs: but if god receiue vs to him, though we be miserable in mens eyes, yet shall all be turned to our profite and saluation. And therefore this gract which Saint Paul speaketh off, is no final matter, but he precisely calleth it grace, rather then fauour or loue, because it is a free loue, that is to say, that God can not receiue vs into his fauour, vlesse hee haue pitie vpon vs: for are we worthe? There is nothing but sinne in vs. Therefore if God shoulde deal with vs rigorously, hee shoulde hate vs, hee shoulde detest vs, and take vs for none of his creatures: but when it pleaseth him to haue pitie vpon our miserie, then beginneth he to loue vs, and that of his free goodnesse. But here Saint Paule addeth the worde mercie, together with the other, which is to expresse more plainly this goodnes which we speake off. For seeing there is nothing but sinne & distraction in vs, God must receiue vs to mercie: and if he were not moued with compassion, he could neuer be moued to loue vs. True it is y (to speake properly) this mercy goeth before grace, for when god loketh vpon mankind, he findeth nothing in vs but confusion, because we are all accursed in Adam. Nowe true it

[20.23. 19] is, that he hath not pitie vpon all, (as we shewed before) he hath his choise, and as Moses saith, He

sheweth mercie, on whome hee will shewe mercie: to cut off all disputations, that no man may aske a reason why God doeth so. It is (saith he) because he will. But yet such as God will choose to saluation, he looketh vpon them in pitie and mercie, and there vpon receiue them into his fauour of his free goodnesse. Thus mercie goeth before and hath the first place, and then is grace ioyned with it, and proceedeth from that spring and fountaine. But here Saint Paule set it after grace, to shewe more plainly howe God is fauourable to vs, that is to say, after that hee hath receiued vs to mercie, or else to shewe, that though God loue vs and take vs to bee his children, as hee hath adopted vs, though he poure out his goodnesse vpon vs, which is a sure witnesse of his loue, yet must hee goe on and continue his mercie towards vs euen to the ende. And why so? True it is, that when hee calleth vs, when hee holdeth vs of his focke, he gouerneth vs with his holy spirit, hee suffereth vs not to runne astray and misbeaue our selues alwayes, but he reformeth vs to his image, though we be alwayes weake, and though there be alwayes fautes and blemishes in vs. And therefore god must needes pardon vs daily, and receiue vs to mercie, and blot out our transgressions and offences: or else we shall be by and by destitute of the grace of God, which he

he bestowed vpon vs. Let vs put the case that God offreth his mercie to a man at one time, & when he hath made him partaker of the promises of his gospell, leaueth him in his former state: though that man were the perfectest in the world, yet hath he need that God go on, and continue to maintaine him, or els he will straight wayes be deprived of this dignity which he had receiued, and of this great priuilege to be one of Gods children. And therefore it is very needfull for vs, that God shoulde be mercifull to vs, or els the grace that was giuen vs for one daye, would not be sufficient for vs, nor haue effecte in vs, vnlesse God should dayly drop downe newe graces into vs. This it in fewe wordes, that S. Paul ment to shew vs in this place. And therefore let vs marke well, that when he praieth to God to be gracious to Titus, it is not needlesly done of him to ioyne mercie to it. For fro thence commeth peace, (as wee haue touched before) and all our prosperitie, inasmuch that it is as if God should send vs rayne from heauen to water the earth: and when the earth is so watered, it taketh substance and strength. But from whence commeth the rain? Fro heauen. So do al the benefits y we can wish for, come to vs fro this free loue of our God. And moreouer, seeing we must suffer many miseries, for God will exercise vs sometime with sicknesses, sometime with sclanderous

tongues, sometime with worldly losses, we must learne to haue our recourse alwayes to this grace, and to bee at rest, to bee content with this, that God loueth vs: we must learne to sweeten all our sorowes with this comfort which S. Paule bringeth vs, Rom. 8. that to them that loue God, all things come as helping vnto good. When hee speaketh of these things, he speaketh precisely of afflictions, of reproches, & other miseries, which we passe through in this earthly life. And it is not without cause also, that S. Paule setteth here, our Lorde Iesus Christ with God his Father. For though God be author of al goodnes, yet notwithstanding we must direct our selues to Iesus Christ, for otherwise there would be to long a distance betweene God and vs, we coulde neuer drawe nigh to him, to taste of his grace, to bee partakers of it. Thus God the Father sendeth vs all blessings, but yet Iesus Christ must draw men to vs, for the maiestie of God would be too high, but our Lord Iesus Christ abased himselfe: yea, he abased himselfe to bringe vs to God his Father. And that wee might not be hindered, to seeke him farre off, hee is our God, made manifeste in fleshe.

For this cause Sainte Paule sendeth vs to our Lord Iesus Christ, that by his meanes we may come to this perfection of glorie, and to his diuine maiestie. Beside this let vs marke also, that hee giueth

this



Ioh 3. 19.

this title of Sauour to God the Father, and to our Lorde Iesus christ, but it is for diuers reasons. For God the Father is our Sauour, because he hath sent vs saluation by his only begotten Sonne. Iesus Christ is our Sauour, because he hath fulfilled al thinges which were requisite for our saluation. It is saide, that God so lo-  
 10 ued the worlde, that hee spared not his only begotten Sonne, but deliuered him to death for vs. Thereby wee must conclude, that the chiefeft cause of our saluation, is this good will that God did beare vs, when it pleased him to drawe vs out of this destruction wherein wee were. Thus is God the Father our Sauour, but yet  
 20 he shewed himselfe in the person of his Sonne. For whē Iesus christ came, hee redeemed vs from the slavery of death, he satisfied for al our detts, he offred a sacrifice of his body & blood, to God his father, yea, & his soule to, that we might be quit before God. Therefore seeing we be iustified by our Lorde Iesus christ, & he hath brought vs  
 30 those things which were requisite for our saluation, it is not without cause y he is here called our Sauour. This is it we haue to beare away, to wit, when we talke of our saluation, y we know it is grounded vpon the mercie of God the father, and was accomplished by our Lorde Iesus Christ, that wee haue in his death a patterne and  
 40 looking glasse as it were, yea the truth & the substāce of y sacrifice

which he offred for vs, and of the redemption, whereby we are iustified. Now when S. Paule hath thus spoken, he sheweth, why he left Titus in Creta, to wit, that hee should redresse with all wisdome such thinges as yet remained, and should establishe in euerie towne Elders or Auncientes. When hee speaketh thus, his meaning is not to put Titus in minde of his due-  
 tie, but to giue him authoritie, that no man withstand him, when he doeth according to his charge committed to him, as if saide, I woulde not thou shouldest stagger or staye, when thou settest  
 order for thinges in the Ile of Creta, and redrestest thinges as they ought to be, for the maintenance  
 of the Church in good state and pollicie, I would not thou shouldest be turned aside from doinge that whiche I committed to thy charge. Thus we see what the A-  
 postles meaninge is. But in the meane season wee must marke also, that S. Paule gaue not Titus  
 more, then hee had receiued in charge himselfe. For hee had not an Emperour or princelike power committed to him, but onely the office of a Minister, which he had to discharg. For Saint Paul  
 had charge to buylde the Church of God, and to aduance the buyldinge, vntill it were come to a perfection. Nowe let vs see why  
 S. Paule had left Titus there. And the reason is verie plaine: for it  
 40 was not said to the Apostles, you shall preache here or there: it was saide,

saide, you shall preache the gospol  
to all the worlde, to all creatures.  
And therefore it was requisite  
for Sainte Paule to execute his  
commission as much as he coule,  
and goe from place to place, to  
sowe the gospell euerie where.  
Nowe let vs see whether it was  
sufficient to haue preached the  
gospell, either halfe an yeere, or 10  
three monethes in one place, or  
a yeere. No no: it must be contin-  
ued, or els the buylding will fall  
downe straight wayes, all that a  
man could begin, would not serue  
one whit, vnles, he should goe on,  
though the foundation were lai-  
ed, we must builde vpon it, or els  
all wilbe nothing worth. If a man  
should build the on side of a wall, 20  
to what purpose were it, vnlesse  
the whole house were made an  
ende off? So fareth it with the gos-  
pel, it may not bee preached for a  
short time, y<sup>e</sup> Apostles were bound  
to set Byshops in their places, as  
S. Paule vseth this worde in an o-  
ther place, when hee speaketh of  
the cōtinual order of the Church.  
And therefore it was requisite al- 30  
so, that there shoulde bee sheepe-  
heards established, as he speaketh  
here. For this is the difference be-  
tweene the office of an Apostle,  
and the office of a Sheepehearde.  
A Sheepeheard must be setled in a  
certaine place, and hee must tarie  
there as if he were fast bound. An  
Apostle hath charge to go throgh  
out all the worlde: and the office 40  
of an Apostle was but for a sea-  
son, vntill the gospell was publi-

shed throughout all the worlde.  
Then were Apostles requisite, but  
that is past, wee neede nowe but  
the ordinarie, that is to say, Shep-  
heardes. The Apostles were as it  
were Lieutenantes, to set Iesus  
Christ in possession of his king-  
dome: for so S. Paul saith, y<sup>e</sup> by this  
meanes, that was fulfilled which  
is conteined in the Prophet Elai.  
I was knowen of them, that as-  
ked not after mee: I shewed my  
selfe there where my Name was  
not hearde off. This is it (I say) that  
Sainte Paule and his fellows were  
appoynted too, they had to  
preache the worde of God where  
it was not knowen before, they  
had to set forwarde the Kyng-  
dome of our Lorde Iesus Christ,  
they had to drawe people to  
him, which before were farre off,  
they had to gather them to the  
flocke, which had bene like wilde  
beastes, and to bring them vnder  
the obedience of the great Shep-  
herd, and chiefe, which was giuen  
them of God the father. But as for  
the Shepherdes, their office was  
far otherwise: euerie one of them  
had a certaine place assigned to  
him, where he was bound to keep  
himselfe. And now the shepherds  
are chosen. And how? Not as the  
Apostles were, to go throughout  
all the worlde and neuer stay: but  
euerie Sheepehearde must knowe  
his charge that is committed to  
him, and when he is placed in one  
place, hee must labour faithfully  
there, and employ himselfe there.  
So then this is it that Saint Paule  
meant

Elai. 69. 1.



meante to shewe vs here in this place when hee sayeth, *I left thee an Creta, to the ende thou shouldst establishe Sheepehearde, or Elders in euerie towne.* For this word *Presbyter*, which hee vseth, signifieth as muche as Elders. Not that they were all old men, which were called to this office, for wee saw before that Timothie, who was one of the number, and one of the most excellent, was a yong man: and when S. Paule made him minister, hee did not therein thwart Gods order, but this is a common kinde of speache in the Scripture, to call the gouernours *Elders*, although they were not Eldest of the Church; but because they should be wise and graue, yea, and so well settled, as if they had beene olde men in deede. And this is the cause why this name hath beene alwayes giuen them. But as for the Papists *Presbyters*, which they call priests it is a very mockery, yea, and infamous: neyther may wee cast away and refuse this worde which is vsed in the holie Scripture, though they haue brought it in to hatred, and made it infamous. For this worde *Presbyter*, (which soundeth Elder, and they tearme it Priest) is of it selfe an holie worde: yet notwithstanding it were better for a man to goe to the gallowes and be hanged, then to bee a Popishe Priest. For it is so vile and cursed a thinge, that wee cannot but counte them butchers of Iesus Christ, for they cru-

cifye him euerie day, as muche as in them lyeth. But to bee a Christian *Presbyter* that is, Elder, is an other matter.

Thus wee see what Saynte Paule shotte at in this place: wee see also that it is not enough to haue the Gospell preached a litle while in a place, but the doctrine muste continewe to the ende. And why so? for we cannot bee brought to perfection straight wayes: and againe, that that it is once set vppe, must bee maintayned to the vttermost. And therefore it is requisite that there bee Sheepehearde, or Elders in euerie place, to succede one an other, and to confirme the faythfull daylie, and to cause them to profite in the schoole of our Lorde Iesus Christ, and serue both great and small, and olde and younge, and manille as much as they canne, that the trueth of God may remaine and continue, & to cause it to come from hand to hand to them that shall liue after vs.

Nowe seeing wee haue this, let vs marke this worde which Sainte Paule setteth downe here. *I left thee that thou shouldst redresse and make an ende of thinges, which wante, and are yet to be done.* This worde which Sainte Paule vseth, signifieth properly Correction, but it signifieth also to make an ende of. Nowe he meaneth not that Titus should correct & alter al those things which S. Paul had taken order for at the beginning, and

and which were good and holie,  
 & such as could not be blamed:  
 but because hee had begon the  
 building, it was requisite for him  
 to go on, and make an end of it.  
 And therefore Titus was charged  
 to correct y<sup>e</sup> that was yet wan-  
 ting, but not to change any thing  
 that is to say, that he should not  
 vndo any thing that S. Paul had  
 appointed, but adde to it, that by  
 this meanes the worke might be  
 brought to perfection. Now whē  
 S. Paule doeth thus arme Titus  
 with authoritie, wee are put in  
 mind thereby, that euerie one of  
 vs must as much as lyeth in him,  
 helpe the seruantes of God, that  
 they may do their office fully, &  
 if any man withstande them to  
 hinder thē, he must be cut short.  
 Wil we giue good testimonie in  
 deede that wee are Christians?  
 Then let vs giue them good ayd  
 that must preach the worde of  
 God to vs, that we may execute  
 their charge & office. If any hin-  
 der them, let vs help thē as much  
 as we can, yea let euerie one of  
 vs do it according to his order  
 and degree. Let priuate men see  
 they helpe them that take pains,  
 & serue God faithfully to main-  
 teine them in their authoritie: &  
 if there be any makebates, and  
 rakehels, that set themselues a-  
 gainst them, to keepe them vn-  
 der, and let euerie man shewe  
 himselfe enimie & partie against  
 them.

Thus we shall be true Chris-  
 tians. Let them that haue the

sworde in hande imploy them-  
 selues that way, and see especial-  
 ly that the ministrie of the Gos-  
 pell be kept safe and sound, that  
 is to say, that the sheepehear-  
 des be not hindered, and let to vse  
 that libertie that God hath giuen  
 them: to wit, that they maintein  
 order & discipline as they ought.  
 10 And so let the ministers see they  
 doe one to another, let not him  
 that hath receiued more graces,  
 shoulder his companions to set  
 himselfe aboue them, and thrust  
 them behinde him: but let him  
 rather reach them out his hand  
 & help them, and put them for-  
 ward. They y<sup>e</sup> are inferiours, and  
 haue no such authoritie, let them  
 20 followe other in such sort, that  
 they ioynē themselues with thē,  
 in good loue and concorde: and  
 how so euer it be, that the buyl-  
 ding may be perfited, and they  
 serue God without enuie, with-  
 out emulation, without destroy-  
 ing the order that God hath ap-  
 pointed, that this may be a true  
 testimonie, y<sup>e</sup> they are his chil-  
 30 dren. On the other side, wee see  
 what they are whiche seeke to  
 take away al authoritie from the  
 preachers. True it is, that if men  
 will vnder a colour of beeing  
 Sheepherdes of the Church, and  
 vnder a cloake of hauing charge  
 to lay out the doctrine of salua-  
 tion, liste vppe them selues, we  
 must in deede resist such tyran-  
 40 nie: but when there are men that  
 seeke nothing else, but to bring  
 them in contempt which preach



the word of God, to the end the doctrine might be receiued but by halfes, and men scoffe at it as much as they list, when, I say, this falleth out, let vs holde all them for impes of Sathan, which go about after this meanes to slander the ministers of the Church, and to defame them. As we haue seen the bickerings that we had 10 against this curied heretique, whose drift and purpose was, to ouerturne our whole state, and bring in an horrible confusion amongst vs. And they that were confederates with such vermine, might be ashamed all dayes of their life: for they fought against God, as much as lay in thē: they shewed them selues enimies of 20 the Church, when they fauoured this curied one, that went about to kindle an hellishe fire amongst vs, which could not so easily haue beene put forth. But we must not regarde those fellows: but let vs followe thn example of Saint Paule rather: that is to say, let vs labour as much as we can, that the worde of G O D 30 may be receiued with all reuerence, let vs fauour them that preach it faithfully, let vs see y they may do their duetie frankly and freely, and be armed, not with a materiall sworde, but with the sworde of Gods worde, to the end that when they shall speake in Gods name, men giue eare to them, and vse no rebellion 40 against them, and that there

be no troubles: but such order, y the bridle be not cast in mens neckes, to say, let euerie man do what he will, but that we beeing obedient, & vnder Gods yoke, we may keep our selues without all confusion. And therefore we must practise this text when S. Paule saith, *That he left Titus in the Isle of Creta.* And we see that this holie Apostle, though hee passed other verie farre, did not enuie Titus notwithstanding, which was a great deale his inferior: and yet wee see what he saith to him, *See thou correct that that remaineth yet.* They that are carried away with ambition, would seeme pretie fellows at the first day, they would be so 20 accounted off, that men should thinke they had done their duties so faithfully, y no fault might be found in them. But on the other side, when we haue taken paines all dayes of our life to build the Church of God, yet shall we not come to an end of it wholly.

Knowe wee therefore that we must not so presume either of our industry, or of our vertues, that he y hath the greatest store of graces, can by & by build the Church of God, and bring it to perfection: but we must helpe one another, let him that is the most forward know, that he can not do all himselfe, and therefore 40 let him bowe downe his shoulders, & craue helpe of them who  
God

God hath appointed, and be glad to haue other help forward his worke, so that all their purposes be to serue God, and to set forward the kingdome of our Lord Iesus Christe. And if we looke well to our selues, we shal alwayes finde occasion to sigh, because we are farre off from doing our duetie. And they that persuaide the selues this or that, to say, See, that Church is so well reformed, that there wanteth no iote, they deceiue them selues. For if they knewe, what a reformation meaneth, they would neuer thinke, there were no fault to be found.

For take what paines a man can to frame and sette things in order, it is a great point for a man to haue begon onely, and go on according to the common course of men: but to come to such perfection as were requisite, we are farre off. And moreover we must remember what S. Paul saith in an other place, when he saith, that he laboureth to come to his marke, though he had run foure or fise courses, yea & had done verie valiauntly, yet is he not come to it: I stretch out my selfe (saith he) both farre & wide, but yet al that I haue done is nothing, vntil God haue ended my labour, that is to say, haue taken me out of this worlde. For in deed, we must not make our reckoning to liue here at our ease, after that we haue taken paines a season, but we must be Gods ser-

uauntes vpon this condition, to liue and die in it, to builde his Church.

But because the time will not suffer vs to handle this at large, let vs see wee apply this to our learning: to wit, that as S. Paule speaking here of the Church of God, saith that his labour is im-  
 10 perfect, and sheweth that one man is not sufficient for suche a worke, but must be holpen, not onely with two or three, but that there must be a certain continuance of al them that are called to this office, and the worke must be aduanced and increased from hand to hand, that when we haue laboured all the days of our life,  
 20 to builde the Church, and God hath beene so gracious to vs to make our labour profite, let vs indeuour also y after our death, the worke be not left off, but that there bee alwayes some to helpe it forward, and labour to bring it to it perfection: and to bring this to passe, let vs not despise the meanes and helps that he hath appointed vs. For as he  
 30 knoweth our frailenesse & rudenesse well ynough, so can he also helpe it if he list. And therefore we may not be discouraged, when we see we come not to such perfection at the first blowe, as were requisite: let vs not cease for all that, to goe on still readily and courageously, seeing that our  
 40 God vpholdeth vs, and helpeth vs by all meanes to drawe vs to him.



01 And I speake this, because we  
 haue to receiue the Lordes sup-  
 per the next sonday. But we may  
 not come hand ouer head to this  
 table, and thrust in our selues as  
 swyne do their snoutes into their  
 swyne troughes: suche sacrilege  
 would not scape scotfree. But so  
 oft as the holie supper is prepa-  
 red for vs, know we that we are 10  
 put in mind of our weakenesses,  
 and that God will helpe our in-  
 firmitie. Trueth it is, that this is  
 done when the Gospell is prea-  
 ched to vs euerie day, we do the  
 same by prayers and supplicati-  
 ons: when we read at home in  
 our houses, or heare any matter  
 for our saluation, God sheweth  
 vs alwayes thereby, that he vp- 20  
 holdeth vs: but yet the supper is  
 a speciall witnesse to vs, that our  
 God helpeth vs, when we are as  
 it were in the midde way, it is to  
 make vs go on forward, to driue  
 still to our God. Let vs marke al-  
 so that the supper is to correcte  
 and make an end of such thinges  
 as are yet out of frame. For it  
 were nothing to begin in vs, vn- 30  
 lesse God continued to make vs  
 feele his grace, & we haue good  
 certieintie of it in the supper. And  
 therefore woe be vnto vs, when  
 we come and pollute this holie  
 supper, which is giuen vs for an  
 ayde of our saluation. And there-  
 fore see wee, that we be well  
 grounded in faith, and repen-  
 tance, & in charitie, that we may 40  
 be partakers of it. And because  
 we cannot choose but know wel

ynough what weakenesse & fee-  
 blenesse there is in vs, and that  
 we haue not all that were requi-  
 site for vs, let vs pray to God to  
 strengthen vs, and to aduance vs,  
 and increase our faith and hope,  
 whiche wee haue to euerlasting  
 life, and let vs driue thither with  
 all might and maine we can, let  
 euerie one of vs strue and play 10  
 the man: not y we are able to do  
 it of our selues, but let vs craue  
 strength at Gods handes, and he  
 will not fayle vs. This is it, wee  
 haue to beare away in this place.  
 And let vs see we be so edified,  
 that euerie one of vs seeke the  
 furtherance of his neighbours, &  
 without enuying one another, 20  
 let vs all labour to be furthered  
 in God, and in our Lorde Iesus  
 Christ, being ioyned together  
 with this holie and inseparable  
 knot, which he hath made be-  
 twixt vs, when he called vs to be  
 members of his body, y he may  
 be serued and honoured of vs, &  
 in the end we may be inheritors  
 of his heavenly glorie with him.

30 Now let vs fal'downe before  
 the face of our good God, con-  
 fessing our faultes, and praying  
 him that he would giue vs a bet-  
 ter feeling of them, and that it  
 may be to bring vs daily to be  
 truly displeased with our selues  
 for our sinnes, and to make vs  
 loue his righteousnesse, and to  
 haue a longing after it, vntill it  
 reigne fully in vs, and we be re-  
 formed to it, &c.

The

## The fourth Sermon vpon the first Chapter.

5 The cause why I left thee in Creta, is, to the end thou shouldst make an end to correct those thinges that are wanting, & place Elders in euery towne, as I appointed thee.

6 If any be without fault, the husband of one onely wife, having faithfull children, which are not slandered of riot, or past correction, let him be chosen.



E began to shewe this morning, that it is a verie harde peece of worke, to build y<sup>e</sup> Church of God, and can not be brought to passe in one day: or in a small time. And therefore it must be followed, for one mans life is not sufficient for it. True it is that God could bring things to perfection; if hee so thought it good, but he wil bring vs by degrees and compasse, and all to humble vs, and that we may daily knowe our miseries, to sighe vnder them, & walking through this worlde haue our continuall recourse to him, knowing that it is nothing that he hath begun in vs, vntill he knit vp the matter, and make an end of it. And seeing that euerie one of vs ought to bee the Temple of the holie Ghoste, let vs take paines about this our building. For as GOD hath placed them whom he hath called to preache his worde, as mai sons to builde his Temple: so his minde is that euerie one of vs put to his hande for his behalfe. And besides this let vs marke

also, that it is the common building of the whole Church, and therefore euerie one of vs ought to imploy himselfe about it: for we are bound as much as lyeth in vs to bring thinges on more forward. And they that please them selues with the present state, abuse them selues too much, it is a token they haue not yet marked, what it is that God calleth them to, and that they haue not well examined what is in them: for we are farre from the marke we must driue to. And therefore let vs bend to it as much as we can, and consider well what we lacke. When God hath beene so gracious to vs, to cause his worde to bee purely preached to vs, and to set some order amongst vs that may be borne withall, let vs mark & see whether we be yet cleare aboard or no: & we shall well perceiue, we shall neuer make an end. But yet this may not discourage vs, but rather pricke vs and egge vs forward to do that that S. Paule speaketh of here, and to come to this direction. But what? we see y<sup>e</sup> God had no sooner begon to build



build his Church amongst vs, but men go about to destroy al. But how soeuer it be, what is he amongst vs, y<sup>e</sup> thinketh vpon y<sup>e</sup> we want? Nay on the contrarie side, be our state as be may, that is to say, verie weake, they can not abide it, euerie man wil complain that the yoke of our Lorde Iesus Christ is to heauie for him, and if we haue any pollicie (though it be nothing) yet they can not beare it: Ho, if we haue such rigour amongst vs to continue, in what case shal we be? If we seem to bridle blasphemies, Ho, we must beware we vse not to much seueritie, for who is he that can beware of it? If we speake of other disorders. Why how nowe? We perceiue we may be merrie no more. When daunies and other filthines be amended, every man murmureth. Moreouer, if there be lawes to keepe vs vnder that we do not euerie man loosly behaue himselfe as he thinketh best, we think it to strait dealing. And why so? Because we marke not that which S. Paul saith here. Though he had taken paines in Creta, & had appointed a forme of a Church, according to y<sup>e</sup> rule of our Lorde Iesus Christe, yet could he not bring the kingdom of y<sup>e</sup> son of God to his perfecti<sup>o</sup>n. And therefore it was necessarie it shold be don in processe of time. And how ca<sup>n</sup> we at this day passe S. Paule? If we thinke our selues better disposed to receiue a perfect & sound pollicie, then they

were in those dayes, we deceiue our selues. And therefore let vs learne to be displeased with our selues, and let this pricke vs forward to seeke daily the aduancement of the kingdome of our Lorde Iesus Christe: and seeing the building is not perfect, let vs take paines, as much as we can from day to day, to accomplish it. Whe<sup>n</sup> any of vs hath an house, and it rayne into it, we feare all will rot, and therefore we couer it: if there be any wall like to fall, we thinke vpon it to repaire it. And is there any house in this worlde so precious, as the holie Temple of God? For he doth vs this honour, that he will dwell in euerie one of vs by his holie spirite: and therefore his minde is, y<sup>e</sup> being ioyned together, we shold be liuing stones, to serue for this spirituall building, to offer sacrifices to him in the middes of vs, and to worship him, & to cal vpon his name. We see it raine in, we see chinkes, we see open and plaine decay, and shall we haue no care to mainteine a thing of so great price & honour? If swine should come into a noble mans chamber, would they not by and by take order for it, that so vile a thing should be no more so? But we see dogges and swine defile y<sup>e</sup> Church of God, & bring their infections thither, we see such licentiousnesse as passeth all measure, whereby the name of God is blasphemed, his Church contemned, & will none of vs thinke

vpon it? Nay there are amongst  
 vs, that would such confusion, &  
 horrible wickednesse should be  
 wincked at. To be short, we see  
 the moste part strueth to bring  
 all that that hath ben set in a for-  
 wardnesse, to vtter ruine and de-  
 struction. If there be one seruant  
 of God, that preacheth the word  
 faithfully, & hath a zeale to go-  
 uern the people, if there be a few  
 like him, which labour to helpe  
 him, the greatest part of the mul-  
 titude will strue to destroy all: if  
 they with great paine and hard-  
 nesse, shal bring one stone, the o-  
 rther will plucke downe three, &  
 hinder the building from going  
 forward. This is the course of the  
 worlde at this day. And therefore  
 wee must imploy our selues so  
 much y more boldly about this  
 spiritual building of the Temple  
 of God, and the hardnes may not  
 hinder vs fro keeping on our la-  
 bour stil: for God wil of his grace  
 make vs to copasse it, so that we  
 be not idle or negligent: but  
 there is good reason we should  
 strue about it, as here S. Paule  
 giueth vs an example. And let vs  
 marke especially when he saith,  
*That remaineth.* Let euerie man  
 looke to himselfe, & see what he  
 lacketh, & we shall perceiue we  
 are yet full of many sinnes, in so  
 much that we faile wholly in our  
 duetie. And againe there is such  
 slothfulnes in vs, that we labour  
 not the hundreth part so muche  
 as were requisite: whereas our  
 minds shold be set vpon the hea-

uenly life, and we should passe  
 through this world, subduing all  
 our wicked affections, and be no  
 more clogged with them, hardly  
 can we so much as thinke vpon  
 heauen; but it passeth & vanis-  
 eth away by & by. To be short,  
 we see such coldenes in vs, as if it  
 were yse, where there is any  
 question to goe to God, and to  
 seeke that life wherunto he cal-  
 leth vs. But in the meane while,  
 our affections and lustes are as a  
 seething pot, and carrie vs cleane  
 away.

And therefore when we per-  
 ceiue in the world that we want  
 so many things, let vs be so much  
 the more careful to correct our  
 selues. And when wee haue  
 done so let vs look further, let vs  
 looke into the publike state, and  
 then we shal see blasphemies on  
 one side, and whoredome on an  
 other: dissolutions and riotous  
 dealinges, & other such like of-  
 fences and infections: this (I say)  
 ought to awake vs thoroughly, y  
 we be not so proude to imagine  
 that there is such a perfection in  
 vs, that we neede not put to our  
 handes any more: but on y con-  
 trarie side let this stir vs vp, to set  
 good things forward, & to make  
 y policie better, then we see it is  
 at this day, & to draw neerer to  
 God, & to y rule of vpriight sin-  
 ceritie, which he commandeth vs  
 by his worde. This is it wee  
 haue to beare away. And in the  
 meane season let vs marke also  
 that the gospel can not be main-



edyned with the meanes whiche S. Paule speaketh of, that there be ministers appointed in euerie towne, for the meanes to mainteine the church, is y<sup>e</sup> preaching, as we haue shewed this morning that it is the incorruptible seede, wherby we are begotte of God; it is the milk of litle children, y<sup>e</sup> foode of the great ones: & therefore the Church can not but perishe, and go to decay, vnlesse it be maintained by the preaching of the word of God. This is the cause, why S. Paule would haue Elders or Ancients established, whiche should haue charge to lead the people alwayes to God, and keepe them in obedience to him. Not such Priestes as the Papistes deuise: for that priesthood is a vile infection ful of sacrilege, they doe nothing but turne all order vpside downe: but Christian Elders, which haue charge to preach the Gospel, and not to sacrifice Iesus Christ, as the diuels vsurpe this authoritie, and say they can offer Iesus Christe to God his Father. But this hath no agreement with the prelbiterie, that is here set downe before vs: for S. Paule will shewe afterwarde, that the Elders which he speaketh of, are the ministers, & Sheepeheardees of the Church. But this shall be handled more fully in his place: it is sufficient for this present to marke, that if wee desire to haue the Church of God perfit as it should be, we

must haue men to preach vs his worde, and not such fellowes as for their owne ambition would abolish all order, and cut euerie mans throte: for there is no other life before God, but that whiche wee haue by faith, as I shewed you this morning. And therefore let vs dwell vpon this point, and desire when God sendeth vs his worde, that he would therewithall rayse vs vp men to be good and meete ministers for vs. Now S. Paule addeth, what manner of men must be chosen, as he vsed this preface to Timothy. He that desireth to be a Bishop, taketh an excellent charge vpon him: it is no small thing, nor a matter to be played withall: as he saith in an other place. He that is a minister in a church, is as a controwler in the house of God, he hath the gouernment of soules. And therefore we must not go hand ouer head, and choose the first that commeth, but we must vse such discretion, & make such a choyse, that no man occupie that place, but he that is fit to edifie the Church of God, and be a sufficient man for such an office. According herevnto he saith here, that they whiche must be chosen, *Must be without fault.* Now by this word, (as we shewed also in the first Epistle to Timothy) he meaneth not that the ministers should vtterly be without sinne, for it is impossible to finde any such.

The

The Priests in the time of the law were a figure of our Lorde Iesus Christ, and went into the Sanctuarie, to bee a meane betwixte God and men, they made a reconciliation and attonement for them: but yet notwithstandinge they confessed them selues firste of al to be wretched sinners, and in deed were so. So the y church should vtterlie be bereft of teachers, if we should be bounde to seke them that had no fault nor blemish. But there are faultes of weaknesse, and their are faultes which are haynous offences in men. We may easely finde men that serue God, and haue no blemishe in their life, that a manne might cast them in the teeth and say, Thou art a thefe, or an whor-monger, or a dronkarde, or a blasphemers, or such like. So then there may be infirmities, as are founde in all men. But yet there is no blemishe that might hinder him which shall bee called to this office from seruing God faithfully, and boldely finding faulte with and reproving sinnes. This is it that Saint Paule meante in this place. And it is not without cause that he would haue the without blemish, that preach the worde of God. For what a thing were it for a man, to bee blemished with some notorious faulte that might make him haue an euill name? Could hee open his mouth to reprocue them that doe a misse? He could neuer doe it freely. For (as Saint

Paule saith in the other place) if wee will preach the trueth, and teach it freely and without gain-saying, we must bee of a good & vpright conscience. So that the ende, wherevnto we muste referre this that Saint paule saith, is this, that the worde of GOD be not of lesse credit, throughe this meanes that beareth it, and that men may not say: And what is hee? Trueth it is, he speaketh well when he is in a pulpit, but a minstrell will doe as much, and a plaier can answere his part wel inough: but yet for all that hee is but a pratler. Thus the worde of God shall come into contempt. Least a man shoulde not shewe in his life that he speaketh from the hearte and to eschew such sacriledge, to cause the word of God to be troden vnder foote amongest vs, let him that is a minister to preach it, be voyde of all crime, saith Saint Paule. But true it is, that the seruantes of GOD shall neuer bee without blame, as he saith of him selfe y hee walked by honour and dishonour. True it is that Saint Paul all his life long behaued himselfe so yertuously, that no man could iustly finde any faulte with him, no not before hee came to the faith of Iesus Chrtist: in so much as he liued without reproche, he was a looking glasse and pearle of all holinesse. True it is, hee knewe not what hee did: for he was not as yet gouerned by the spirit of God: but his conuer-  
 sation



sation was so honest, that no mā was able to lay anye thing in his dish. And yet he saith y he was pointed at with the finger, that hee was mocked at, that hee was reuiled, yea and accused amongest the faithfull, that there was suche vnkindnes shewed him, that they blamed him in his absence, and falsely charged him with manye thinges. But when Saint Paule requireth that they bee without crime, hee will haue vs enquire and marke well whether a mans life bee pure or no, and without blame, and whether hee behaue him selfe so still or no.

Therefore, thought wee can not stoppe all euill tongues, but they will speake euill of vs, yet notwithstanding wee muste bee without crime, because it is said that men will speake euill of vs, as though wee were euill doers, and therefore wee must bee pure and innocent. And howe? Wee must haue this witnesse before God, that hee alloweth of vs, and that it bee but lyes, what so euer men prattle of vs. And then when we are once admitted and receiued, let vs go on in our vp-rightnesse. If a man strue continually to maintaine his good quarrell, and bee readie to giue an acompt when soeuer he shall be called for, by this meanes hee shall shewe him selfe without crime, and shall come boldly, ha-  
 uing his warrant in heauen: as also the prophet Esay sendeth vs

thither, when men are so wicked to speake euil of vs without cause. Thus we see what S. Paule shot at, when he shewed that we must choose men without crime: to wit, that the worde of GOD might be honored as it ought to be: & that mens faults might not be an occasion to bring it to contempt and reproch: yea, & that they whiche haue charge to reprove such as do amisse, might do their dutie most frely, and not be hindered from it by these kindes of replies which men might haue in their mouths: And what art thou? Doe wee not knowe what thy life hath beene? Doe not we know how thou hast ordered thy selfe? Therefore to the end that the ministers of y word which haue charge to guide o-  
 ther be not hindered to do their dutie, Saint Paule would haue them to bee without blame. He addeth forth with, *That they must be the husbantes of one wife onely*. This place hath beene euill vnderstoode, because men marked not what necessitie moued Saint Paule to speake thus. For there was such a corruption among y Jewes, that they though it lawfull for the to haue many wiues, after the examples of the Patriarches, whom they followed too foolishly. For if men haue the least occasion that may be to disorder themselues, they will alwayes be sure, of an euil custom to make a law. And some of the patriarches had been faultie in y  
 be

behalfe, but for all y<sup>e</sup> God would  
 not haue it to be made a rule, &  
 to be followed. For our Lord Ie-  
 sus leadeth vs to the first institu-  
 tion of marriage saying, Marke  
 what condition god set when he  
 ioyned man and woman toge-  
 ther. Hee said not that three or  
 foure shoulde be one fleshe, but  
 two. And therefore the Iewes did  
 leudly in going about to keepe  
 the example of the Patriarches.  
 But yet this fault was too much  
 receiued amongst them. And in  
 the beginning of Christianitie, it  
 had ben too sore & sharp a thing  
 to cōstrayn men to forsake their  
 wiues, which they had taken.  
 And therefore they coule not  
 cast of that to cast them off. But  
 that y<sup>e</sup> is in some part to be born  
 withal in the people, is not to be  
 suffered in him, that must be a lo-  
 king glasse, and shew other the  
 way. If any man cast mee in the  
 teeth with any fault, & I alledge,  
 my neighbour such an one doth  
 as much: yea but my neighbour  
 hath not this charge to teach o-  
 ther and to reprove. And there-  
 fore the Ministers of the worde  
 of god must not looke to haue so  
 much libertie, as is borne withall  
 in other, but consider what is  
 lawefull for them. For it is good  
 reason, they shoulde be shorter  
 bridled, or if other haue one bri-  
 dle, they shoulde haue two.  
 And therefore because S. Paule  
 sawe that this inconueniēce was  
 amongst the Iewes, whiche  
 could not be corrected so soone,

to wit, the multitude of wiues,  
 (as that one man shoulde take  
 leaue to haue two or manye wi-  
 ues, although it was against the  
 word of God, in so much as ha-  
 uing vsed it a greate while, they  
 made a Lawe of it, whiche  
 could not be taken awaye at the  
 first day, as it fareth with all roo-  
 ted sinnes) hee will not in anye  
 wise that the ministers, and they  
 that haue charge to teache, shal-  
 bee blemished with anye suche  
 faulte to haue many wiues: For  
 that can not but argue much in-  
 temperancie.

And so when a man hath bro-  
 ken that, which is the holiest of  
 all contractes, yea and turneth y<sup>e</sup>  
 order of nature vpside downe,  
 howe can he be voyde of blame?  
 We know y<sup>e</sup> marriage is an holy  
 bande. And nature teacheth vs,  
 y<sup>e</sup> to haue manie wiues is a vile  
 and shamefull thing. Therefore  
 if he that hath turned the groun-  
 des of nature vpside downe, get  
 him into the pulpit and say, My  
 frindes, wee must shew all our  
 life through y<sup>e</sup> we haue a desire to  
 serue God in feare and obedi-  
 ence and in all honettie, we must  
 not bee as the Heathen are, whi-  
 che haue no rule of the word of  
 God. How dare he speake thus,  
 whē a man may say vnto him, Oh  
 vilayne, thou comest hither, and  
 criest out, that it is wickedly  
 doone against the bond of mar-  
 riage to haue two wiues, and  
 thou hast two.

And therefore S. Paule would  
 haue



haue all such wickednesse cut off in all ministers, that other maye knowe by this meanes, This displeaseth God, it is such a disorder as is not to bee suffered, and though it be not corrected in the comon people, so soone as were requisite, yet wee must learne to frame our selues to it. This is the end that Saint Paule would beginne at: and thus wee haue hys meaning.

In the meane season we haue to marke that Saint Paul sought not after an holinesse (as y<sup>e</sup> pope doeth) that the ministers of the worde of God shoulde vtterly absteyne from marriage. When Saint Paule saith that a minister must haue his houshold in good order, and liue peaceably with his wife, and bring vp his children in such modestie, as they maye be examples to other, doeth he not speake by the authoritie of our Lorde Iesus Christ? So then this is the holinesse that God requireth in his seruants, and in them whome he hath placed to preache his worde, to wit, that they keep themselues chaste with their wiues, and liue like good husbannes. But the Pope saith, if a Priest be married, he is defiled, hee is of the children of this worlde, he is not worthie of this Angellike state, he must renounce marriage, if he will haue a place in the Church. If the Pope take vpon him to speake in Gods name, let him shewe his warrant: for these two cannot stand

to gether. That more is, wee see that the holy Ghoste hath pronounced flatly, that marriage is lawfull in all Church ministers, and such as haue office, to put vs cleane out of doubte, as is it saide in an other place, that marriage is honourable amongst all men. Seeing it is so that the 10 Apostle in the Epistle to the Hebrues addeth this word that god wilbe reneged vpon whormongers and adulterers, but marriage is honourable before him, yea not onely in them that are Lay men, (for these venime and varlets of the Popishe cleargie haue founde out these words) but honorable amongst al, is it not then 20 the Diuell that spake in the Popes mouth and al his impes, whe they durst thus boldly condemn their marriage that must preache the word of God? And yet they contented not themselues with this tyrannie to take awaye the libertie which God gaue: but they vsed such horrible blasphemies, that they were not ashamed to say that they whiche are 30 in the fleshe can not please G O D. And what is this, but to marre and falsifie the holyc Scripture? Sainte Paule speaketh there of adulterers and whores, he speaketh of extortioners, of blasphemers, of deceiuers, of them that speake slanderously of their neighbours, of 40 them that are giuen to all wickednesse: hee saith that they can not please God. And this Diuell of

Heb. 13. 4.

Rom. 8. 8.

of Rome spueth out this hellish blasphemie, saying y they which are married can not please God. Coule a man more shamefully pollute holie marriage, and blaspheme it? For who is the author of marriage? And to whome is this iniurie donne? So then wee see that God hath suffered Sathan to rule in this seate of backslidinge, in so muche that they that doe not knowe it to bee a gulfe of hell are wittingly blind, and deserue to goe to destruction. Men can not pretende ignorance to say, Those poore people followe as their Prelats teach them, for they seeke to bee so deceived and abused, and to caste away them selues. But yet God punished this hellish confusion in the meane while. For how was y world bereft of good pastours? They shut out all them that liue holilie & vndefiledly, those that sought to serue God and not to giue them selues to whoredome and other vilenes: Suche men coule neither be Bishops, nor Priests, nor ought els. And why so? Oh they are married. But they that gaue themselves to whoredome, they were excellent fellows, fit men to bee the Popes impes. And so, whether they bee horned Bishops, or gresie priests, it is al on, for they are fit enough: & in proesse of time, the worlde was filled with this infectio. For fro them came whordome, breaches of marriages, it was a verie hard mater to keep houses cleane

from the, for these stinking beasts hare such a sway, y they cast their venime euerie where, and it was so contagious a sicknes, y no mā could almost beware of the. And againe God so blinded the, and gaue them ouer to such filthines, y they could not discern betweene good and euill. I saye not as bruit beasts, (for they that will maintaine the Popes tyrannie are worse beasts then y beasts themselves) but far worse & more abominable. This is the wages that god sent the in his wrath & iustly, bicause they condēned holie marriage, which is so noble and excellent a state. And therefore if we wilbe vpriight & settled in dedde, let vs deuise nothing of our owne braines, but marke what god alloweth of & content our selues therewith. And againe whē he saith that the seruants of God, must be *The husbandes of one wife onely*, let vs require no more of them then y. For when S. Paul saith that a minister must be an husbāde of one wife, hee meaneth not to enioyn a man to be married, no more the it is lawfull to forbid them to be married, which are appointed ministers to preach the word of God: but he sheweth the common order, that euerie one should take heede to himself, and that he which is not married should so vse his abstinence, as may be to gods honor, and looke after nothing but to employ him selfe wholly to hys seruice. When Saint Paule spake thus



thus, he forbare marriage, as hee protesteth 1. Cor. 7. and woulde gladly that al mē were like him; but yet for all that hee professeth that he woulde not lay that yoke yppon mens soules, but let all men doe as they thinke good, and in the meane season let him that is married passe through this worlde, as though he were not, and let not him that is not married despise other.

For it were better for a man to bee a whoremonger; then to blame marriage vnder this colour, because he hath not a wife: it were better for him to goe to the stewes, then to despise marriage by absteining from it, and by condemning a state, whiche

God hath so sanctified.

And therefore knowe wee that Saint Paul meant not to make a lawe that men shoulde be married, but to teach vs barelie and plainly, that they that are appointed ministers of the worde of God, must not bee vntemperate, and giuen to lewdnes: and that if there bee any fault in this behalfe that may be borne withal in the common people, it must be cut off in the that are church Ministers, and must be as it were looking glasses: we must beware we suffer it not in them, because it is borne withal in a mean man, and in them y are of lesse accōpt: but as for the ministers whose profession is more streight then other mē which are priuate, they must be more narrowly looked

vnto, and not runne at randon in any wise. He addeth forth with this: *That his children must be faithful, not accused of riots, nor rebels.*

This is well worth the marking. For in the Epistle to Timothee also, wee see that Saint Paule contented not himselfe with the ministers person, but woulde haue their wiues to be in good order, in so much that if a man for hys owne parte liue honestly, and without reproch, yet if his wife be of a naughtie conuersatiō, this fault returneth to him: though he y wife be to be blamed, yet mē continually say thus, See, such a ministers wife is of leude behaviour, and we see there are many

varities and dissolutions whiche the husband might remedy well enough: Therefore hee is to bee blamed for al y fault. For if he can not gouerne his house (saith S. Paule) how shall he gouerne the house of God? Howe can he gouerne a whole people, both men and women, both great & small, when he cannot gouern his wife?

And therefore let vs marke that in this place, when hee speaketh of children, it is to the ende wee should marke whether a man be meete to gouerne the people of God, and to rule his house and his Church wel, and haue shewed y effect of it in his own house. Therefore if a man do not onely shew that he walketh in the fear of God, and absteineth from all euill, but also causeth them that are in his charge to serue & ho-

nour

nowr God, and suffereth not his house either to be a stewes, nor a dising house nor a tauerne; to bee drounken in, nor such like; neither suffereth his seruantes, or his wife, or his children, to be leude or dissolute the leaste iore that may be, or vse any brauerie or any other vanitie; when a man gouerneth his household in this sorte, then we knowe that hee is watchfull, and hath a zeale of God, and wisdom and grauitie in him. So that this is a prooffe to shew, that he is fit to serue & gouerne y<sup>e</sup> Church of God. For this cause S. Paule saide precisely, *Let their children be faithful, not accused of riot, nor rebels.* Hee setteth downe here precisely foure qualities. The first is that the childre be faithful: for if we shold choose one to preach the word of God, that hath not taught his familie, that hath children, whome if a man aske a reason of their faith, they are not able to say a word, howe will hee bee able to bring strangers to the faith, when hee hath not brought his owne? And therefore we must begin at this end. If we see he hath instructed his household, & behaued him self well in his house, we may think he will do far better when hee is in higher place, and that hee will employ him selfe generally to y<sup>e</sup> edifying of al the people. So that religion goeth here in the first place. And next to that it must be scene that they be not accused of riot, nor rebels. And when a man

When Saint Paul putteth downe this worde, his meaning is, that ther shal no dissolutenes be seen in them. For the question is not here, y<sup>e</sup> processe should be made against them before a iudge, or y<sup>e</sup> any should take part against the to accuse them: but hee meaneth that no intemperancie should be noted in them, nor any markeable faults in ministers children. For if a man alledge and say, Ho, how nowe? What is he that reproueth my children? If any man medle to do them wrong, I will make him smart for it. If a man (I say) make a goodly shewe to be zelous of his, & his childrens honour and in the mean season giue the libertie to do euill, insomuch that men mocke at him, is suche an one to be excused? Yet notwithstanding we see a number y<sup>e</sup> think themselves goodly fellows, whe they are warned of such leudnes as is committed in their houses, they haue this streigh in their mouths, Ho, if any man meddeth with me, he shalbe sure of his answer, let him be sure I will talke with him, I will giue him well to vnderstand whom he hath to do withall.

But in the meane season hee is mocked at, and all his trayne, his wife is made a laughing stocke, he seeth and knoweth thee is starke naught, and yet hee will beare out the matter & is he not worthy to be a cocold? A man can not abide his childre shold be euil spoken of, & yet hee will suffer them



them to play leude partes, giue them as good lessous as you can, they will mocke at the, they will dispite God, you shal se nothing but wickednes in the, & yet they must not be warned of the danger they be in. They see God wel enough they goe the highe way and path to destruction, & they can not abide to bee drawn out of it.

But because they are sicke folkes that wil not bee healed & seeing they cast away all remedies that are brought them, let the perish as miserable & wretched creatours as they are. And therefore let vs marke well, whe S. Paule saith that the children of the ministers of gods word, must not be accused of riotte, that hee meaneth therby, that there must be no dissolute and leude kind of life perceiued in them, but that they vse them selues honestly, & giue no occasion of offence, or of any euil speeches or murmurings against them. This is the seconde point. The third is, that they bee not rebbels: that is to say, that he y is appointed to preach y word, & to gouern & instruct y church of God, muste take good heede that his childre be not stubborn, that they be not like wild beasts, harde and comberfome to be ruled. For if he can not do this with his childre, what wil he do to the that nothing belong to him? If he can not keep ynder a little child in his pride and stubbornnes, what will he doe with the whole peo-

ple? This is S. Pauls meaninge. But yet let vs mark that he speaketh in such wise to them y must be chose ministers, that this doctrine is generall to all. He doeth not reache ministers what they should be, as though his talk were directed to them: but he sheweth what manner of men they muste be that must be chose to this office & calling. Beware (saith he) you choose not such an one, as can not gouern his house, to put him to an harder and more weightie office. And againe when he speket of the choosing of ministers, this goeth further. For if a man bee chosen to preach the worde of God, and he order him selfe euil, both him & his house, it is no inheritaunce to him, hee must be cut off, such a stumbling block may not be suffered, And as euerie man must haue an eye to him selfe, (I speake of vs that are placed in a publike office,) & take heede to that which Sainte Paule appointeth, to know what manner of men muste bee chosen, so must euerie man also take paines to frame himself to y rule that is contened here, and let vs pray to God to giue vs grace to walke so, that his worde be not mocked at through our means, and that our sinnes cause not the wicked to blaspheme againste Gods name and say, such an one is a blasphemmer, a wicked man, and therefore a goodlye Bishop, that no such wordes may come from the mouths of the wicked,

but

but that their mouthes may bee stopped, and they founde wicked when they so reuile vs.

And hee sheweth moreouer what manner of men the Christians ought to be. True it is, that the Ministers of the worde of God goe before: but yet notwithstanding other must frame themselves to this time also, euerie man according to his calling. And if god haue ben so gracious to a man as to make him an husbande, let this bee his care to be linked & coupled with his wife, y hee bee not forepossest with whoredome, that his hearte bee not vpon other, but he followe his way, knowing that he is married in Gods name, and that he must be faithfull to his mate, seeing God hath giuen her vnto him.

Thus muste all Christians though they bee priuate men, so walke in the state of mariage (if they bee called vnto it) that euerie one content himselfe with his yoke fellowe, and liue honestly and without all dissention. And againe, they whom God hath so farr honoured to giue them children, let them consider that they are so much more bounde to god to take paines that their children bee well brought vp. And if they will haue them brought vp well, they must alwayes beginne with religion. For children may in shewe haue all the vertues in the worlde, but that is nothing, vlesse they feare

GOD and honoure him. As we see a number that will take great paines to bring vp their children in y affaires of this world. Truth it is they will haue maisters for their children, but it shall bee to teach them some goodly faire shewe, they shal haue some three wordes of Latin to make a shew at the table, to knowe howe to talke and make faire faces to the worlde warde, but to knowe God, there is no talke, no newes of that. But this is not the way, this is to set the cart before the horse. Therefore let vs learne by Saint Pauls example, to begin at this ende to instruct children. For if they once knowe God, it is a good foundation to builde vpon: but without it, there is nothing but ruine and confusion: for if wee take paines to instruct our children in religion, & in the true and pure knowledge of God, and of his trueth, their life will be answerable to it, that is to say, they will be honest, they will not bee dissolute, they will not bee riotous, they will bee so well bridled, that they will not giue themselves to delicates, nor to dronkenesse, nor to leude games, nor to such like things, there will bee no such euil disposition in them.

This is the second point that Saint Paule commaundeth vs in this place. But because young men are curst cattel to rule, Saint Paule writeth that they must bee humble and easie to be taught.

Yyy. for



for if there be no modestie in little children, a man shall take great paines to instructe them, but they will kicke as vnbroken coltes, that bite the bit, and runne against their maisters. And therefore Saint Paule set downe this humblenes precisely for y<sup>e</sup> chiefest vertue that may be in young folkes, but as it is requisite, so is it verie rare. Let vs consider and see what young folkes are. Howe do children gouern themselves now adayes?

True it is, that fathers deserue often times their children shuld plucke out their eyes. For they haue no care to instruct them in the feare of God: and are they not worthie to be payde with y<sup>e</sup> same? But it is to bee lamented when wee see rebellious childre, which cannot be tamed, do what we can, when they are but little ones, they cannot bee made to taste of any goodnesse. And are they come to age? I say not to the age of men, as though they were at mens stature, but when they are past being little childre, 30 and are young striplings as wee call them: ho, yet they must needs bee called men, and they thinke they haue greate wrong done them, if they bee called otherwise. They might well y<sup>e</sup>nough bee kepte at schoole yet ten yeares longer, and haue the rodde, and yet they wilbe taken for mightie fellowes. And I 40 haue tolde them too often, away you lobbes must you bee men?

It were more meete for you to be vnder the rodde, and be kepte in coram. And if men woulde haue beene ruled quietly then, they needed not to haue wepte now, such rigour needed not to haue beene vsed as wee see now, they needed not to haue beene punished so muche to their shame as they are now, 10 if there had beene any wit and discretion in them. And therefore we must marke this whiche Saint Paule saith here, so muche the better, and let fathers beware they keepe in their children well and straitly, and if they wil needs be men when they are yet vnder the rod, let them not spare 20 them.

Trueth it is that parents may not grieue their children, nor giue them occasion through their too ouer rough dealing to become naught, but yet they must feare, that their children being thus harde to gouern, take not libertie to giue themselves to all wickednesse, and to become so leude, that they cannot bee brought againe to the right way: and therewith all also, let young folkes knowe, that vnlesse they haue this modestie in them, and this grace to suffer themselves quietly to bee ruled by their superiours, wee must say 30 vpon all their vertues: as in deede it is nothing, there is nothing but pride and filthinesse in them, and GOD will also bring them to confusion. And there-

therefore let euerie man learne this lesson; as Saint Paule teacheth it all men in this place.

Nowe let vs fal downe before the face of our good God, confes-

**The 6 Sermon, vpon the 1. Chapter.**

7 For a Byshop must be without blame, as the steward of God, not selfe willy, nor angrie, nor giuen to wine, nor a striker, nor conetious of dishonest

8 But willing to receiue straungers, a louer of goodnesse, wise, iust, holy, tem-

9 Holding fast the faithfull worde, which is according to doctrine, that hee may be able to exhort with holysome doctrine, and reprove them that gaine-



**I**f we will make our profite well of this text, we must mark that they that are called to preach the wordes of God, haue to consider here what their office and doctie is, that they may doe their dutie faithfully both toward god and his church.

And againe, al Christians generally, haue to marke that that is requisite in a good minister, to y<sup>e</sup> end they chooseth not hande ouer head, & order them selues herein by fauor or ambitio, or after their fantasie: but haue y<sup>e</sup> profit and common saluatiō of al the children of God before their eyes; & y<sup>e</sup> this be obserued in them which are already in the office, that they be not suffered in it, vnlesse they order 40 them selues so, as the holy ghost commaundeth. And moreover

sing our faults, and praying him that hee woulde giue vs such a feeling of them, that from the greatest to the smallest of vs, we may bee all beaten downe in our selues, and haue no other &c.

bycause the vertues which Saint Paul speaketh of heere, are requisite in all ministers of y<sup>e</sup> word of God, as they y<sup>e</sup> must shew the way to other, there is also a common lesson for vs all.

For if the minister behaue himselfe well & after God, and the people bee giuen to all wickednesse and naughtinesse, what a thing were that? But euen as the minister must shew the way & giue good example, so must the whole bodie of the Church frame themselves to that that is taught vs here. But to follow that in order whiche saint Paule speaketh off, wee haue to gather, that them whome hee called Elders before, now he calleth Bishoppes, which signifieth watchmen or overseers (as we call them) & he giueth this name to all them whiche must preach the worde of God.



And therefore it was a corruption and abuse in the Popish Church, to call one man alone chiefe Byshop: for that was to chaunge the speech of the holy Ghoste, and wee are bounde to speake according to the Scriptures. But wee see what Satans striuing is, onely to turne vs away from the pure simplicitie of the worde of God. And besides, it is to do wrong and iniurie to God, for a man to separate himselfe from the order which hee had established by his authoritie, that may not bee broken. And therefore let vs marke, that all they whome God calleth to preach his worde, and are appointed to that office, must first of all be ripe and well grounded as auncientes, and then they must be watchmen. As also the Prophet Ezechiel saith, when he compareth them to them that keepe watch in a watch tower. For there is no question here of dignitie nor brauerie: it is a charge, yea, & that a verie mightie and heauie charge, while other men sleepe, to watche and haue care of all the flock. So then this is it that wee haue to marke first of all. And therefore the name and title which the holy Ghost giueth to all shepheards, sheweth plainly what it is that God calleth them vnto, & what they owe to his Church, y men may not thinke they can be take for prelates, & in the mean while

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give themselves to rest, & sleepe, & make good cheere. For God chooseth not them whome hee placeth shepherds in his church, for their faire eyes (as we say) but he bindeth them to his people: for otherwise wee cannot serue God, but by employing our selues to serue his whole flock: and y greatest honor that y ministers of his worde can haue, is to bee diligent in seruing all the faithful.

Nowe let vs come to that which S. Paule addeth. He saith, it is good reason the watchmen should be without blame: seeing they are gouernours in the house of God. For we haue scene what he saide to Timothie, beware and take good heede how thou must behaue thy selfe in the Church, for it is the house of God, he fitteth there as ruler, he maketh his abode there: seeing he hath set thee in his place, thou hast need to walke vprightly. Is it a small matter to be gods lieutenant, and to haue this place to gouerne his house? So then saint Paul sheweth vs in this place, howe carefully all they ought to walke, whome God hath done this honoure vnto to beare his worde, and to preach it: for this is the way hee will haue them gouerne his house by. But on the other side wee haue to gather out of this place, a doctrine of great and singuler comfort. For GOD doth vs merueilous

honour, when he vouchsafeth to call vs into his house, and to bee of his familie, and to dwell amongst vs, and to rest amongst vs, which cannot be done vnlesse we be nigh him, and his eye bee always vpon vs, and he haue a care also to nourishe and gouerne vs. And therefore this may greatly moue vs, when wee vnderstande that wee are not separate from our God, and that we be leue not at all aduentures, nor go wandering vp and downe as maisterlesse curres, but that hee gathereth vs vnto his flocke, yea, and with this condition, that hee is with vs, and wilbee vnto the worlds end. And this may moue vs therewithal to loue him more earnestly and to serue him. For seeing God hath vs in his protection, and causeth vs to dwell in his house, and is our father, and maister, and appointeth lieutenants, that all may go well as it ought to be, and order bee kepte, that nothing be out of frame amongst vs: when wee see that God sheweth him selfe so familiarly to vs, are wee not too vnkinde, if wee be not wholly giuen to loue him & serue him? Therefore let vs marke wel, whe the Church is called the house of God, that it is to the ende wee should magnifie the inestimable goodnesse which he sheweth vs, when it pleaseth him to drawe nere to vs, and make his abode in the bodie which hee hath assembled of his faithfull, and will

haue vs ioyned vnto him, and in the meane season taketh care of our saluation, and gouerneth & nourisheth vs as our maister, and onely overseer, referring it not to his owne profite, but to our saluation. And moreouer seeing it is so, let vs consider that wee cannot escape the eyes of our God: for we are nigh him, and therefore let vs euery one see we keepe good rule. And because he hath assembled vs to y number and into the companie of the faithfull, let this inflame vs so much the more to present our selues to God, that he may guide vs, and let vs not playe the wilde coltes, seeing he hath done vs so much honour, to gather vs into his house, he will haue vs to bee as it were lambs, because he will play the parte of a shephearde towards vs. And thus wee see that this text is not onely for the ministers of the worde, but that it must generally profite all the faithfull, if they can apply it aright to their instruction. In the meane season Saint Paule addeth the vertues that are requisite in a good shepheard, to wit, hee must not be selfewilly, or headie in his owne opinion, and giuen to his owne reason, he must not bee chafing, nor giuen to wine, nor couetous of dishonest gaine.

Nowe Saint Paule setteth downe the vertues here by their contraries: as if he saide, the man that is giuen to wine, is selfwilly,



is contentious, is giuen to gaine, doth nothing but infect y place he is in, doth marre all y church. These are the faultes which hee spake of before, when hee saied that a Byshop must bee without blame.

And these faults which S. Paul noteth here, are too hainous; and in deede they carrie with them such filthinesse as is ynough to marre the whole pollicie of the Church. Hee that is in any wise blemished with any of them, is no fitt man to serue God what way soeuer. And therefore these things must be purged before. So then these are y first vertues that S. Paule requireth, to wit, that he that is to preach y worde of GOD, must abstaine from these faultes which are condemned here, and labour to amende them, that nothing hinder him from doing his ductie. And in deede this selfewillynesse which Saint Paule speaketh of here, maketh men not to bee borne with-  
all.

When a man is giuen to trust in his owne wit, hee doeth as it were make a worlde aparte: so coulde the Heathen say. But as a minister of the worde of God, must drawe them home that are gone astray, so must he also keep them in good vnitie and peace which are already in the church. And if he stande so stiffe in his owne opinion, hee can not but stirre vp the blood of the flocke of God, and then will followe

an horrible breache. And therefore a man must leaue off his self willynesse, and not trust too much to his owne wit, that hee may serue God, and keepe the Church in good peace and concord.

Nowe this standeth chiefly in two things, to wit, that when we teache other, wee be content to be taught. For if this bee not in vs, to be willing to learne, & to profite, that other may profite with vs also, we shall neuer bee able to do our dueties. And therefore must hee whome God hath placed for maister and teacher in his house, be the first scholler, he must shewe himselfe more ready then the rest to receiue doctrine and good lessons. This is y first point.

The seconde is, wee must be content to hearken when other men giue vs counsell, and be content to be reformed, and to receiue that that is the better. This is it in fewe wordes that Saint Paule meant here, to wit, that they which are called to preache the worde of God, must take heede they bee not hard-heads, but be readie to be taught, be meeke and quiet spirited, that they seeke nothing but to edifie, that they bee not so puffed vp with pride, to thinke they knowe all, but on the contrary-side, desire continually to learn, yea, and be content to be taught, and beside, be gentle in their behauiour. And in deede we see, that

that they y are so loftie spirited and selfewilly, become Schismatikes at euery turning of an hand: that is to saye, they make sectes in the Church of GOD and trouble all.

And therefore it is not for naught that Saint Paule correcteth this haughtinesse of stomacke, saying, it is a fault, as wee see it by experience. Hee addeth fourthwith: *That hee must not be angry*, which is a fault verie nigh of blood with the other. For if a man followe his affections, and giue them the brydle, it is certeine, it wil bee a greates hinderaunce to him to serue God. And because drunkennesse doth encrease their haughtinesse more, that are too muche giuen vnto it, and is as it were a kinde of madnesse. Saint Paul sayeth precisely that the ministers of the worde of God, must be sober, and not giuen to wine. For if drunkennesse reigne in a man, there wil bee no reason, no equitie, nor modestie in him.

Thus wee see what a number of deadly plagues here are which Saint Paule calleth faultes, which the ministers of the worde must beware of.

He addeth afterwarde: *That they must not be strikers nor brawlers*. They must not bee like souldiers, and men alwayes ready to drawe, with skirmishing heades, as though they shoulde alwayes stande at the swoordes point. And so must

this fault be corrected also.

And laste of all hee setteth downe Couetousnesse. For out of doubt, that man that seeketh to enriche him selfe, beeing in an office, will playe the huckster: hee will glose the worde of God, and make a painted sheth of it: hee will please this man, and content that man: to bee shorte, hee will disguise and falsifie it euery whit: or else, hee will set such goodly coulours vpon the matter, that hee will bee sure to strike sayle whensoever hee listeth: hee will marke which waye hee may make it moste auantageable to him, that hee may bring meale to his mill, as the common saying is.

And therefore, if couetousnesse reigne in the ministers of the worde, they will play the false wretches out of doubte, and their chiefest studie shalbee to peruert good doctrine, and turne the trueth into a lye.

This is it wee haue to beare awaye firste of all, when Saint Paule naming these vertues, beginneth at this ende, that they which will doe their duties faithfully, must edifie the church of God, and abstaine from all crimes and faultes which are notorious, and may in no wise bee borne withall, in this calling and office. And therewithall addeth these vertues, that hee that is to preache the worde of GOD must bee louing towardes straungers, and receiue them



them courteously.

This must bee obserued at all times, but (as wee shewed before in the Epistle to Timothie) there was a precise reason in those daies, because the poore Christians were as byrdes vppon a bough, they were constrained to take their flight from place to place, accordingly as the persecutions arose, & the fires were kindled, some rose and gate them selues away into an other towne, or whether they coulede: yea, they were constrained often times to hazard themselves to death: So that there was great compassion needefull in those dayes. And therefore it is not for nought, the holy Apostle requireth, that the Byshop who ought to bee as the father of the Church, should be a liberal man, and louing to strangers, to receiue the courteously. This is it we haue to marke first of all. Secondly he addeth, that they must be *lovers of goodnesse*: which vertue is annexed & knit to that which wee spake of last. For though S. Paule vse but one worde here, yet it importeth courteous loue, and a good affection that a man hath to do good to them which are in necessitie, and to apply his studie thereunto. Therefore he that is discourteous, and hath no pitie in him, that can be content to be at his owne ease, and neuer cast his eye vppon other, it is impossible for him to shewe any courteous intertainment to them

which are persecuted & afflicted. For this cause Saint Paule ioyned these two vertues together.

Next after he putteth downe *Sober, iust, holy, temperate. Sobrenesse* is referred to a mans life. Then there is *Iustice*, which is an vpright dealing, when a man hath a care to giue to euery man that that is his right, and had rather dye then do wrong to any man, or any kinde of violence, or iniurie to whome soeuer. This is it that Saint Paule meant by this worde *Iustice*.

As for *Holinesse*, that respecteth GOD chiefly, that is to say, when wee doe not only liue with our neighbours without doing them any harme, but also liue chastely and be giuen to nothing but to serue GOD, and haue an especiall care of all that that is contained in the firste table of the Lawe, to wit, of prayers and supplications, of the homage that we do to God. And then, that wee learne to withdraw our selues from the world, as not to be giuen to vanities and braueries, and dissolutions, but rather suffering with all humblenesse to be gathered together to the obedience of God. Thus much importeth this word *Holinesse*.

In like sorte hath *Iustice*, respect to men: because it is that vertue, whereby vpright dealing and equitie is obserued of euery man one towards another.

Last of all there is, *Temperance*. And this worde comprehendeth whatsoeuer might be vnderstood by the worde *Sobernesse*, for it is not ynough for vs to bee sober in meate and drinke, but there must be also modestie and honestie in al the rest of our life: our handes, our eyes, our eares, and our mouth, must bee bridled. This is it that Saint Paule meant by *sempervirens*, which signifieth as much as if he saide that we must be settled and modest, wee must haue no vnseemly kinde of dealings, nor vnchast gestures in vs, no vanitie whereby wee may bee spied to be leude and dissolute, but wee must bee so bridled vnder the obedience of God, that men may see wee haue renounced the world.

This is it in fewe wordes hee setteth downe here. And last of all hee addeth, *that they must bee readie to embrace the faithful word, which is according to doctrine*. And this is the chiefest point y is required in the Ministers of the worde: to wit, that they must not onely bee instructed to teach other, but be strong and constant to make it good, and to fight whē question shalbe to mainteine the doctrine of truth, that it may remaine safe and sounde. And therefore Saint Paule vseth a worde which signifieth properly to holde and embrace. And therefore we must holde fast the doctrine of trueth: for if we haue layed fast holde and sure of it, it shall

neuer scape vs, though the deuill labour as much as he can to make vs shake it off, yet shall we neuer be tourned a side. And forthwith he setteth downe the vse of it: to y end, that wee may exhort with holsome doctrine, and reprove them that speak against it: to wit, that we may be able and haue the meanes to teach them which are readie to obey God, and shewe themselues quiet: and therewithall haue vertue to fight against them that speak against it, against the enimies of the worde of God, against rebelles, against contemners, against men that go about to make a confusion in the church, that we may haue vertue & authoritie to reprove the, y in the combat they may goe away with shame. This is it in fewe wordes that is saide here. Nowe we haue shewed before, when S. Paule would haue the shepherds to shewe the way, that he meant this generally to all the faithful. For why should the ministers of the worde of God, bee modest, iust, and holy? Why should they bee sober, and not given to wine nor to strife, nor to blowes? Why shoulde they bee so modest and settled. To the ende the worde of God shoulde not be euill spoken off, by seeing such shameful faults in them. And againe, to the end they shoulde approue their doctrine by their good life, and so ratifie it, that it might bee better welcome. And againe, to the end the people shoulde follow them,

Yyy.v. and



and frame themselves to all those  
 vertues whiche they see in their  
 sheepherds. Let vs learne there-  
 fore that S. Paules meaning was  
 not here to bind the ministers of  
 the worde of God onely to be-  
 ware of al intemperancie and dis-  
 solution, to flee conetousnes and  
 pride, to be courteous, iust, so-  
 ber, chaste: but by their example  
 he exhorted all the Christians to  
 behaue themselves in such sort,  
 that sobenes, iustice, holines mo-  
 destie, and al those thinges which  
 he speaketh off here, may bee ge-  
 nerall vertues common to them  
 all. Will we then bee Gods good  
 children? Let vs see wee correct  
 those faultes whiche Saint Paule  
 condemneth here: let vs beware  
 wee followe those vertues which  
 he setteth vs downe here. And  
 in deede, if a minister bee gouer-  
 nour in the house of god, it is not  
 to be saide therefore that euerie  
 of vs (whiche are priuate men)  
 hath not this office to serue as a  
 maister also. When God cal-  
 leth some few to preach his word  
 it is not as who would say that he  
 forsaketh the rest, and will not  
 vse them to his seruice, but on the  
 contrarifide, because he will vse  
 euerie one of vs without excep-  
 tion. And this is the condition,  
 this is the end why God hath ap-  
 pointed vs to preach his word, to  
 wit, that we should all be giuen  
 to his seruice, for when God doth  
 vs this honour to receiue vs into  
 his house, & adopt vs for his chil-  
 dren, it is not that we should be-  
 idle, neither doth he lay the bridle

in our neckes to say that euerye  
 man may thrust in himselfe as he  
 listeth: but he will hold vs vnder  
 his yoke, and haue euerie one of  
 vs imploy himselfe to glorifie  
 him, for (as we haue scene before)  
 seeing God doth vs this honour  
 to imploy vs to his seruice, wee  
 must not bee vnprofitable, For  
 God hath not called vs to such an  
 estate and to so high a dignitie in  
 vaine, not only to be of his hous-  
 hold, but also to be of the compa-  
 nie and felowship of his childre.  
 And therefore let the ministers  
 of the worde looke narrowly to  
 themselves: and all the Christi-  
 ans also in like sort knowe, that  
 they haue a rule here that tou-  
 cheth them, and comprehendeth  
 them all, from the greatest of  
 them, eue to y left. And therefore  
 let vs beware we bee thus modest  
 spirited, that we be sober, & iust,  
 and holy as saint Paule speaketh  
 here: and let vs beware also that  
 wee bee so bridled, that those  
 sinnes which he speaketh off doe  
 not reigne in vs: As for example  
 dronkennes is a sinne so much a-  
 gainst the nature of a Christi-  
 an, as none can bee more.  
 For if men be all framed to Gods  
 image, and a dronkard become  
 such a beast, that hee is like a beast  
 without reason and vnderstan-  
 ding, ought we not to be so much  
 the more headie to haue a stay of  
 our selues? for when men become  
 such beastes, when they are dron-  
 ken, they do not onely blot out y  
 image of God, yea y image that  
 was repaired in vs, by our lord Ie-  
 sus

sus Christ, but all honestie of life,  
 they become as doggs and swine.  
 And therefore if we will be taken  
 to bee Gods children, must not  
 this fault be far off from vs? For  
 this cause S. Paul excommunica-  
 teth all dronkerds, hee will not  
 haue vs so much as be conuersat  
 with them or hant their compa-  
 nie, that they may be ashamed & 10  
 amended theselues, & therefore much  
 lesse ought they be admitted to y  
 table of our lord Iesus Christe.  
 And againe is not prid & loftines  
 of stomake cleane contrarie to y  
 spirit of meekenes, which is y true  
 mark of y childre of god: wherby  
 shal y world perceiue y we haue  
 profited in y schoole of our Lord  
 Iesus Christ? If wee be humble & 20  
 meeke, and lowly. And therefore  
 whē haughtines of stomake reig-  
 neth in a man, it is a token that he  
 will be giuen to his wit and brain  
 that hee neuer tasted what it was  
 to profit in Gods schoole, or in y  
 schoole of our lord Iesus Christ.  
 And thus we see that the vertues  
 which S. Paul speaketh off here,  
 are not onely for y ministers of y 30  
 word of God, but are common  
 to the whole flock, and to all the  
 people. As much may be said of  
 couetousnes: for wee see, that by  
 thinking too much on this world  
 we forget the spiritual blessings,  
 and y inheritance which god cal-  
 leth vs vnto. And therefore seeing  
 it is so, what will becoē of vs when  
 couetousnes reigneth, & we shall 40  
 be so intangled with it, & so sna-  
 red with cares for the goods of  
 this world, y we think no more

vpon y kingdome of heaue? And  
 though our eares be beatē with it,  
 & this sinne bee daily cast in our  
 teeth, yet notwithstanding we are  
 stil forpossessed with earthly cares  
 & are so tyed to y world, y we ca  
 not lift vp our mindes on high to  
 behold y heauenly life: inso much  
 as y wil be found alwayes true in  
 vs which is said, wher our trefure  
 is, there wil our hart be. And they  
 that are giue to the goods of this  
 world, haue their minds & affec-  
 tiōs so settled in thē, y it is impos-  
 sible for thē to aspire to this hea-  
 uenly inheritance wherunto god  
 calleth vs. And thus wee see y co-  
 uetousnes is a deadly plague that  
 blindeth men, & spoileth them of  
 y which God promiseth thē, yea  
 & it is not without cause y S. Paul  
 calleth it y roote of all euill, for in  
 deede it carieth with it decres, &  
 wicked practises, treasōs, vnfaith-  
 fulnes, & crueltie: To bee short,  
 there is no wickednes but cometh  
 frō couetousnes. For if a man go a  
 bout to get, hee forgetteth all vp-  
 right dealing, as if hee might doe  
 what he listeth, hee wil spoile, hee  
 wil rob frely, he wil rake & snatch  
 whatsoeuer he can. Againe he wil  
 opely mock at god, & be without  
 al feare & reuerēce, there will bee  
 nothing with him but iniurious &  
 wrōgfull dealing: as we see, y co-  
 uetousnes carieth mē so far away,  
 to kil one another, to poisō one an  
 other, & cōmit what wickednes  
 soeuer. To be short, it is a kinde of  
 madnes y possesseth mē inso much  
 y they become deuils, when they  
 are so giuen to couetousnesse.

Tim. 6. 10

And



And therefore this is a thing  
 that both the ministers of the  
 worde of God must flee, and also  
 euerie one of the christians bee-  
 ware of for his own part. Moreo-  
 ner it is saide that the children of  
 God must not onely bee peacea-  
 ble, but *procure peace*. It is a mark  
 whereby our Lorde Iesus Christ  
 will haue them knowne. Blessed  
 are they that procure peace, for  
 they shall be called the children of  
 God. But now if we be giuen to  
 reuengement, and strife, louers  
 of quarrels, doe wee not shewe  
 that the peace of God doeth not  
 rule in vs, and that wee holde no  
 parte of him? And wee knowe,  
 that all fatherhoode and knitting  
 together proceedeth from God,  
 and we are put in minde of it, to  
 the ende wee shoulde haue bro-  
 therhood betwixt vs, and this  
 holy bond, to be as it were, mem-  
 bers of one bodie. And therefore  
 they that bee so contentious and  
 full of quarelling, how is it pos-  
 sible for them to bee called the  
 children of God? To be short, let  
 vs beware wee bee courteous also  
 towards strangers, when we see  
 them destitute of aid & succour,  
 for it is a shamefull barbarousnes  
 for a man to haue no pitie and  
 compassion vpon them, that are  
 naked: whiche was a thing verie  
 much marked euen amongst the  
 heathen: for they were euill  
 thought off, that had not this re-  
 son and learning in them, to re-  
 ceive them whiche were so cast  
 out of their lodgings. And ther-  
 fore much more must wee when  
 wee see the Church of God tor-  
 mented by tyrantes and enemies  
 of the trueth, we I say, giue cour-  
 teous intertainement to the  
 poore Christians which are bani-  
 shed out of their countries, and if  
 we do not so, is it not a token that  
 we renounce God? See, it is Gods  
 will we shoulde be straungers in  
 this worlde, yea and wee are his  
 children vpon this condition (as  
 the Apostle speaketh in the E-  
 pistle to the Hebrues) God is in  
 heauen, and yet hee commeth  
 downe hither to vs: and go-  
 uerneth vs: doeth hee not then  
 shewe vs an example what pitie  
 we ought to haue of them which  
 flee to vs, and demaunde refuge,  
 when they are as poore sheepe  
 scatred by rauening wolues? And  
 therefore Saint Paule spake not  
 onely to the ministers of y word  
 of God, but in their persons hee  
 gaue as it were a looking glasse,  
 whiche all of vs must frame our  
 selues vnto, as in that that folow-  
 eth, that we must be giuen to do  
 well, and to goodnesse. For if we  
 haue this rigour in vs, as to haue  
 no care to helpe them whiche are  
 in want and necessitie, nor to bee  
 moued with compassion, when  
 we see our neighbours suffer, it is  
 certeine wee haue no tast of God  
 in vs. And y it is so, behold wher-  
 in God will haue vs to be like to  
 his image, to wit in well doing: as  
 our Lord Iesus Christ also shew-  
 eth vs, that our heauenly father is  
 such an one, who causeth y sun to  
 shine,

Math. 5. 5.

Heb. 11. 9

Matt. 5. 49

shine, not only vpon the iust, but also vpon the vnjust: What must we doe then but looke to y<sup>e</sup> God hath committed to our handes, knowing it is to this end we shuld communicate together, & serue euerie one his neighbours. For else god had needed to haue builde so many worlds, as there are men & women, if euerie man shoulde be giuen to himselfe, if we shoulde (I say) be shut vp euerie man in a corner by himselfe. But because God hath made vs felowes together, & our life is common, euery one of vs must conclude, y<sup>e</sup> hee is not borne to himselfe, nor liueth in this world for his own profit, but to part with his neighbours, & to serue thē. And woe be to vs, if wee bee not thus minded. And therefore let vs see wee haue good nature in vs, that is to say, as much as is possible for vs, & as we shalbee able and haue y<sup>e</sup> means, let vs see (I say) that wee do good to all men, and help them y<sup>e</sup> haue need of helpe, and relieue them & communicate with them in such sort, that y<sup>e</sup> which we haue bee not our owne only, but that it profit euery man according as we shalbee able. True it is y<sup>e</sup> we cannot make a certeine law in this case, as also S. Paul cōtenteth himselfe to exhort vs to goe about it with a frank & liberall hart; but yet notwithstanding we shew plainly that we are not Gods children in any wise, if wee haue not this loue and good

this behalfe, we commit a fault in that which nature it self teacheth vs, though wee had neither faith, nor religion, nor knowledge, either of the law, or of the gospell. There is besides, *sermones et monitiones*, which is to shew vs, that if we be Christians, it is not ynough for vs to abstain from iniuries, from extorsions, from wronges, from cruelty, from vsury, from picking from robbing; but we must also be so modest, that we be not giued to the world, not vanities, as they are which seeke nothing else, but to shew themselves in great bragerie, and to be esteemed, and to be galant, and seeke a farre off. They that haue all these trifling toys in their heades, shewe plainly that y<sup>e</sup> world hath yet too great a swaye in them, and y<sup>e</sup> they are dissolute and seeke nothing, but to play y<sup>e</sup> belly Gods, and fill their pouches, so farre are they from hauing profited in gods schole, that they are not worthy to be accounted amongst men. For if there were any honestie in them, they would obserue this. For if they be intemperate in eating, and drinking, they are also dissolute in al their whole life. And againe, the dronkerds are so caried away out of their witts, that they kill themselves, as if they would cut their owne throats, when they come to the table, they sit down like dogs & rise like swine, for they are intemperate in their eating & drinking, in so much as they make themselves good for nothing. And there-



therefore when men haue no reason in eating and drinking, will they say, that they haue learned to be nourished at Gods hande? For the very Heathen haue more honesty in this (as we haue shewed before) nature leade them to it. But we haue a more perfect instruction, so such an one as should keepe vnder our appetits a great deale better: to wit, in that wee eate our daily bread at our gods hand, and therefore we ought to thinke alwayes when we eate and drinke, we receiue al at his hand. And if wee abuse it by playing the gluttons and drunkardes, is it not as if we blotted out his image in vs? And againe, doe we not shewe our selues so much tyed to the sitting things of this worlde, that wee forget heauen? This is it wee haue to beare away in this place. And to be short, whe saint Paul saith that Bishops must be iust and holy, knowe we that we must euerie one of vs, haue this vprightnesse and equitie, to giue euerie man what belongeth to him, which we cannot doe, vntes we keepe our selues from deceite and malice. And therefore let vs not be craftie for our own profit, but marke what is due to euerie man, that we may doe our duties. And haue we liued so amongst men, without any malice or hurt doing? Let vs see also that wee so gouerne our selues before God, y we shewe there is true holines in vs, as in deede there is nothing more comon in al the holy scrip-

ture, then that God, to separate vs from all pollutions of this world, sheweth y holines carrieth this with it, that wee must bee brought vp in his house, and be as it were of his houshold, so y his holy spirit reigne in vs. This is it in fewe wordes we haue to mark. And therefore let vs take better heede to our selues then we haue done. As for the doctrine whiche saint Paul requireth, we wil speake of that after dinner, if God will. But for this present let it suffice vs that Saint Pauls meaning is in this place, to giue vs a rule that concerneth al the faithfull, that no man may thinke him selfe exempt. Nowe it remaineth to knowe howe we may come to these vertues, and howe we may tame and abolishe such faultes in vs as are condemned here. Helas, it cannot be by our free will, nor any hablenes that is in vs, but god must worke in vs. And how? We must be members of our lord Iesus Christ. It is said, wee must bee iust, holy, sober, modest. And how shal we be so? Whe y holy ghost shal rule in vs, the way that we haue these vertues. It is saide wee must flee drunkennes, intemperancie, strife, debate, pride. And how? Hauing the spirit of meekenesse, the spirit of humblenes, the spirit of the feare of God, the spirit of wisdom and discretion. And al this was given to our Lord Iesus Christ, to y end he shoulde make them that belieue in him partakers of it. Therefore seeing we are of

of nature intemperate, full of vanitie and lesing, full of ambition, and pride, giuen to vnrighteousnes, to deceit, to robberie: seeing we giue our vnriely lustes the bridle, let vs come & submit our selues to him that was appointed our head, knowe we that there is no other meanes for vs to be kept in obedience to God, and to liue according to his will, vnlesse we be vnited to y<sup>e</sup> bodie of our Lord Iesus Christ, for then is the holy ghost poured out vpon vs, to strengthen vs the better, for he is the founteine of all holinesse, of all righteousness, and to be short, of all perfection. This is the way we haue to take, and whereby we must come to this which S. Paul comāndeth vs in this place. And this is also the cause why we are taught daily that we are called to the communion of our Lord Iesus Christ. For when S. Paul will define in short wordes the end of the Gospell, and the right vse of it, he saith, we are called to be partakers of our Lord Iesus Christe, to be so made one with him, that we must become of his bodie, & he therewithall dwell in vs: and we be ioyned together with an inseparable bond. And seeing this is y<sup>e</sup> end that y<sup>e</sup> Gospell sheweth at, it followeth also y<sup>e</sup> we are confirmed in this doctrine by the holie supper, that is set before vs to receiue it. Do we come then to this holie table? Knowe we that our Lord Iesus Christ presenteth himselfe here vnto vs, to confirm

vs in y<sup>e</sup> vnitie which we haue receiued already by y<sup>e</sup> faith of y<sup>e</sup> gospell, & y<sup>e</sup> we are so graffed in his body, that he dwelleth in vs, and we in him. And therefore wee must take paines to profit in this holie vnitie more and more, and cleaue better then wee haue done to the fountaine of god. And therefore is the vse of the holie supper so requisite for vs: and for this cause wee keep it oft, because we are earthly & fleshly while we liue in this world, we haue need to be put off in minde of that that was once taught vs, to the end wee may receiue the fruit that is set forth to vs. And that we may do so, let vs beware we prophane not y<sup>e</sup> grace he sheweth vs, when he witnesseth vnto vs by such a signe, that wee are in deede partakers of his sonne our lord Iesus Christ, let vs see wee pray to him to gouerne vs so with his holy spirit, that we come not and pollute this holy table: but considering with our selues, that we are poore and miserable creatures, wee may come to our Lorde Iesus Christ, to be blessed from al our filthines by him, for he is the founteine of all purenesse: and be so purged, that wee may put off al our sinnes, that they reigne no more in vs, though they dwell in vs: but that his holy spirit sorule ouer vs, that the worlde may perceiue, that wee are vnited to him in deede, & drawne away from this world to seeke spirituall thinges: and that wee fight so againste the



vanities of our selues; and all our wicked affections, that we seeke nothing but to fashion our selues more and more to his image, to be truly taken and auouched for his children, and that the heauenly father will take vs and avowe

vs for his heires.

Nowe let vs fall downe before the face of our good God, confessing our faults, and praying him, that hee would giue vs a better feeling of them then we haue, &c.

### The 6. Sermon, vpon the 1. Chapter.

7. For a Byshop must be without blame, as the steward of God, not selfe willy, nor angry, nor giuen to wine, nor a striker, nor conuents of dishonest

8. But willing to receiue strangers, a lover of goodnesse, wise, iust, holy, temperate;

9. Holding fast the faithfull words which is according to doctrine, that hee may be able to rebort with hollesome doctrine, and reprove them that gaine



Even that saint Paul hath shewed howe they must liue that preach the word of God, to y. end they may edifie the better; when the world seeth that they speake from the hart and in the true feare of god, he addeth y chiefest point: to wit, that they must constantly stand fast in good and pure doctrine, whiche presupposeth that they haue ben alreadie instructed in it. For such constancie cannot be vnlesse they bee first of al wel grounded. And thus we discern selfe willy men, from them that are constant. When a foolish and headie felowe taketh a foolish phantasie in his heade without learning and instruction, hee will be so stubborne in it, that he will heare nothing what may be saide to him. Now it is no commendation

ble thing for a man to stand stiff in his opinion and wil not be driven fro it; nor haue it taken out of his head: but constancie must be always grounded vpon reason & truth.

Therefore when Saint Paule saith that y ministers must holde fast the doctrine, & so imbrace it as though it should neuer slipp away from them, he meaneth that they must bee rightly instructed what the truth of God is which they follow, and be so thoroughly resolved & assured in themselves, that they may assure other men they knowe certainly of whom they hold it, that they may not be shaken either this way or that way. So in fewe words Saint Paul sheweth in this place that no man is fitt to gouerne the Church of God, vnlesse hee bee a sufficient man to teach

But

But he addeth the steadinesse which wee haue spoken off, that a man must not bee a weather-cocke: and though windes and tempests arise round about him, yet hee must standefaste in that whiche hee knoweth is of God. And therewithall Sainte Paule will haue the doctrine applyed to the instruction of the people, and sayeth, *Faythfull worde, which is accordinge to doctrine*. That is to saye, whiche is meete to edifie.

For God meaneth not to feede our eares, when hee commaundeth his worde to bee preached, as there are a number that bringe but a foolish curiositie with them when they come to the Sermon. But God looketh to an other ende, to wit, he will haue vs profitably edified as we vse to speak. So then, this is the pointe. On the other side, S. Paul addeth, that it is not inough for the Ministers to leade them which shew themselves readie to bee taught and willingly subiecte, but they must bee armed to withstande all gaine sayers: if there be any that rise vppe against the woorde of God, he that is appointed sheepehearde, must bee mightie (sayeth hee) to reprove them.

So then wee see nowe what is contained heere. And it is not without cause that Saint Paule requireth suche doctrine in them, whom God placeth in his house. For if a man appoint an overseer in his house, hee will therewith-

al giue him his charge. And what is the charge that God commiteth to vs, but to distribute to his people the foode of life, that is to say, his worde?

Therefore if we haue not this, is it not a vaine title to bee called sheepehearde? If a man should saye that he were a sheepehearde of a flocke of sheepe, or oxen, and shoulde suffer the poore cattell to dye for hunger, were hee not worthie to bee stoned to death? Nowe wee are Sheepehearde, not of brute beastes, but of Gods children: and againe, wee haue to nourishe, not the bodies with meate that perisheth, but the soules with heauenly bread. And therefore if wee haue not wherewith to furnishe our office, do we not too shamefully mock god, in vsurpinge so honourable a title, when wee haue nothing in vs to aunswere it? And therefore let vs mark, y these are things which cannot bee seuered the one from the other, to bee sheepehearde, watchmen, or Ministers, Elders, and Gouvernours of the Church, and to haue doctrine to edifie the people of God. Whereby wee see what maner of Church there is amongst the Papistes. They will bragge with open mouth of their Holy chieftie: yea, and it is the chieftest argumente they vse, to cast away the word of god wholly, that it may haue no authoritie. When wee allege the Scripture: and the Pope and his stinkinge Clergie finde in themselves, that

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their



their mouths are stopped, and that they can say nothing, they haue none other refuge but this to say, And what? Are wee not the Church? But the question is to shewe, whether they be so, or no. They say they represent the Church because they are Prelates. Yea, but who hath to determine it, whether they be prelates or no? It is God that must speake and pronounce the sentence: for hee onely is the sufficient Iudge. Nowe hee, sheweth in this place that hee alloweth none for prelates or Bishoppes, but they that are able and fitte to preache, and such as doe exercise this office.

And therefore wee see, that throughout all poperie, there is but a diuelishe Synagogue which Satan hath forged, seeing their Bishops nether know any thing, neither are able to doe any thing, but are dumbe dogs: they thinke it inough for thē to say their Sanctuses, and obserue their pelting trifles, and make shewes, and play the idoles. For it is not for the honour of a Bishop, to preache the gospel: but if they do it, it shall be with such a pompe and such a solemnitie, that the worlde may well perceiue it is no ordinarie matter with them: to see these beastes with their horned miters vpon their heades, a man woulde thinke it were one fallen out of the cloudes, and yet openeth his mouth to speake of God. So then we see plainly, that we may not maruaile at all the great bragges

which the Papiſts vse, in that they pretende to shewe that they haue the Church on their side: for first of all it were requisite that their prelates and Bishoppes (as they call them) were Ministers of the worde of God. This is one point.

Now Saint Paule sayeth flatly. *Faythfull worde*, For if wee put no difference betweene that that commeth from God, and that that men haue deuised, there will be nothing but selfewillinesse in vs. And therefore we must be assured that the doctrine which we fight for, is from God, for otherwise there will bee no certaintie. Wee knowe that men are of nature giuen to vanitie and leasing: and therefore we must be grounded vpon God, if we will be certaine of our faith. And therefore let vs marke well, that our religion would be none and vaine, vnlesse the doctrine which is preached shoulde bring forth fruite: that is to say, vnlesse we nothing doubted of it but that it commeth from God, and so to be thoroughly assured of it. Whereby we see againe, that there is nothing but horrible confusion in all Papiſtrie. For if a man shoulde seeke there to be instructed in the word of God, there is no talke of it: for he must be content with that that men thought good to deuise of their owne braines: there is no discretion amongst them: naye their seekinge is to haue men become verie beastes.

For

For a man cannot believe as they believe, but he must deprive himselfe of all reason and vnderstanding. True it is, that the entrance vnto faith, is to be obedient to God, to become as fooles, that is to say, voide of all sense of our owne: but yet notwithstanding wee must bee thus wise to heare God, and to know, that it is he that speaketh, so that we may be thoroughly resolved of this point that the doctrine which we hold is faithfull. But yet let vs marke wel, y<sup>e</sup> S. Paul wil haue vs to proue al doctrine, to trie it whether it be good or no, y<sup>e</sup> it may doe vs good. For it is not inough for a man to allege that he hath taught no error, & that hee cannot be reproued of falshood, it is something in deed, but it is not al. For if I wold dispute of vaine speculations, so that my hearers could beare away nothing from me, but I cannot tel what trifles, which coulde serue them nothing to edifie the in the feare of God, & confidence of his goodnes, which might assure the of their saluation, & stir them vp to prayers and supplications, and exercise them to patience, if there were none of all this, but I should onely teache them some subtiltie which were delightfome & pleasant, would it be sufficient for me that I had taught them no false doctrine? No no: for this is to prophane the worde of God: when a man preacheth, and he cannot tel to what ende and purpose. And therefore after that S. Paule hath

taught y<sup>e</sup> the worde of God must be faithfull & vpright, he addeth flatly, y<sup>e</sup> it must serue also for the saluation of soules, y<sup>e</sup> they y<sup>e</sup> heare may not lose their time, & he that speketh, beate not y<sup>e</sup> aire with vain & vnfruitful bablings, but that y<sup>e</sup> people may perceiue, y<sup>e</sup> the word of God is preached for the profit & saluation of al. And therefore in y<sup>e</sup> Ro. 12. he saith, let him that teacheth do it with doctrine. S. Paule sheweth there, y<sup>e</sup> we must imploy our selues so, whe we are called to a publike charge, y<sup>e</sup> al may tend to the edifying of the Church, & the whol body: y<sup>e</sup> they which haue to teach, must not seeke their owne glory, to get the credit, & to shew theselues: (wo be to the, whe they are so caried away with ambition) but they must be content to haue profited, & serued Gods Church. For this cause (saith S. Paul) let him that teacheth, do it with doctrine, that y<sup>e</sup> doctour apply himselfe to doctrine. And thus we see what it is to haue a faithful worde, and to haue it according to doctrine: to wit, that the truth must be purely preached, without any blēding of mans inuention with it, that the faithfull may bee assured of their faith, and be so resolved of it, that thei know of whom they hold it. And moreuer, that they bee not fed with vain curiosities, but that wee may haue stronge meate, to bring vs good substance for our soules. For when men preache pleasaunte subtilties to vs, and wee receiue no fruite by them, it



is as if they had blowen a great  
deale of winde into vs, vntill our  
bellies brast, because our bowelles  
are so well filled and stuffed: but  
what? where is the nourishment?  
For our Lorde will haue his word  
to be neere to vs, as hee speaketh  
in the sixt of S. Iohn. And there-  
fore we must receiue instruction,  
or els there will bee nothing but  
filthinesse, there will be nothing  
but vanitie in what so euer they  
shalbe able to bring vs. Though  
wee are able to saye, See, that is  
an error, that is an heresie, it is  
not inough: for besides that wee  
must say, we haue profited, God  
hath beene thus gracious to vs, be-  
cause we haue hearde his worde.  
And why so? for we see it is prea-  
ched to vs, to the ende wee may  
conceiue suche certaintie by it,  
that wee flote not vp and downe  
as silly ignorant men doe, & that  
we may knowe wee haue appreh-  
ended his grace and mercie, and  
that to rest wholly vpon it: that  
we may come to Iesus Christ, to  
be assured of our saluation, know-  
ing what his office is, and the in-  
estimable treasures which hee  
hath brought vs, that wee may  
knowe, what it is to call vpon  
God without any doubting, and  
to haue our recourse to him: that  
we may knowe what patience in  
affliction and aduersities mea-  
neth, what it is to reioye in the  
mids of the miseries of this pre-  
sent life: that wee may knowe  
what the heauenly life is, & how  
we must passe through this world.

These are the two poynts which  
are precisely requisite. Now Saint  
Paule addeth constancie.

The Sheepehearde (sayeth  
hee) must so imbrace pure doc-  
trine, and holde it so fast, that that  
which hee hath once receiued of  
God bee neuer shaken out of his  
armes. This is an other very re-  
quisit vertue. For if y simplest &  
selliest Christians that are, must  
be stedfast in the faith, and not be  
like reeds, shaken with al windes,  
what muste they bee, that must  
shewe an example to all the rest?  
S. Paule Ephe. 4. saith, y if we be  
instructed in the gospel, we shall  
not be like little children, for men  
to make vs beleue that bladders  
are cloudes: but we must receiue  
the trueth of God to be resolu-  
ed in our selues, to stande stedfast,  
and not be led by the noses with  
euerie winde of doctrine, (for  
these wordes hee vseth) but resist  
all the assaultes and subtilties of  
Satan, and of all his impes.

And he speaketh there not on-  
ly of the sheepehardes, but of all  
the faithfull in generall, from the  
greatest euen to least. What must  
they do then, that must be pillars  
as it were, to bear vp al y rest of y  
people? S. Iohn saith that faith  
must be our victorie whereby we  
ouercome y worlde: and he spea-  
keth of the simpliest sort. For the  
Prophet Esai saith of al the Chri-  
stians, that they shall be al taught  
of God. And doeth not that tea-  
ching import, that our faith must  
bee settled and assured, that wee  
may

1. Iob. 3. 4

Esai. 54. 13

may not bee turned fro. it or shaken? And if the faith of a private man must overcome the worlde, not onely one assault, or a dozen, but whatsoeuer the deuill can imagine possibly to ouerturnour faith, and yet for al that it shall remaine inuincible, it shall be steadie and constant, and not waueing, what must they do that must gouerne<sup>10</sup> other and be the vnder props of Christendome as it were? And therefore it is not without cause that S. Paule contenteth not himselfe, that we be well grounded in the trueth of God, and applie it to the vse & profit of al the people, but he will haue vs stand in it without bowing or bending; and though the windes, the stormes, the tempests rise, that we stagger not, but always hold the doctrine fast, though violence be vsed, and wee bee assailed on all sides, that this treasure be neuer taken from vs, but that we alwayes holde the possession of y<sup>e</sup> doctrine that was committed to vs. And though this be so necessarie, yet we see it is verie euill practised. For haue many shall wee finde at this day, that haue such constancie to hold fast and surely the trueth of God whē they once know it? We haue seene the experience of it, when the diuelish *Interim* came in, many revolted, and chose rather to swim betwixt two waters, then to purchase y<sup>e</sup> worldes hatred. But it was for want of studying this exhortation which S. Paule maketh, for want of knowing that no man

is fit to teach, ynlesse he be resoluēd to make it good, and neuer bende. And I would to God the examples were far off of vs. But what? There are a number of preachers that woulde bee as readie to publish the Turkes Alkoran, or the Popes Legend, as the gospell, for they might get any profit by it, and maintein their state, so they might alwayes haue their pottage, and their dishe ready, it were all one to them. They will make great bragges that they holde the reformation of the Gospell, but they are hired iades, nay not worthe to bee compared to brute beastes, for they are baudes, which turne themselves into all shapes, & passe not what is said to them<sup>20</sup> so they be in fauour with us, they passe not. But wo be to such men, and twise wo, for they shall feelee in dispiight of their teethe, that they cannot eschewe his iudgement seat, who hath already pronounced this horrible sentence of condemnation vpon their heads. So then, howsoeuer it bee, let vs<sup>30</sup> beware for our parts, seeing God hath set vs to mainteine his trueth, and to defend it against al assaults, though the worlde fight against vs, that wee leaue not to goe on forwarde, as wee see the Prophete Ieremie was sent vpon this condition, They shall fight against thee, but they shall not preuaile. And why so? Thou shalt haue a<sup>40</sup> browe of brasse to fight against al them which would resist thee.

True is it, that this is precisely

Zzz.iiij. spo-

Ierem. 1. 18



spoken to Ieremie, but in his person God ment to giue vs a rule to shewe vs what we must doe. Now let vs come to that S. Paul addeth touchingly making of the doctrin auailable: to wit, to exhort them to suffer themselves to bee ledde quietly, and to reprove the gain-sayers. Wee knowe that a good sheepeheard, hath a sweete and louing voyce, to call and gather together his flocke. And therefore it is saide of Iesus Christ, that the faythfull heare his voyce, and can discerne it from the voyce of a straunger, to followe it, and to come at his whoop. But it is not inough for a sheepeheard to draw his flocke, and gather it together, and keepe it where it is folded: but he must also haue a voyce to feare away wolues and thieues; he must erie out when hee seeth his flocke set vppon, the dogges must barke, to drue them away that woulde scatter the flocke. So must we do to execute our charge, wee must followe this gracious voyce of Iesus Christ to drawe the sheepe to him, and to keepe them.

And beside that, we must haue a fearefull voyce, to chase away wolues and thieues, that seeke nothing but to destroy the flock. This is the double vse that is in the worde of God. And true it is that this belongeth generally to all. For when Sainte Paule armeth the faithfull, he sayeth that the worde of God is their sword, that sayth is their buckler, that

hope is their helmet. When hee speaketh thus, he sheweth vs that the worde of God will not onely serue vs when wee haue wel profited in it, to frame our selues to the obedience of God, but that wee may stoppe out the deuill and all his impes: if they woulde misleade vs, and tourne vs away from the house of God, wee maye withstande them. If hee speake this of all the faythfull, what shall they doe, that muste bee captaynes as it were, and beare the firste blowes, and bee better armed then all the rest of the people.

And therefore, it is not without cause, that Sainte Paule setteth downe these truethe of the worde of God here. And therefore let vs learne that wee may alwayes profite well in the lawe, and the Gospell, and in all the holy Scripture, if wee bee instructed of the will of our God, and bee assured of our profite, and bee exhorted to our commoditie: but besides all this, we must haue wherewith to fight: that when our sayth shall bee assayed, and Satan seeke our destruction, that wee bee not dismaied, but bee good souldiers, seeing wee haue our ensigne set vppe, and seeing wee know that Iesus Christ will haue vs to bee as champions to fight vnder his truethe. This is it we haue to beare away first of all. But what? Howe many shall wee bee able to finde that stande stedfast when there bloweth but a verie

Iam. 10.4

1, Thes. 5.4  
1phe. 6.17.

verie litle gale of winde? They are straight beaten downe. And why so? For in deede there are verie few that haue any care to arme themselves: all men almost perswade themselves, it is inough if they haue tasted of the worde of God but lightly. But the deuill findeth them emptie: because they had nothing but a shew, because there was no stedinesse nor pithe in them. And they are so far from being defended to withstande all tentations, that though there were no combats at all to sustaine, yet they woulde bowe, because they neuer tooke deepe roote, nor sucked anye good substance out of the worde of God to nourishe their soules. But yet notwithstandinge our Lorde alwayes gaue this vertue to his worde, and hee may cast it in our teethe at the latter day. because we profited no more in it, if wee bee not duely instructed in it as wee ought to bee, nor armed to stande fast against all deceits and erroris, and corruptions, that Satan shall raise vpps against vs, to turne vs aside from the way of saluation. And hereby wee may gather, the faulte is no where els but in our selues, if wee bee not throgghly assured what we ought to do, and if we mar the doctrine of God. And hereby we see also, that it is a cursed blasphemie when the Papistes compare the holy Scripture to a nose of waxe, saying that we can gather no certaintie of faith out of it. For if the

worde of God had not this propriety and vertue to assure vs of whatsoeuer is necessarye for our saluation, Sainte Paule woulde not speake this as hee doeth. And therefore let vs suffer our selues to bee gouerned by the mouth of our Gods: and then assure our selues, wee shall neither faile, nor erre. This is one point.

But let vs prepare our selues better then wee haue done to withstande all tentations, seeinge it is so, that the worde of GOD is our spirituall sworde. When wee shal see the gospell assieged in all sides, let vs pray to God to strengthen vs, and in the meane season let euerie one of vs arme himselfe with the armour which God hath giuen vs, that wee bee not taken vnprovided, and knowe we that the fault wil be no where but in our selues, if wee bee robbed of our armour: For God hath giuen vs wherewith if we for our parts be not negligent. But especially, let them that are placed in this office, to preach the worde of god, take heed they teach & exhort by good doctrine. For S. Paul contenteth not himselfe with this word teaching, but he vseth greater earnestnes, signifying y<sup>e</sup> hough men are ready to be taught, & are easie to be gouerned, & receiue y<sup>e</sup> yoke of god humbly & modestly yet it is not inough to say only to the, This is good, but thei must be pricked forward: for y<sup>e</sup> best, and y<sup>e</sup> deuoutest y<sup>e</sup> are, (as we say) haue

Zzz. iij. neede



neede of a spur: there is alwaies  
 some slacknesse in them: there  
 is alwayes much infirmitie. And  
 therefore it is not inough for vs  
 to receiue that that is tolde vs,  
 but we must be pricked forward,  
 and the worde of God must haue  
 a vehemencie, to thrust vs on for-  
 warde, as it were by force. This is  
 it we haue to marke. And S. Paule  
 in this place speaketh not of them  
 which are obstinate and malici-  
 ous, nor hypocrites and harde to  
 gouerne: hee speaketh of true  
 lambes, which seeke to obey their  
 sheepeheard, and are ledde with  
 a worde. But yet hee knoweth  
 there is such a weakenesse in all  
 men, that after they haue beene  
 taught, thei must the be exhorted,  
 this helpe must needes be added,  
 to wit, they must be pricked for-  
 ward, and be told what they must  
 doe. Though this worde import  
 sometime to comfort, yet S. Paul  
 ment that it is not sufficient for vs  
 to knowe what is good, but wee  
 must be stirred vp to it. Whereby  
 we are put in minde whe we come  
 to the sermon, that we must not  
 thinke it strange, if wee be egged  
 forward to com to god. For there  
 are some that woulde haue colde  
 lessons giuen them, and as it were  
 dead lessons, as though we should  
 onely read that which is conten-  
 ned in the holy Scripture. But  
 what? God knoweth better then  
 wee, what is meete for our salua-  
 tion. And therefore let vs come to  
 heare the worde of God, not on-

ly to be instructed in that which  
 is good; but also to be moued to  
 it, as we haue need, & our slownes  
 and weakenesse requireth. And  
 therewithall let vs see wee bee of  
 that number which Sainte Paule  
 speaketh of, if wee will that the  
 word of God serue vs for instru-  
 ction. For els wee shall shut the  
 gate against God, insomuch that  
 he cannot be a doctour to vs, nor  
 do his duetie towards vs, if wee re-  
 bel against him, & play the wilde  
 beastes; and will not receiue his  
 yoke with al obedience. Thus (I  
 say) we must doe, if wee will haue  
 God to bee our teacher. So then,  
 wil we be capable of good & pro-  
 fitable doctrine? Let vs bee of the  
 sort of lambes and sheepe, which  
 heare their sheepeheard willingly,  
 and let vs not be skittishe to bee  
 handled, but follow the exhorta-  
 tions meekely which are made to  
 vs, when we are pricked forward.  
 But let vs marke also that wee  
 must reprove the gainfayers. For  
 he that hath charge to teache the  
 Church, must haue this wisdom, to  
 haue a consideratiō of all the y  
 suffer themselves to bee guided  
 quietly without any gainelaying,  
 and suffer our Lord Iesus Christ  
 to raigne, and rebell not against  
 him: but if there bee any gaine-  
 saying, wee must come to the re-  
 medie which Saynte Paule vseth  
 here.

If one that preacheth the gos-  
 pell haue not this regarde, it  
 is certayne hee shall not doe  
 much good. And therefore let vs  
 marke

marke well, that when the Minister goeth vp into the pulpit, hee must alwayes first of all shoote at this marke, to drawe al the world to the obedience of God: as also S. Paul sheweth in another place: when he speaketh of the spiritual sword, which is to cast downe all mans senses, and to abase all hautes, that listeth vp it selfe against Iesus Christ, and that vengeance is prepared against all gainesayers, as he saith, whe our obedience shall be accomplished: for this is the chiefe end we ought to haue when wee preach the Gospell, to drawe all them into the Church, which are contented to be gouerned. This is one point. But yet let vs not forget the second part: to witte, that if there be gainesayers, they be sharply cut short: as wee see a number of sorts of them. For some of them will come and sowe heresies, to infect the pure doctrine of God, they will come and sowe their leasings and dreames. And therefore wee must first of all resist such felows. Other will not be so bad as these, nor so excessive, but yet for all that they are bad ynough. For wee shall see some that haue itching eares, and are desirous of pelting trifles, and vaine needlesse thinges, nothing profitable to edification. And they must be cutt shorter also. There are contemners of GOD, that will not couer them selues with false doctrines, but they are easily spied that seeke nothing, but to haue all policie taken out

of the way, & al religion brought to naught. And therefore in this case the shepheard must bee armed. When there are dissolute persons, and men giuen to al wickednesse, if we will not suffer any corruption, and if we will not agree with them, they will goe together in flockes, and make their diuelishe complotes, to beate downe all discipline, and al order. And against these men also, wee must set vp our hornes. To bee short, all they that will not suffer them selues to be guided by the word of God, are comprehended vnder this word, *Gainesayers*. And thus wee see that wee may not thinke it strange, when the Ministers speake roughly in the pulpit, & seeme to vse great rigour & seueritie. For let vs consider what state we are in at this day. Are we better and more perfect, then they were in S. Pauls time? Nay, wee knowe the world is come to such a heape of all wickednesse, that it is like a floud. And seeing it is so, howe can we serue the Church of God, vnlesse wee make warre against the Gainesayers, seeing there is an infinite number of the, seeing they rise vp more impudently and ouragiously then euer they did, and the diuell playeth the desperate part, as wee vse to say? Seeing wee are come to this passe, the Ministers of the worde of God must needes imploy them selues herein, and that courageously. And yet they are farre off from doing their duetie, though a



number of nice and delicate matters think it too much. Alas, when we must come and giue a reckoning before G. O. D, wee can not passe condemnation, for not doing halfe our dutie, no, not the tenth part of it. But yet notwithstanding, we must alwayes aspire to that that is shewed vs here, and to the rule which is contained in this place: to wit, if wee see any Gainefayers, wee must be armed against them, wee must sound the trumpet, and proclame open war against them, or else we are faint-hearted, and traitours to Iesus Christ, who hath called vs with this condition, that wee should fight vnder his ensigne, against all them that rise vp and despise and contemne his word, and falsifie it: for it ought to bee receiued with such reuerence as is meete for it. And therefore if there be any that would not be roughly dealt with all by the word of God, let them beware they spurne not against it, and first of all let them receive the doctrine of truth, and foster peace & concord with the flocke. This is one point. Secondly, let them not goe about to fill the world with their hellish darnell, let the not despise God, by playing with his worde, but stand in feare of it, & that with trembling: as the Prophete Esaiæ speaketh, y the spirit of God shall rest vpon them that tremble at his word. If there be any that would not be roughly handled, let them see, y if they haue bene dissolute for a season, they order them selues, &

Esaiæ, 66.2.

reforme their life, assuring themselves, that wee must make warre against them, if they amend not themselves, and become new mē. If an whormonger or a dronkard, or a blasphemor bath him selfe in his filthinesse, is it to bee marvelled at, if y seruants of God make warre against him? If any man should place one in a farme in the country to be his bailiffe for him, to see to his groundes and vineyardes, if hee see theeuës enter in to spoyle all, and in the meane while make as though he see the not, and shut vp him selfe in the house, and play the blinde man, hath hee not conspired with all the theeuës? Yea, and is hee not worse then they that haue done this wickednesse, bicause he was put in trust, and the other distrusted? So when wee shall see the wicked turne all feare of God vp side downe, and all honestie, and seek nothing but to make a filthy stinke in al places, with their wickednesse and vilanie: if we dissemble, & withstand not such mates, we are cause of all the mischief. And therefore they may not complain, if they bee sharply reprobued. For if they would haue such scope, they must first of al needes abolish the order which our Lord Iesus Christe hath appointed. So then know we, so oft as there are Gainefayers, that is to say, so oft as the word of God is not receiued with such reuerence as it ought to bee, we must needes haue warre. And if they say, Ho, what a crying out is this, what a storming

ming is here? They are they them  
 selues that make the din: bicause  
 there is no faith, no religiō in the,  
 no feare to walke in the obedi-  
 ence of God, bicause they cease  
 not to trouble the whole church,  
 we must needs withstand them,  
 seeing they goe about to plucke  
 the Sonne of God out of his seat,  
 and would ouerturne his king-  
 dome in this world, and bring all  
 to naught. Nowe true it is, that S.  
 Paule speaketh precisely to the  
 Ministers of the worde of God in  
 this place: but yet notwithstanding,  
 all Christians must take a ge-  
 neral rule from hence, to wit, that  
 wee must make warre against all  
 Gods enimies. If we see there bee  
 wicked contemners, that woulde  
 bring all into trouble and confu-  
 sion, and that Sathan hath decei-  
 uers, which falsifie the worde of  
 truth, and that there are Jewe mē  
 that take the standard, to bring al  
 out of frame, and cause that God  
 can neither be honoured nor ser-  
 ued, if wee will not renounce the  
 promise which we haue made to  
 Iesus Christe, we must be enimies  
 to such men, and wee must bee ar-  
 med with the worde of God a-  
 gainst them, & we must withstand  
 them. Trueth it is, we must seeke  
 peace with al men, as much as ly-  
 eth in vs: for so S. Paule maketh  
 this exception, bicause he saw we  
 could not liue in this world, but  
 we must needs be at desface with  
 the wicked, and be their enimies,  
 whatsoeuer come of it. For wo be  
 to vs, if we haue peace with the, y  
 make opē war against God: were

it not to complot a most shameful  
 treason with the enimies of oure  
 king? And therefore it is said Psal.  
 15. y God taketh the for citizens  
 of his Church, which hate y wic-  
 ked, and loue honest men, & make  
 account of them. For if we esteem  
 not y truth, & in like sort hate not  
 sin & wickednes, what are we? So  
 then, this is it we haue to beare a-  
 way in this place. We must labor  
 to instruct with al meeknes, them  
 y are content to be gouerned by  
 god, yea, & though they be weak  
 we must beare with them: but if  
 they come to be rebels, a sturdie  
 iade must haue a sturdy ouerseer:  
 then must we practise y y is saide,  
 Psal. 18. True it is, y God seeketh  
 nothing, but to make vs feeble his  
 goodnes: but it is said, y he wil be  
 froward with the y are froward,  
 & rough & sharp to them, y im-  
 pudently lift vp them selues, and  
 play y stiffe okes, he will root the  
 vp, & cast them down: we must (I  
 say) practise this doctrin, & with-  
 stand all the wicked, and craue at  
 gods hands, to keep vs of y num-  
 ber of his people. And y we may  
 know how necessarie this doctrin  
 is for vs at this day, let vs wey the  
 reason well y Paul addeth, saying  
 y there are many stifnecked, whi-  
 che wil in no wise be subiect, nor  
 settle the selues to order, vaine ba-  
 bling mē (saith he) which abuse y  
 simple & sillie soules. Yea, S. Paul  
 saith, that euen among the Jewes  
 which bragged they were y peo-  
 ple of God, yea, & the eldest chil-  
 dren (as it were) of the church, &  
 set the selues in the highest place,  
 there



there are a number that are nothing worth, & were able to marr all, vnlesse they were withstoode. Seeing it is so, S. Paule by laying forth the vrgent necessitie of his time, stirreth vp Titus and other shepherdes so much the more. And we must haue an eye to our selues at this day, as I said before. For if the world were euer in euil case, and if matters were euer out of frame, it is now in our time. For if we consider y<sup>e</sup> state of this present world, it will make vs cleane amazed. Seeing it is so, ought we not to bee better armed nowe a dayes then euer we were? Ought we not to haue this zeale in vs, to resist all Gainelayers? Seeing the worlde is full of them, and both great and small make war against God, must wee not shewe whose men wee are? Nay, hath not our Lorde Iesus Christe called vs to this end and purpose, that wee should maintaine the honour of his kingdome here beneath? And seeing he is so good and gracious to vs, to make vs procters of his trueth, must wee not imploy our selues therein? For sure it is, hee found vs not meete for it, but yet he doth vs this honour to imploy vs. Therefore at the least, we must present our selues euery one of vs, to him and say, Lord, vse me in thy seruice, I beseech thee, and suffer me not in any wise to agree with them, that rise vp against thy worde, let me haue no acquaintance with them, but let me bee knowne to bee of the number of

thy people. The Apostle saith flatly, that Moses could not haue ben ioyned to the people of God, vnlesse hee had forsaken the riches of Egypt. And what is that, but to leaue the companie of them that rise vp against God? For if there be any, that thinke them selues so constant men, that they can keep them selues wel ynough with the wicked, & do their dutie to God, thei abuse & deceiue themselves. For it is certaine, y<sup>e</sup> this doctrine shal alwayes be found true, there needeth but a little leauen to leauen the whole lump. of idowe. And therefore let vs learne to restrain our selues as much as euer we can from al them, that can not but misselead vs, and turle vs away from our obediēce to God, and ingender corruptions amongst vs. And moreover let vs marke, that wee can not shunne this necessitie, of making warre against them, which rise vp against God, but Iesus Christe will disallowe vs, and take vs to bee none of his. Hee is appointed head of his Church, but with this condition, that wee must be made like to him. Now he saith, that the zeale of gods house hath eaten him vp, and that the tauntes that were made against God, are fallen vpon him. And therefore we must take Gods quarell vpon vs; wee may not suffer the word of God to be despised in any wise; wee must make warre, not only against the that are professed enimies, (as the Papists) but against them that are amongst

1. Cor. 5. 6.

Psal. 6. 9. 10.

Ioh 2. 18.

Rom. 15. 3.

amongest vs, as S. Paule speaketh here of the Jewes: but he wil haue vs shoot at them especially, which haue meanes to hurt most, when they are thus blended amongst the Christians. And therefore we must not onely stand against Turkes, and Papistes, and other Infidels, but against them which are cōuersant amongst vs, and labour to turne upside down the obedience to God. How soeuer it be, wee must bee their enemies,

or else they must amend, & frame them selues to better order, and shewe that they wil consent with vs, & giue vs their hand, that we altogether with one hart and one mouth, serue and worship him, to whome all empire is giuen, both in heauen and earth, and before whome euery knee must bow, confessing that he is see on the right hand of God his father.

Now let vs fall downe, &c.

The 7. Sermon vpon the first Chapter.

10 For there are many disobedient, and vaine talkers, and deceiuers, especially they which are of the Circumcision.

11 Whose mouthes must bee stopped, which subuert whole houses, teaching things which they ought not, for filthy lucre sake.

12 One of them, a Prophet of their owne said, The Christians are always tyars, euill beastes, slowe beliers.

13 This witness is true, &c.



He shewed heretofore for what purpose S. Paul saith here, that there are many disobedient persons in the townes and countrie of Crete: to wit, to the end y Titus which was in that Island, shuld be so much y more watchfull, in appointing men that should reprove them which rose vp against the trueth of God, and troubled the Church, and gaue occasion of offence. For we see, as daungers and necessities fall out, so men prouide remedies: So then when wee see there are wicked men, that seeke nothing but to bring confusion into the Church, wee must bee so much the more careful & more zealous, to keepe

them all vnder, which marke S. Paule seemeth to haue shot at, when hee saith, that there were many, euen amongst the faithfull, not onely of y cōmon sort, but of such as medled with preaching, very rebels (saith he) giue to vaine prating, and filthy lucre, teaching that that was not good to edifie. Let vs marke therefore, when wee see the Church of GOD so troubled by the wicked, that the Ministers must strue so much the more to keepe thinges in a good stay, and must be armed, not with a materiall sword, but with the word of God, with wisdom and vertue to resist such fellows. And when we see there are some that go about new practises, let vs see, as much as in vs lyeth, that the Church



Church of God bee provided of good gouernors, and such as haue stufte in them, to stop and let, that Sathan raise vppe no stumbling-blockes. And this is it in fewe wordes we haue to gather out of this place. Moreouer, S. Paule is not content to say that some are such, but he painteth out y<sup>e</sup> Iewes especially: and yet they were the flowre of the Church, y<sup>e</sup> first born in y<sup>e</sup> house of God. For we know, the Heathen were as wilde twigs, which God would of his grace, graffe into the stocke of Abrahams race. And therefore the Iewes were of old and ancient time the true heires of saluation, the inheritaunce of life belonged to them: and yet Saint Paul sticketh 20 not to note them with this point of reproch, that they are the greatest troublers of the Church. So then we haue to gather, that wee may not spare them, which may hurt and do great harme, but disgrace them, that all the worlde may beware of them, when wee see we can not otherwise hinder their course. True it is, they wold 30 with all their hearts, their faultes might neuer bee ripped vp, though their persons were well y<sup>e</sup>nough knowne: but yet let vs consider whether the impes of Satan, are to be preferred before the whole body of the Church of God, and his people. If there be wicked men, that sowe any tares, whether it be of false doctrines, 40 or wicked talk, to turne the faithfull out of the right way: if wee

dissemble, or make as though we sawe nothing, the poore people shall be infected, who can beware of them, and a number of fillie soules shall be deceiued. And thus shall there bee a generall plague. But if wee marke such fellowes, and point them out with the finger, euery man will flee them: & so they shall be let that they can not doe euill. And this is it that S. Paule considered. And by his example, when we see felows y<sup>e</sup> can doe nothing but pull downe, and practise some trouble in the church, when wee see them given to wickednes: surely if we can bring them to a good way quietly, wee must labour it: but if they stande 20 still in it, and we see they are hardened in their wickednesse, we may not be wiser then the holy ghost: we must make them knowne, we must discover them, and disclose their filthines, that men may abhorre them, and separate them selues from the, as we haue seene in other places. And they that murmure, when they see such libertie, shewe plainly their whole drift, is to bring the Church to confusion. Truth it is, they will make a shewe, as though there were some courtesie to be vsed. Yea? Is there no way but to discredit men after this sort, and bring them into reproch, as though they shuld neuer shewe their faces againe? But what, shall wee in the mean while, leaue y<sup>e</sup> poore Church of GOD (as it were) amongest woolues and theeues, & let

let y whole flock be scattedred, and y bloud of our Lord Iesus Christ troden vnder foot, & those soules be destroyed, which he redemed so dearly? must we suffer all order to be abolished, & in y mean season holde our tounge, & shut our eyes? What cowardlines were y? And therefore let vs marke well, y as far as we can, we must bring the home, which are not vtterly past hope, & spare their good names, especially if their faults be secret: but when they fal to such wickednes, to set confusion in y Church, we must vse a greater remedy: we must shew them what they are, y they may be knowne, & men take heed of them, we may not spare them; bicause y whole saluatiō of 10 al the people of God is in hazard. This is one point. And again, whē Paul speaketh of y Iewes, we haue to marke here, y we may not be moued with fauour of any mans person, to say, This mā is worthie cōmendatiō: he is yet to be born withal. True it is, y as much as we can, we must bring them into the right way, y haue gon astray: but 30 if we see the mischief stretcheth further, we must cut sathan short, & set a bar against him. And therefore let vs not so much cast our eyes on those men y seem at this day honourable, & privileged, as vpon our office & duties. Truth it is, there are some so holy, y if a mā touch them, they thinke al is marred, and euen in their idlenes they 40 will needs seem something; though there be nothing but filth & wickednes in them. But yet notwith-

standing, be it y they were excellent men, what can they alledge more then the Iewes? Can thei be better then all other? Wee haue shewed before y the Gospel came from them, y they were as y holy roote, and chosen & holy people, y Church of God. Therefore whē the Iewes had such prerogatiues, might they not haue alledged, y their persons should not bee touched? And though y whole world were discredited, yet their name should be somewhat spared. But what? S. Paule considered, y their libertie to doe euill is the greater. For bicause y Gospell came from Iudea, & from the race of Abraham, they seemed to bee Angels, and had greater occasion to hurt. For thei had not only to vse these goodly titles, to say, Wee are the first borne of the house of God, (for so S. Paule calleth them) and the gate was open for them: but they might say, We are the people whome God hath chosen to him selfe, we are the stocke of Abraham, who had the adoption from all ages, we are they to whō God reuealed him selfe, you haue the doctrine of saluation at this day through our meanes. So then when the Iewes had this goodly preface, was it not ynough to astonnish the simple? Therefore let vs marke well, when any are placed in any degree of honour, or haue bene in credite a long season, if they would by this meanes playe the iollie fellowes to doe hurte, or sowe tares, and destroy Gods building, we must withstand them



them so much the more courageously, as men y are more daungerous; and against whom we must iustle especially, as against none more: for they abuse Gods name more, to make warre against him. As for a simple man, y was neuer knowne, neither hath any great means to marre all, though he be wicked and cuill disposed, yet he is (as it were) fettered, hee can not poure out his poyson far off. But he that is aloft, and set on high, y he may be seene a farre off, & can vaunt of his credit, y fellow (I say) wil be armed like a mad mā. And if he be so suffred, what hurt may he do? And therefore let vs marke well, when men are honourable, whether it be for yestate wherein they are placed, or for the reputation they haue had a long season, or y they haue shewed som good signe of Christianitie, that if they become naught, and band them selues against God, & make wicked complots, to mar the doctrin of the Gospel, the Ministers must without any respect to their persons, make war chiefly against the: as we se Paul vseth y order, & giueth vs a rule: (as his wordes are here) so that being gouerned by the spirit of God, he sheweth vs y constancie whereinto wee must frame our selues. Moreover, when St. Paul speaketh here of such men, let vs marke that he doth not call them heretiques, (as in other places hee speaketh of them that wholly peruert the trueth of the Gospel, and put soorth errors and

false doctrins) but he calleth them praters, and headie fellows, selfe-willy, which will bee ruled with no reason and truth. And therefore let vs marke wel, though the doctrine of God be not openly assailed, that yet notwithstanding, we must not cease to consider, whether there be any that by secret means, and vndermining, goe about to marre all. And wee must stop the, that they go no further: & not wait (I say) till a man shew him selfe a deadly enimie to the Gospell, but if in secret hee go about to trouble it, he is an enimie had ynough: nay, there are none worse enimies then traitours are, and they that vnder a colour of Gods name, come and make diuision in the Church, and labour to plucke backe what God hath aduanced, and mangle the puritie of the doctrin, though they bring no manifest heresies. As for example: we shal see some, that wil not say the doctrine is false which wee preach, for they would be ashamed to speake so, be they neuer so impudent: and in dedde they see they could get nothing by that meanes. And therefore such diuells will not shewe their horries at the first blowe, but labour to bring the people out of taste, as we haue seene too many examples. And I would to God we were cleane rid off such infection and filth. Against, they wold rule al after their owne fantasies: they would make a new change, y they might

easiler enter in to make a generall confusion throughout. True it is that this will not bee at the first blow. Yea and such felowes will not saye that the doctrine is false it selfe, but yet notwithstanding they will not cease to bee enemies to it. And if they bee let alone, & we make as though we see them not, what will become of it in the ende? Will not the diuell win all? And shall not wee bee guiltie of betraying of the flocke, and of destroying that, that was builde vpon Gods name? And therefore let vs mark well that wee haue to fight not onely against Papiſtes, or against Turkes, which ytterly reiect the doctrine that wee preach, but against home enemies, which go about maliciously & traiterously to bring those thinges to naught which are well deuised, & cause that Iesus Christ may not reigne in his whole power, that all may vanishe away by little and little, that there may bee some drop of corruption, which in the ende shall fully corrupt the sinceritie of religion. We must withstande such manner of fellowes courageously. And agayne if wee must susteyne such combates, muche more when heretickes would set vpon the flocke, and turne the truth of God into lesing, & bring in wicked doctrines, wee muste not opelie nor dissemble y matters, but be so much y more earfull and diligent to withstande them.

This is it we haue to beare away in this place of Saint Paule. But wee are so far from taking heede of it, that euerie one of vs seemeth to thirst after nothing so much, as to be wittingly poisoned. If we doubted of any meate, we would quickly absteyne from it: for the loue and care of this frayle life leadeth vs so farre: but when God telleth vs, that it is poyson to turne aside from hys worde, and from the reuerence we ought to beare him, and fro the zeale which we ought to be inflamed withall, to profit in it, we make no count of it. Some keare for nothing but foolish curiosities to feed their eares withall, other bath themselues, when they see the course of the doctrine troubled, for it is their longing to haue the seruantes of God vexed, and they triumphe at it. For this cause they ioyne handes with heretiks, as we haue sen too many exaples, we need not go far. But yet the faithfull must be put in minde of y which God teacheth them, to wit, that if they wil stand safe & sound, as touching their soules, they must be watchfull to shun and flee all false doctrine. Yea and when they perceine that Sathan goeth aboute secretly to bring them out of tast with Gods worde, which is preached to them, they muste thinke vpon it, and prouide for it, and remedie it, euerie man for his part, must employ himself about it: For S. Paule spake not



only to Titus, but to all the people in generall, as we haue shewed alredie. Moreouer let vs mark that also y which is added, *That they subuerste whole houses*. If one man onely were misled by them, it were too much; for mens soules ought to be precious to vs seeing that our Lord Iesus christ hath esteemed so highe of them, as not to spare his owne life, for our saluation and redemption. But whē we shal see whole houses subuerted, that is to say, euery one not one excepte, this is a thing far more detestable. And so we see that as sone as a little leauen is put into a batche, it is all streight wayes marred. Now we haue scene before, that when S. Paule spake here of greuous & horrible crimes, which were in deceiuers, hee mentioned vaine babbling, and foolish imaginations: hee spake of certaine traditions, which y Iewes brought out of their law, falsely & wrong vnderstood. And he saith that this is soner able to deceiue me. And are we not now then sufficiently warned to beware? And if we be abused, whom may we blame for it? If our Lorde suffer sathan to deceiue vs, and to become verie beastes, cleane giuen ouer into a reprobate sence, we are worthe of it, because wee were so negligent, yea so blockish, & as it were in despite of God, that we should not vie that remedie which he offered vs. And therefore let vs preuent such dangers, see-

ing the holy Ghost pronounceth that the least thing in the world is able to impeison whole houses. And therefore let vs preuent it. For after that S. Paul hath thus spoken, he addeth y roote of it, to wit, *For filthy lucre*. And therefore let vs marke, y as sone as we are caried away with couetousnes, if we seke after the goods of this world, it is imposible for vs to preach purely: our doctrine will be painted, as though we were hucksters to falsifie all. And S. Paule doth not vie that similitude with our cause, whē he protesteth that he preached the gospell purely; he saith, he played not the huckster to vie any painting, but held the pure simplicity. And therefore let all them that haue charge to teach in the Church take heed to themselves, & let the know, that if they wil serue god simply, they must be content with y that god giueth the, and with draw themselves, & cast off al desire of riches, & make their count they are rich enough; if they haue edified the church of god, & see before their eyes, y our lord hath caused their labour to profit, that they are not couetous & desirous to enriche themselves, but content themselves that their pain is not lost, but god giueth it good success: their eyes must alwayes be vpo that. For if men seeke to hord vp, one while gifts, an other while bribes, and this man desire to haue, an other take what he can, if y hole world go so, let vs assure our selues that

it is a soule beginning, it is a ven-  
 nym to pervert the whole truth  
 of God.

This is it that Sainte Paule  
 meant to shewe vs in this place.

But here he increfeth it further,  
 saying y<sup>e</sup> al this natiō, wher Titus  
 was had ben wicked & naught a  
 long seasō. It is the Iland of Cre-  
 ta, which at this day is called Cā-  
 dic. And it is a great Iland, for in  
 times past there were an hūdreth  
 Cities or Townes in that Iland.  
 But yet S. Paule saith, they have  
 an euill name, & are knowen for  
 a wicked and leude people, and  
 therefore Titus had to be armed  
 so much y<sup>e</sup> more with vertue and  
 constancie, to soften y<sup>e</sup> hardnes of  
 such wicked men & beastes, yea,  
 and hee alledgeth a Poet of their  
 owne nation. And therefore (saith  
 he) some one amongst them, yea  
 a prophet of their owne, that is  
 wel accompted off, hath shewed  
 wel inough what they are, to wit  
*That the Cretians were alwayes ly-  
 ers, slow bellies, euil beastes.* These  
 are great reproches, whē he cal-  
 leth them, donothings, gluttons,  
 slow bellies, lyers: & so taketh a-  
 way al their reputatiō. It seemeth  
 that S. Paule will shew himselfe  
 here to be their enimie: for he wri-  
 teth not to Titus in secret, he will  
 that this letter be read & publi-  
 shed, and that the Cretians heare  
 what he saith of thē: a man would  
 thinke hereby that he vtterly ca-  
 steth thē off. And yet for all that  
 he was their pastour: though his  
 office reached further, yet could

he not but haue a care of this  
 church. And therefore let vs learn,  
 that though a man desire y<sup>e</sup> sal-  
 uation of a people, and loue thē  
 singularly well, yet notwithstanding  
 hee will not spare to shewe  
 them their faultes they are giuen  
 to. And in deed we cannot shew  
 that we loue them whō god hath  
 committed to our charge, vnlesse  
 we labour to correct their faults  
 & diseases, wherewith we see thē  
 infected. And therefore I said that  
 a good sheperde though he crye  
 sharply against the people, must  
 loue them better then his owne  
 life. And euen as it is their office  
 which are placed to preache the  
 word of God, to vse such libertie  
 as S. Paule sheweth vs, so muste  
 not y<sup>e</sup> faithfull haue such itching  
 cares, to bee greued too much  
 whē they are told of their faults.  
 But we are come to that point at  
 this day, y<sup>e</sup> we can abid nothing:  
 we must needes flatter, or else a  
 number thinke the gospell is not  
 preached wel, that is to say, they  
 do not thinke that men preach y<sup>e</sup>  
 word of God, vnlesse they couer  
 their sinns, and please thē, & flat-  
 ter thē. But we see an other kind  
 of diuinitie here, whereof wee  
 may not change one iote. And so  
 in this place, as well the Mini-  
 sters, as all the body of the faith-  
 ful, haue their lesson, to wit, that  
 the Ministers, for their parte,  
 when they see anye wicked-  
 nesse amongst them whiche  
 are committed to their charge,  
 must



must not couer any such infection, but discover it rather: for it is better for vs to put the to shame which haue ben to fast on sleep, then to hoodwinck the to make them more blinde. They must (I say) be awaked rather: as we see that S. Paule when hee saith the Corinthians had no other father besides him. Though you haue maisters y teach you (saith hee) yet you haue not a seconde: For I am your father only. And yet he saith after, I will make you ashamed, and cause you to heare of it.

Not that he meant to diffame them before the worlde: but he wil make them ashamed betwixt them selues, because they knew not themselves before. They had too much abused their vaine reputation, yea and they reioyced in their euell. That is it he shoo- teth at, he soundeth the & lanceth the: Yea, he plaieyth y Chirugian, which hath a wound to heal, who cutteth away all y rotten flesh, or if there be any apostume, he purgeth it to y quicke, to take away all the infection and corruption. So must they doe that will doe their dutie, both toward God & towards the people which are committed to their charge. This is one point. And besides this y faithfull also must take such correction patiently, though they bee sharp and hard to them: they must know they haue need to be thus handled. Especially when they hoodwink themselves neg-

legently, and haue no regarde to bring themselves to better order, but grow on in their malice, and become hardened, hauing their sinnes so fast rooted in them, that there is no way to deale with the then it behoueth the faithfull to know, that whote yrons must be vsed, & other sharper remedies, as in extreem diseases. And therefore they may not grow & mur- 10  
mure against the that seeke their saluation. For what shall it auaille vs to be honourable before the world, and in the meane season be abhorred of God and his Angels, and in the great day, in that full brightnes, when the booke shall bee opened to haue our vi-  
lanie known, and all creatures desire vengeance agaynst vs? And yet this is the point they shall come to, whiche seeke to haue their faultes winked at and buried: they would as touching the worlde be in good reputati-  
on, but yet in the mean season they do nothing but prouoke Gods wrath dayly against the, & make the selues to be more abhorred of y Angels of Paradise, of y prophets and Apostles, and of al creatures, because they dispire God with their desperat hard harted-  
ness.

And what profit is ther here- in? Nay it is a follie rather to bee mocked at euen of litle children, that me can not abide to be told roundly of their faultes. For if he that hath authoritie to teach the, speake, and shewe, See there is

such

such wickednes raigneth amōgst vs: it is too much: they will be at defiance with him: some will gnashe their teeth, other will deuise and practise to hinder that libertie, other will mocke at him in euerie tauerne. And yet there is not one of vs but knoweth their beastlines: we se what corruptions there are of Iustice, we see what fauour is vsed, wee see ther is neither measure nor equitie, we see most manifest dissolutions, yea so grosse and shamfull that euen little children may bee ashamed of thē. And what is he y dareth speak a word of this? Men may speake of it in their houses, in their shoppes, in the stretes, in the market place, but if there bee but one worde spoken of it in the pulpit of trueth, then fall they into heate, they are streight wayes so warme and cholerik, as if all were lost. And yet in priuate houses, and open streetes, men dare accuse & arraine these nise and daintie felowes. They know it wel inough, but they passe not on it, it is all one to them. But when their sinnes are ripped vp by the worde of God, then they fall into pelting chafes. It is a meruellous matter y we shold see clerely, and God bee starke blinde: that men may speak, and God be dumb, that men should heare, and God be deaf. And yet we are at that point: Why howe now? These preachers knowe all. What thē, can we be ignorant of y, which euery on of your may-

dens & your little childre know? There is no man what soeuer he bee, but maye boldely say thus much, Such a sinne is common, such a man hath don such a fault. To be short, there is no man, but can easily iudge what sinnes and shamefull doinges reigne nowe a dayes: and yet they that are appointed to watch, dare not open their mouthes to speake a word. And yet their office requireth otherwise of them. For it is saide that the worde of God whiche they preach is to enter euen into the most secret thoughtes, it is a two edged sworde, there is neither marie nor bone, but it percereth all, it cutteth vs vp, & ransacketh what so euer lurketh and lieth hid in vs: and as Saint Paule saith to the Corinthians, it disco- uereth the secret thoughtes that were hid before. To be short, it is said in the Epistle to y Hebrues, (as I aledged the texte before) y God hath giuen it this office to sound euen to the verie bottome of our hartes. And if the word of God haue y vertue, thinke we y y ministers of it must not be thus wise to loke a far off, & to watch & to feele the bottome of things y they may preuent dangers, and take such order as they shal think expedient? But what? Men wold withal their harts, (as I said) that there were non, but deaf & blind and dombe sheperdes. They can be contēt to giue women & little childre leue to heare, speak and see. And if when thinges are



too open and manifest, wee can not see them, what a thing were that? And therefore let vs learne if we will be taken to bee Christians, that wee must haue a quiete and contented minde, & suffer our faultes to be reprov'd: & when wee haue any hidden apostume in vs, wee must be contente to bee lanced, we must not desire to haue emplaysters layed vppon it: and when our sore is ripe and raging, let vs not spare to loue the remedie, knowing it is for our profit: let vs not kicke and wince againste the Physicion, seeing we see he seeketh nothing but our health. This is it in fewe words, we haue to beare away in this place: yea and let vs marke what order S. Paule vs-eth in it. He might haue seeing he was appointed iudge, by the vertue of gods word, haue noted out the faults that were in y<sup>e</sup> con-trie: he might haue saide y<sup>e</sup> whiche is giuen vs for a spiritual instruction by the mouthe of our

Joh. 16. 8. Lorde Iesus Christ, for hee hath condemned the worlde of sinne, of righteousness, and of iudgement. I come here to you, to see howe you are disposed to main- taine your selues in the Church of God: I see there are infectiōs amongst you, inoughe to make you become verie beastes: and you are so far from being sheepe, y<sup>e</sup> you are worse then rauening wolues. Hee might haue spoken after this sort in his owne persō and y<sup>e</sup> according to y<sup>e</sup> authoritie

y<sup>e</sup> is giue him. But what doth he? He alledgeth an heathen & prophane poet, hee will not vse that y<sup>e</sup> God committed to him, but saith, you shall bee reprov'd by a blind man, and an infidelle. GOD hath been so gracious to you, to giue you the light of his gospell, & to cause our Lord Iesus Christ, who is the Sōne of righteousness to raign amongst you: but an ignorant and blind shall go vp into the pulpit and condemne you. Whē we see S. Paul vse this kind of speach, let vs marke that hee doth it, to put them of Crete to greater shame. And therefore let vs gather for our parts, that if we will not bow down our necks, to receiue gods yoke, that is to say, to condemne our selues by his word, and suffer him to exercise the spiritual iurisdiction, by their hands whom he hath appointed to preach vs his word, we shal in conclusion be condemned, both by the infidels, and by the diuels of hell. And this is the cause why the Papistes at this day speake euill of vs. True it is that wee can not walke so vprightly but men will speake euill of vs. And for this cause also it is that S. Paule saith, That we must walk through infamie, though we haue a good conscience before God, yet shall we be euil spoken off: & god wil exercise vs in this combate, to haue vs learne to haue an eye al- wayes vppon him.

And therefore the good can not bee, but euill spoken off, but yet

2. Cor. 6. 1

yet we are often times the cause of it, because wee will not haue God to bee our iudge. And this is the reason why the Papistes at this daye spue out so many & so vile wordes againste vs, and not without cause: in so muche as wee can not but caste downe our heades, and haue our mouthes stopped: For wee see plainly that wee are faultie. And what is the cause of it? For that while wee bragge of the gospell, wee would haue a bastard and disguised gospell which should vanish away in the aire we would haue no man trouble vs, we would not haue our galde backs rubbed, wee would not bee punished & put to shame: this is it we would haue, But our Lord mocketh vs twise so much the more, and putteth vs to greater shame: For blinde men shall come and condemne vs though they see not one whit, and can but grope onely: they that were as it were dombe shall speake.

And therefore let vs remember, if we will not bee condemned by the infidels, that we must haue this meekenes & patience in vs, to shewe our selues readie to be taught, when our Lorde shall condemne vs by his word. In the meane season, howe so euer it be our faults shall be layed before vs, and we must passe condemnation, and confesse the debte, as the saying goeth. And therefore we see what Christianitie there is in them that say, Ho

what hast thou to doe to correct me? These are newe diuincs whiche are so wise and full of wisdom, that if a man tell them, such a thing, and suche a thing is naught, Ho, what haste thou to doe, say they, Beholde then Saint Paule toke more vpon him then he might wel vouch, when he re-  
 10 proued them of Crete so sharply. And yet notwithstanding it is a rule that the holy ghost giueth vs throughout al the holy scripture. But it is a common practise nowe a dayes, for men to cast off all correction, & take the free libertie to all sin & wickednes, & to be vnder no subiection. But they that will be taken for Christians, must not behaue theselues after this sort. For we hear what  
 20 exhortations are made vs. Admonish one the other. And againe, reprove sinnes. To whom doeth y<sup>e</sup> holy ghost speake in these two places? So all y<sup>e</sup> faithfull without exception. For though God haue chosen some certaine, to who he hath giue an especial charge to admonish, to exhort, to reprechd &  
 30 to reprove them that do a misse, yet notwithstanding he appointeth and chargeth euerie priuate man to set him selfe against sinne and wickednes, according to the meanes hee hath giuen them, and as occasion shall bee offered. If this bee lawefull for them that haue no publik charge  
 40 what must y<sup>e</sup> ministers do, to who God hath giuen expresse charge to do it? And yet it is a common

Aaaa.iiij.

practise



practise at this day in Geneua, to make no count of such corrections, there are bastarde Christiā amongest vs, that neuer knowe god, nor his word, worse thē they which dwel in new found Ilands as we say. If we once begin to open our mouthes to correct thē, Ho(say they) I haue mine ordinarie iudge: I wil not answere you. 10 This is the common aunswere of al these contemners of God, whiche will abide no correctiō. True it is they seeke starting holes as much as they can, that they may not bee brought to an accompt: but yet they can bring no good colour for them selues. And therfore let vs markē when Saint Paule reprobeth the Cretians, & 20 willed them to thinke vpon the witnes of their owne Prophete, that he shewed vs, that if God discouer our faults, and reprove vs, (as you woule say) hee doeth it for our saluation, we must cōfesse our sinne withall humbleness, and be at displeasure with our selues and sigh for it. For we shall gette nothing by beeing 30 stubborne, it will bee to no purpose for vs to play the wild beastes and stonie heartes, and the mad men, downe we shall at the length doe what we can: and because wee will not bowe, GOD will breake vs all in peeces. This it is we haue to bear away in this place. But because wee can not make an ende of the whole at 40 this present, let vs marke for an ende, that God wrought a mi-

racle in bringing the Gospell into Crete, seeing the people was so wicked and naught as wee see here: and yet notwithstandinge, the Lord of his goodnes visiteth them. And so it is as much as if y grace of God had entred euen into hell, when the people was brought to that knowledge of 10 God, which was so wicked and naughte. And therefore let vs marke that God hath not regard to our worthines, when hee calleth vs to be y first in his church, but he doth it often times to set forth y brightnes of his mercie so much the more: if when we were cast awayes he with drew vs and reched vs out his hand, he deser- 20 ueth so much the more honour and praise. For seeing we haue deserued nothing at his handes, our mouth must bee shutte, men can presum nothing of thēselues. And therefore let vs learn that if we haue the gospell, it is not because wee haue gotten it by our owne vertues, but bicause it pleased god to stretch out his good- 30 nes to vs, to shew y nothing else can moue him but his free mercie, when he calleth men to him, to make them know his wil. And therefore let vs learne with all humblenes to glorifie our god, and in the meane while not to flatter our selues too much. And if our Lorde haue chosen vs and forsaken other, knowe wee that 40 if we wil remaine in possession of so great a benefite, wee muste dayly examine our liues, & when

we know there is nothing in vs, but curſe and that of nature, we can doe nothing but prouoke him to anger againſt vs, let vs preuent his wrath by condemning our ſelues. For when euery man iudgeth himſelfe, then ſhal we be quit before God, then wil he not only purge vs from al our wretchednes, but cauſe his glorie to ſhine more and more in vs, ſo that we ſhall haue occaſi-

on to call vppon him as our father, and proteſt alſo before the worlde, that he hath purchaſed vs by the meanes of his ſonne, to the end we ſhould be his inheritance.

Now let vs fal downe before the face of our good God, confeſſing our faultes, and praying him that he would giue vs a better feeling of them, &c.

### The eighth Sermon vpon the firſt Chapter.

12 One of them, a Prophet of their owne, ſaide, The Cretians are alwayes lyers, euil beaſtes ſlowbellies.

13 This witneſſe is true: for this cauſe rebuke them ſharply, that they may be ſolud in the faith:

14 And not taking heede to Ie wiſh fables, and commandementes of men, that turne from the truth.

15 Vnto the pure all thinges are pure: but vnto them that are deſiled and vnbeleeuing, is nothing pure, but euen their mindes and conſciences are deſiled.



E haue ſcene this morning, that if men wil not iudge them ſelues, they doe but double their condemnation. If they think to get the vpper hand of GOD, by loſtineſſe and hardeneſſe of heart, they deceiue them ſelues: For he wil puniſh them more rigorouſly, when he ſhall ſee them ſo obſtinate. For as for him, he will practiſe the common Prouerbe, a ſturdie iade, muſt haue a ſturdie breaker. For our Lorde doeth not alwayes this honour to them that loue to be flattered

in their vices, to iudge them by his worde, but he will riſe them vp blind Iudges which ſhal condemne the, as we haue a notable example here. For S. Paul might haue ſhewed the of Crete their fault y was in them wel ynough by the vertue of Gods ſpirit: but he vouchſafed not to iudge the: hee called here a poore blinde man, an vnbeleeuier, an Heathen, that neuer had any one drop of taſte either of the lawe, or of the Goſpell: he calleth him to pronounce ſentence againſt them, to put them to greater ſhame.

And firſt of all they are called



*Liers* here: which importeth nothing but vnfaithfulnesse: as if a man should say, that there was neither roundnesse nor vprightnes in that people, but that they are wholly giuen to periuries and deceptes, to falschod & treason. And afterward he addeth y they are *enill beastes*: as if he wold cut them off from the sort and state of men. For this seemeth to be the meaning of this worde, for a man to say, No doubt they are not men, but they are turned into beastes, yea into enill beastes, and againe they are *bellie gods*, and lewde people, giuen to nothing. If we cā not abide to haue God correct vs, especially in louing and meeke sort, to bring vs to some better stay, see what remaineth to vs, we shal not be warned gently and courteously, but the verie Infidels, shall discouer our villenie in such sort, that we shall be infamous amongst all creatures. And therefore let vs humble our selues, and be milderted, to receiue such corrections as God sendeth vs, & let vs bow down our neck to his yoke. yea & let vs learne to condemne our selues that we may be quitted before him, let vs knowe our faultes also, that they may be couered and hidde: when we are called to a reckoning, let vs be ashamed that we haue don amisse, that our filthinesse come not into iudgment, neither before Angels, nor before mortall men. Thus much touching this point. Now let vs come to y whiche S.

Paule addeth. He saith. *For this cause reprove thē sharply, that they may be found in the faith.* It semeth y this doctrin or exhortatiō, whiche is to draw thē to soundnes of faith, which he speaketh off, hath no need of rigour: we may not go roughly about it. For if men will shewe vs that we are farre from following the purity of the gospel, and that we must keepe our selues in the obedience of our Lord Iesus Christ, is it needefull to commaunde with so great rigour? Must men be reprehēded? And thus it semeth that this doctrine is not profitable. But if we consider aright what vnthankfulness there is in a great number, it is not without cause, y S. Paule wil haue them of Candie intreated after this sort. There are a number that can not abide to be wonne with gentlenesse: as men that are out of tast, if they be called to come to dinner, they chafe they fret and fume, in so much y we must be faine to thrust them out by the shoulders. Sicke men will take nothing, vnlesse it be forced vpon them: they drawe back, as much as they can: So fa- reth it with a great nūber. If we tell them that al their blessednes standeth in this, that they follow the Gospell, and y because God knoweth we are in death, he ray- seth vs by his grace which is offered vs, y he healeth all our diseases, & playeth the physicians part: if (I say,) this be taught thē meekely and gently, we see the most part so giuen to the world, that

y they despise spiritual blessings,  
 and make but a mocke at them:  
 other go further & kick & spurn  
 against it, & be at defiance with  
 vs, if we go about to bring them  
 to God. For al y they desire conti-  
 nually, is but to go astray. There  
 ar some so caried away with mad-  
 nes by y diuels working in the,  
 y they would pluck God out of <sup>10</sup>  
 his seate, y he might neuer be re-  
 membred againe: we see it. And  
 therefore S. Paule saith, we must  
 cōstrain a great number for their  
 profit, because thei wil not come  
 of their owne free will. Reproue  
 the sharply, y they may be hea-  
 led. For if we see a sick man y wil  
 not be ruled, neither ordered by  
 any reason or counsell, we must <sup>20</sup>  
 hādle him in such sort, y we may  
 make him yeeld whether he will  
 or no. If a man settle him selfe to  
 order, & suffer himselfe to be ru-  
 led quietly, there needeth no ri-  
 gour. And thus we see how God  
 wil haue his word fitted to vs, ac-  
 cordingly as we shew our selues  
 easie to be taught: his wil is we  
 shold be called courtcoussly, & as <sup>30</sup>  
 we are sheep, so our shepheard  
 should vse a swete and gracious  
 voice to vs: but if we play y stub-  
 borne coltes, we must be tamed  
 with violence, & the word God  
 must not be barely preached to  
 vs, to teach vs what we must do,  
 but it must be preached with cor-  
 rectiō & rigour: y this losineffe  
 whiche is in vs, may bee beaten <sup>40</sup>  
 down whether we wil or no. This  
 is it we haue to bear away in this

place. And therefore let vs marke  
 well, y euerie one of vs must ex-  
 amine his owne complexion, &  
 whē we see we are slack to come  
 to God, vnlesse we be pricked &  
 spurred forward, knowe we, it is  
 not without cause; we are so  
 roughly handled, & plucked by  
 y care, & haue ben so sowerly, &  
 sharply reprehended: for other-  
 wise God should neuer inioy vs.  
 When we know this, let all the  
 corrections, whiche are for our  
 profite be toothsome to vs, & let  
 not vs do as they do, which wil in  
 no wise be drawn to God, though  
 he frame himselfe all manner of  
 ways, to win them gently & qui-  
 etly to himselfe. They y haue need  
 to be corrected more sharply, cā  
 not abide one hard worde to be  
 vsed against the. Nay euen good  
 men, and they that haue a desire  
 to come to God, are somewhat  
 giuen to it also, vnlesse they fight  
 against such a tentatiō notwithstanding,  
 if a man warne them, &  
 egge them forward, and awake  
 the, & vse some earnestnes to the,  
 they take it in good part: for thei  
 see though they perceiue not  
 their diseases themselues, but are  
 hidden to them, yet God know-  
 eth them: & therefore they play  
 not the rebels, when they are re-  
 buked for their sinnes. But they y  
 are hard headed, & haue a necke  
 of brasse, y it can not bow, they y  
 mocke at God, and at al doctrine  
 of saluation, they y are drunken,  
 or bewitched rather with y va-  
 nities of this world, so y thei take



no tast of al the promises of God. If a man vse any sharpe word to them, they chafe and torment themselves, and are ready to forsake the Gospell at euerie blow: we see it so. There are none rebellious, but the wilde beastes: they which are gentle, & easie to be handled, and submitte themselves obediently to God, though 10 they be reprovcd, yet goe they on till, they take it quietly, what soeuer is saide to them, and stomach not, nor swell a whit against the doctrine or against them that are so sharpe and earnest with them. And therefore we must mark this text so much the better: that they that haue charge to preache the worde of 20 God, may knowe what the people are able to beare, whiche is committed to them. When we see that men will not suffer themselves to bee brought to good passe willingly, we must vse that remedie, whiche God commandeth vs here, that is to say, we must reprove them sharpely, we must go roundly to it. For the 30 word which S. Paule vscth, importeth as much: we must cut them short, we may not vse great Rhetorick with the, we may not deale gently with them that are so stubborne, but summon them in a word. Come on you wretched creatures, with who thinke you to play with all? Do you not see that you fight against God? 40 what a maister is he? Thinke you, he will alwayes suffer you? If he

deale gently with you now, and call you to come to him, in the person of a mortall man, thinke you this will continue? Will he not cast forth his lightening at the length? Will you be diuels, in steede of creatures, whiche he hath fashioned to his own image? Do you not thinke, what a woe it is to you, to forget the price of your redemption, by thus despising the grace of his Gospell? Therefore when the Ministers of the word of God know, that the worlde is so harde to gouerne, they must come to the roughe kind of dealing, & to these harde speeches. This is one point. And for this cause also is it saide, that the Shepheard, which is set ouer a flocke, must not onely see meat before them, but also haue pitie of the poore weake sheep, to comfort them: he must bring the sicke to be healed, & as time suffreth him, tame and bring vnder the stubburn. And thus let vs learne that the worde of GOD must be applyed according to y nature and complexion of men to whom it is directed. But yet this pertaineth generally to all y faithfull. For if we be thus sharply corrected, what will it auaille vs, to be at defiance with God? As we see a great number, if they be not clawed, as their fantasie leadeth the, they chafe & gnashe their teethe against the worde. Which is as if a man shold be at defiance with his bellie, & wold not eate: the end will be, he shall haue

haue the hurt himselfe. So fareth it with them, that bereue themselves of the spirituall foode of their soules: in the ende they are starued for hunger, vnlesse God haue pitie vpon them and awake them. And therefore let vs learne all, not to be greeued, when such roughnesse is vsed towards vs, but know y we haue neede of it: 10 & were it not y we are pricked forward and stirred vp, we shold stand still as doltish & blockish as very stocks and stones. And therefore seeing we knowe it is not without cause, y God handleth vs so, and that he perceiue th secret diseases in vs, let vs be content to be gouerned, as he thinketh best. And in the meane season, let vs not be too much giuen to our owne desires: especially seeing the world at this day is so corrupt, that we see all is naught, know we, that if men cry out, & vse earnestnes & sharpnes against vs, it is not for naught. If we compare our time with S. Pauls dayes, the world is a great deale worse since that time: we 30 are come to topfull measure of all wickednesse. And must we now then looke that God shold flatter vs, and make vs wantons? We are almoste starke rotten in our affections, and must we be annointed with oyle, and hauing no fit remedie for diseases, that are come to such extremitie? Let vs learne (I say) to feelee, that we 40 haue neede to be sharply awakened, and let vs not cast away the

corrections, that GOD sendeth vs, considering we knowe they are verie profitable medicines. And if we alledge that we are not like to this people which S. Paule speaketh off, it is certein, that if there were vile & shamefull finnes amongst them, there are the like now a dayes amongst vs, or rather worse. And therefore let vs bow downe our heades, & not deceiue our selues with vaine flatteries, but be content to be ordred by him y is our iudge, as he thinketh best, being assured that we know not what is good and profitable for vs.

True it is, that if a preacher follow this order which is comanded him here, he shall not bring all the worlde to God, it is impossible. And no doubt it is very like that this was a stumbling blocke to a greate number of that people. For it vexed them to see their nation so disgraced throughout all the world, when Saint Paule casteth it in their teeth, that they are lyers, faithlesse people, euill beastes, do no things, belly gods: (I say) all of them could not brooke this, but a number murmured at it. But yet Saint Paul could not but say so, and his maister allowed him for it: and they that were greeued against him, doubled their condemnation. And when they had al don, thei were not able to excuse theselues. God gaue the to vnderstand, that if they could not abide to be condemned by his



his mouth, y<sup>e</sup> Heathen & Infidels had already condemned them, this (I say) made them a greater deal more faulty. But there were some good that were content to heare it, & tooke it wel, considering that their nation was not thus blamed without cause. When we see now a dayes that all men doe not take those warnings in 10 good part which are giue<sup>n</sup> them, but thinke they are too roughly dealt withall, let not vs cease to make our profite of them: for it will be a witnesse against them, that they shal not be able to excuse them selues before GOD. How so euer it be, the good men and they that are in deede of our Lord Iesus Christes sheepe, will 20 take it in good worth, when they are reprehended, and they will not stomach against the Gospel, nor fall at square with their shepherdes, when they shall feelee, it is for their profite and saluation, that they are constrained thus sharply to deal with them: and if we know not this, we are worse then beasts. And therefore 30 let it not greeue vs, when we are so dealt withall. For hereby we shall shewe our selues plainly to be Gods children, if when we be thus sharply handled, we swarue not from the obedience of the Gospell, nor from the course of our faith. Beside this we haue to marke, that S. Paule sheweth vs here in one worde, by what 40 meanes men may be preserved and mainteined: to wit, if they

keepe the purenesse of faith. And therefore if we swarue not from the simple doctrine of the Gospell, but seeke to be gouerned by Gods will and be not rashly caried away with our affections, nor walk after our foolish lustes, to be short, if we be good scholars of our God, and content our selues with the doctrine that we haue receiued from him, if it fare so with vs, we shall be assured against all euill. Trueth it is, that the diuell will alwayes sowe infections amongst vs, for this is all his seeking, to impoyson all the worlde with his venome, he will spread abroad his filth in euery corner, in so much that the world shall be so full of corruptions, y<sup>e</sup> 20 all shalbe infected: but yet howsoeuer it be, we must not swarue one iote from the simplicitie of our faith, but desire continually to be simply and barely taught of our God. And if we do so, let the diuell practise and beate his braines the best he can, we shall be safe and sure from all euill.

30 This is it we haue to marke, when S. Paule saith. *That they may be sound.* How, and in what sort? *In faith*, saith he: as if he saide, that men wittingly seeke their owne hurt, when they start on side from the puritie of the Gospel. For if they would suffer God to gouerne them, and sought to haue his doctrine without any more bowing either on the one hand or on the other, no doubt they should be so fast and surely knit to-

together in one, as of right they ought to be: but because they are as weather cockes, and runne this way and that way, as men full of lightnesse, this is the matter they are so deceiued & misled. And therefore let vs holde fast the faith wherewith GOD bindeth vs and coupleth vs together in one. Nowe for more plain & open setting forth of the matter S. Paule addeth. *Take not heede to Iewish fables, and commandements of men, that turne from the truth.* True it is, y<sup>e</sup> this worde Faith, hath all that in it that we haue spoken off: but because men are too dull headed to vnderstand what is good to profite them spiritually, S. Paul thought it good to set foorth his mind in mo wordes. So then the simplicity of our faith is this, that we cast away all inuentions of men, and cleaue fast to that that GOD teacheth vs, and is conteyned in his worde, and put nothing to it: for whatsoeuer wee patche to it, wil in the end be found to be nothing but corruption. Will we then holde fast this simplicitie? Then must we cast away whatsoeuer men bring of their owne, to blende it with the worde of God. This is it in few wordes y<sup>e</sup> S. Paule ment to say. Now those that he calleth here *Iewish fables*, are vaine toyes, or inuentions of no valn nor profit. For he sheweth his owne meaning, when he saith, *Commandementes of men.* But why doth he call the Iewish?

It is as we said this morning, because the Iewes especially aboue all other did muche hurt in the primitiue Church, vnder a colour that they had beene of olde time, and as it were euen from the beginning, y<sup>e</sup> people of God, and had been brought vp in the Law, euen from their childehod, yea and had it by inheritance: for this cause men listened and gaue eare vnto them. And in the meane while they went about to make an hotch potch of the law, and the Gospell. True it is, that if we consider the whole aright, they agree verie well. For God hath not chaunged his minde: and when he sent the Gospell, it was not to abolish the lawe, but rather to confirme that that was conteined in it. Yea, & the true confirmation of the law lyeth in this point, that the ceremonies are laide aside. For they were not vied, but onely to serue as shadowes in the absence of our Lord Iesus Christ. Afterward when the truth and substance of all those olde figures appeared, they ceased as meete it was they shold. And yet there is no wrong nor iniurie done to the ceremonies therein: neither is it to condemne this pollicie which was appointed for the Iewes, when they are broken off and abolished: but to shew that al their force & strength was declared, when our Lord Iesus Christ appeared: & if it were not for y<sup>e</sup>, what could we finde in them, when we looke bare.



barely vpon the ceremonies of y<sup>e</sup> law, but only very childish toys?

But when we consider y<sup>e</sup> truth, and this heauenly patterne which Moies sawe in the mountaine, (as he witnesseth in ca. 23. of his thirde booke) then shall we perceiue there was no needlesse thing ordeined. And therefore the lawe and the Gospell agree verie well together: but the Iewes were wrong expounders of it, & could not abide their old figures shold be abolished: their heads were always busied about them, I mean about little trifles, which in deede were good and profitable ordinances vntill the Redeemer came into the world: but after that, they did nothing  
10 but darkē our Lord Iesus Christ, yea and carried with them an vn-  
bearable burden. And for this cause it is that S. Paule flatly re-  
proueth the Iewes, in charging the that they had mingled their fables to darken the Gospell, & therefore y<sup>e</sup> we must content our  
selues with that y<sup>e</sup> our Lord Iesus Christ hath taught vs: for y<sup>e</sup> lawe  
abideth still for euer as touching  
y<sup>e</sup> doctrine of it, but as touching  
the vse of the ceremonies, it hath  
and is ceased, & the Christians  
must beate their heades no more  
about it. And thus we see Saint  
Pauls meaning. Now we haue  
to gather out of this place first  
of all, y<sup>e</sup> the commandementes of  
men are condemned. For S. Paul  
y<sup>e</sup>seth no other argumēt nor rea-  
son to take away all mens deu-

ses, then this, by saying. What? who are they? And therefore learn we, that God will so be maister ouer vs, that men may not take vpon them to make lawes for vs. I meane spiritual lawes ouer our soules. For this concerneth not y<sup>e</sup> ciuill gouernement. There is an outward order, and our Lordes  
10 minde is, that this world should haue lawes: and it is precisely said, that he ruleth princes & magistrates with his wisdom, that they may make lawes & statutes. But here the questiō is touching the spirituall gouerning of our soules, to knowe howe we must serue god, & what true religiō is. In this case, me may not take vpon  
20 them make to lawes, & establish ordinances, to say, we must serue God after this sort. He hath kept this to himselfe alone. And thus we see, that all that the Papistes called Gods seruice, was to no other end & purpose the to ouerthrow y<sup>e</sup> true obedience that we owe to God. We shal not neede to go farre about the bushe: for  
30 this sentence may suffice vs, whē S. Paul sheweth vs in y<sup>e</sup> vertue of the holie Ghost, that mens commandementes must be laid aside, & cleane put out, and y<sup>e</sup> we must hold the order amongst vs, which God alloweth off. This is one point. Let vs marke againe, y<sup>e</sup> all the commandementes of men are called fables and dreames, haue  
40 they neuer so goodly a shewe of wisdom: as no doubt whatsoeuer mans braines can deuise and bring

bring in, is always more esteemed then that that God comāndeth. And why so? For therein we perceiue and acknowledge our own nature.

Which thing in deed causeth that whē men haue forged lawes, they fauour better to vs, and we haue more pleasure in them, thē to followe the simplicitie of the holie Scripture. Ho, is not this excellent? When men consider the lawes that the Papistes haue forged, Is it not a profitable thing (say they) to abstaine frō eating flesh on y Friday? And to keep Lent? For first of al, it tameth the flesh: and againe it is done to the honour of the death and passion of our Lord Iesus Christ, that we keepe these dayes. And again, for Priestes to abstaine from marriage: for they ought to be full of all holinesse. And therefore to prophane them selues as lay men do, and this world doeth, it were too badde. They must minister the holie sacramentes: & if they were after the common sorte of men, it were a great disgracing to the honour of those holie things. Again as for confession, cā there be a better thing deuised, then for a man to come and fall downe most humbly, and confesse al his finnes to a man? To be short, all such like inuētions, though they be nothing but meere follie and foolishnesse, yet they cease not to haue a shew of wisdomē. And why so? Because (as I saide) we loue that that is agreeable to our

phantasie: and whatsoeuer was inuēted in this sort, is agreeable to our nature: & so we loue what resembleth and is like our selues. But God loketh not to that that we desire, nor what we are bent vnto: his will must be our rule, & there must we hold our selues what soeuer come of vs. And therefore let vs marke well, when we haue a pleasure in mens inuētions, and take a smack in them, y God hath shewed once for all; that they are nothing but pelting trifles, they are nothing but filth, nothing but fables, & matters of no value. True it is, that S. Paule saith in an other place, to wit, to the Colossians, y the lawes which come from men, haue a certeine shewe of wisdomē, yea & haue a kinde of humblenes in them, so that men seeme to humble thēselues when they obserue y whiche is so commanded of men: but he addeth afterward: seeing they are commandementes of men, they are nothing worth. Thus we see to be short, y that whiche we make accompt of to be highe & excellēt, is nothing but stinch and abomination before God, euen as our lord Iesus Christ pronounced with his own mouth in Saint Luke. This is it we haue to marke in this place. Now let vs come to that that is added. S. Paul setteth downe in plaine wordes what those pollutions are, which he speaketh off, saying, *Trueth it is, that to them that are pure and cleane, all thinges are pure: but to*

Col. 2. 23.

Luk. 16. 15



them that are defiled, there can bee nothing cleane to them. And why so? for they marre all, when they touche good creatures, they infect them through their vncleanness: for vnbeleefe is like vnto a moſte pestilent and deadly plague. And therefore when a man is vnclane, whatſoeuer he toucheth he defyleth as well as him ſelfe. Hereby Saint Paule sheweth vs, that while the Iewes go about to conſtraine the Christians to abſteine from meates which were forbidden by y law, they doe nothing but turne vpside downe the ſeruice of GOD, what faire coulour and ſhewe ſoeuer they haue. Nowe a man would thinke it ſtrange, that S. Paule should ſpeake ſo earnestly vpon matters that are of no great importance, as the worlde iudgeth them. Is it not an indifferent thing, whether a man eate fleſhe or not? Muſt there needes be ſo much adoe about it? If the Iewes were ſo deuout, that they would not eate ſome kinde of meates, wel, though they abuſed themſelues therein, and there was ſome ſuperſtition and errour in it, a man would thinke Saint Paule might haue paſſed that ouer well ynough, as though hee had not ſeene it. And this is the point that y wiſemen of y world which would ſwim betwixt two waters, ſtand at now adayes: for they ſay wee are too earneſt, be-  
 40 cauſe wee will not ſubmitt our ſelues to mens lawes. For, is it ſo

great an harme (ſay thei) if a man eat not fleſh vpon a fryday? But wee muſt come to the head and ſpring of the matter: for the matter ſtandeth not betwixt vs, whether a man may eate fleſhe vpon a fryday or no, whe we condemne the Papiſtes in this behalfe: but we come to the head of the miſchiefe, to knowe whether it bee lawfull for mortall men to take vpon them Gods authoritie to rule conſciences & to make lawes at their pleaſures, to make vs ſubiect to them vnder paine of deadly ſinne, to ſet ſuch an yoke vpon vs, that their owne lawes & ſtatutes ſhoulde be aduanced aboue the worde of God. And  
 20 what meaneth this geare? This is the matter that is in debate betwixt vs: wee ſtrive to knowe howe God wilbe ſerued and honoured, whether it be by obedience, or after mens phantaſies: the matter wee ſtande vpon is to knowe, which is the true ſeruice of God, and the true religion. And ſeeing it is ſo, muſt thei  
 30 y cannot make ſo much as a flye, forbid vs to eate meates whiche God hath made for our vſe? And if men condemne one another vnder a coulour y ſuch a thing & ſuch a thing was inuented after mens phantaſies, muſt God therefore be deprived of his authoritie, & plucked out of his ſeate, & gouern ouer vs no more? can it not otherwiſe be but men  
 40 muſt haue al power in their handes to condemne vs, and ſaue vs

as they list? This is it wee haue to  
 resort vnto, to knowe wherevpon  
 the quarrell is grounded, that  
 is at this day betwixt the papists  
 & vs. And this is the cause why  
 S. Paule is so hot, to withstande  
 their superstition, which would  
 not haue the Christians to bee at  
 libertie to eat such meate as God  
 hath made for our vse. It is true  
 in deede, y God had made some  
 difference of meates, but that is  
 done and past, (as we said before)  
 whe our lord Iesus Christ came,  
 all y must needes be layd aside &  
 put downe. For children are no  
 longer vnder a gouernour after  
 they come to mans state. When a  
 man appointeth an ouerseer and  
 giveth another y wardship of his  
 child, it is not, y at thirtie or for-  
 tie yeres of age, he should be in y  
 same state he was in, whe he was  
 a childe. Euen so it pleased God  
 to gouern y old people, as me vse  
 litle children, for so S. Paul spea-  
 keth in these days he giueth such  
 an order & kind of gouernment,  
 as is meete for y perfection wher  
 vnto he hath brought vs. If the  
 Iewes would constrain the faith-  
 full to obserue their ceremonies,  
 they should do great villanie to  
 our Lorde Iesus Christe, it were  
 to lessen the benefite which hee  
 hath brought vs. For hee will  
 haue his Church to vse that li-  
 bertie which he hath purchased  
 for vs. Againe, it were to darken  
 his grace. For as a man may by a  
 shadowe iudge of a thing that is  
 absent, so might the Iewes in

times past be guyded & brought  
 to Iesus Christ by the shadowes  
 which God had appointed for  
 them. But now that Iesus  
 Christe is come, for men to bu-  
 sic themselues still in shadowes,  
 and let the bodie and the sub-  
 stance alone, is it not to make a  
 mocke at God, and to be at open  
 defiance with him? And there-  
 fore let vs mark that the bright-  
 nesse of the Gospell was darke-  
 ned by this constraint which the  
 Iewes went about to cast vppon  
 the Christians. And therefore  
 Saint Paule had good reason to  
 cope with the Iewes after this  
 sorte, and vse such earnestnesse  
 against them. And so let vs mark  
 in fewe wordes, y when men wil  
 establish a newe seruice of God,  
 it is a thing y may not bee borne  
 withall. And why so? for it is as  
 much as if we should abase God  
 & make him no better then the  
 comon sort of men are, & as if y  
 creatures should take y vpo the,  
 which he hath reserued to him-  
 self only. This is y first point we  
 haue to beare awaye touching  
 mens traditions. But yet let vs  
 marke also, y when there are ba-  
 gage trifles, wherein men put an  
 holynes, this serueth to nothing  
 else, but to marre y true seruice of  
 God. What doth god require of  
 vs? Is it not to put our trust in  
 him, y when we know our mise-  
 ries, we shuld haue our refuge to  
 his mercie, & cal vppo him in all  
 our necessities, & bear y afflictions  
 patiently which he sendeth vs, y



we cease not to hope in him; though we are greatly and greedily tempted, that we walk in purenes of conscience and deale roundly and vprightly with our neighbours? This is y<sup>e</sup> true seruice of God. And yet shall men come in the meane season, and tell vs it is a goodly matter to abstaine from eating of flesh on such a day: they will leade vs aside from the true spirituall seruice, and make vs beleue that God will content himself with baggage trifles. For what is all this pelfrie ware what soeuer it be that men haue thus inuented, saue babies and hobbie horses y<sup>e</sup> little childre play with all? And thus do the Papists nothing but make an open iesting stocke at God. And therefore to stand and lay holde vpon their fables, were as euill a defiling of our selues, as this which S. Paul forbiddeth in this place. Therefore if the Papists will serue God after their owne fantasie, let vs bid them fare well, and beware wee haue nothing to doe with them.

They will say, we must haue suche a deuotion: it is a goodly matter not to eate fleshe vpon such a day, and to do this and that. When they haue heaped vp a great number of such toyes, what are they in comparison of that that God hath commaunded vs by his worde? Is not the calling vpon of Gods name, a farre more excellent sacrifice, then all that the Papistes haue

forged in their heades? And this is it that Saint Paule meant to set downe here, when he saith, that wee must withstande suche slauerie which the Jewes went about to burden mennes consciences withall. Whereby he sheweth vs, that if wee wil haue a true rule framed and settled amongest vs, wee must aske God, to knowe what he liketh of, and what he is pleased withall, and then shall wee knowe, that wee do nothing of our owne heades, and that hee will haue vs walke in vprightnesse of conscience, & that his seruice is spirituall. Hee requireth not either any great number of oxen to be offered to him in sacrifice, nor great pomp, nor this, nor that: but he wil haue vs renounce our selues to be subiect to him: he wil haue vs running to him, knowing it is his office to provide for all our necessities: & to giue him all the praise for all the benefites we receiue; that we be quiet when he afflicteth vs, y<sup>e</sup> we murmur not when things goe not as we would haue them: that we walke in this worlde as in the shadowe of death, & cease not to behold the heavenly life, as he setteth it out vnto vs in the Gospell. This I saye, is the true seruice of GOD, this is that purenes which is contained in his worde. But when men will iustifie them selues, by I knowe not what trifles, when they will haue their deuotions, to saye, I will appeare God after

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after this sort, I will make satisfaction for my sinnes this way, I will merite in this sort and that sort: and againe, I will haue this more then needeth, I will haue trentales of masses, I will haue such knackes as shall get mee paradise, when men thinke to further themselves by such meanes they abuse themselves too too fouly: for they are not onely vaine and childish things but villanous & deuillish abominations which God cannot abide. And therefore let vs learne that al the obedience which we owe to god, is to serue him according to his will.

And hee sheweth vs that the way to serue him a right is not by ceremonies and outwarde things, but that wee must begin by the inward vprightnesse, wee must exercise our selues in prayers and supplications, wee must learne to renounce all our reason and desires in such sort, that we may be true sacrifices, being reformed within our selues, that the spirit of God may raig in vs. If wee beare this away, then shall wee see plainly, that all

what soeuer men haue inuented, is nothing but smoke, and shall easely vanish away: more ouer where as men abuse them selues so much with it, and make so greate account of it, we shall see it is nothing but filth, or else that there is nothing but hypocrisie and such like in it. And when wee haue profited well in this, we shalbe no more in daunger to bee deceiued and misled, when we once knowe how God wilbe serued and honoured, wee will keepe the rest vntill an other time.

Nowe let vs fall downe before the face of our good God, confessing our faults, and praying him that hee woulde giue vs such a feeling of them, that wee may be drawn to a true repentance, and not onely to condemne our selues within our selues, but also to seeke the remedie, and to bee purged from all our filthinesse by the vertue of his holy spirite. And that from day to day, hee woulde bee so gracious to vs to frame and shape vs to the righteousness of his lawe, &c.

### The 9. Sermon vpon the firste Chapter.

1. All things surely are clean to the that are clean but vnto them that are defiled, and vnto the unbelieuening nothing is cleane, but euen their mindes and consciences are defiled.

2. They confesse they knowe God, but they denie him by theire workes: seeing they are abominable and unbelieuers, and reprobate to enerie good worke.





Aint Paule shewed vs in y last Sermon; that wee must rule our selues after the worde of God, and holde the commaundementes of men for vaine and foolish: for holinesse and perfection of life lyeth not in them. Now hee setteth downe one sort of those commaundements which he condemned, to wit, when men forbid certeine meates, and wil not suffer vs to vse that libertie which God giueth his faithfull. True it is, that they which troubled the Church in S. Paules time, by setting such traditions abroche, vsed the commaundementes of the Lawe as a buckler for themselves: but because they were appointed but for a season, it is not without cause that S. Paule sayeth, that they are but mennes inuentions, because the Temple was to be abolished at the coming of our Lorde Iesus Christ. So then, they that in the Church of Christe, would haue this superstition, to haue certeine meates forbidden, they had not the authoritie of God for themselves, for it was against his minde and purpose, that the Christians shoulde bee subiecte to such ceremonies.

To bee shorte, Saint Paule sheweth here, that in these dayes wee haue libertie to eat of all kinde of meates without exception. For, as for the health of the bodie, that is not here spo-

ken of: but the matter that is handled here is this, that men may not play the maisters to make lawes for vs, contrary to that which GOD teacheth vs by his worde. Seeing it is so, that God putteth no difference betwixt meates, let vs vse them, and neuer enquire what men like of, or what they thinke good.

This is it in fewe woordes which Saint Paule taught here, as touching the first parte. But yet wee must vse the benefites that God giueth vs, soberly and moderately: though wee haue to cramme vs withall vntill wee cry ho, (as wee say) yet must we euery one of vs bridle our selues and keepe this rule which is shewed vs here, to wit, that god hath made meates for vs, not that wee shoulde fill our bellies like swine, but to vse them for the sustenance of our life. Let vs content our selues (I saye) with this measure which GOD sheweth vs by his worde. And moreover, though wee haue not such store of nourishment as we woulde wishe, let vs take our pouertie patiently, and practise the doctrine of Saint Paule, and knowe as well howe to bee poore, as to bee riche. For though our Lorde giue vs more then wee coulde haue wished for: yet must wee (as I saide before) bridle our appetites: then on the other side, if it please him to cutt off our morcels, and to feede

feede vs poorely, wee must bee content with it, and praye him to giue vs patience when wee haue not what our fleshe desireth.

To be shorte, wee must haue recourse to that that is saied Ro. 13. That wee must not haue care of our bodies to satisfie the lustes thereof. For if wee should giue our selues the bridle, we shoulde neuer make an ende: but let it contēt vs to haue what we want, and what God knoweth to bee meete for vs. Thus shal al things be cleane to vs, if wee bee thus cleansed. But yet it is true that though wee were neuer so vncleane, the meates y<sup>e</sup> God made cease not for all that to be good: but here y<sup>e</sup> matter standeth touching the vsing of them. When S. Paule sayeth, all things are cleane, he meanieth not that they are so of themselves, but as touching them that receiue them, as wee haue seene before howe hee sayed to Timothee, that al things are satisfised to vs by faith and by giuing of thanks. God (saith hee) hath filled the worlde with such abundance, that wee may marueile to see what a fatherly care he had of vs. For to what ende and purpose are all the riches that are here benched, but onely to shewe howe liberal G O D is towards men.

But now on the other side, if wee knowe not that hee is our father, and playeth the parte of

a nource to vs, and if wee receiue not that at his hande which hee giueth vs, in so muche, that when wee eate, wee bee not resolved that it is God that nourisheth vs: if wee haue not this, (I saye) G O D cannot be glorified as hee deserueth: neyther can we eat one morcell of bread, but wee are sacrilegers, and we must giue a reckoning for it, if wee bee not resolved vpon this point (as I sayed) that it is God that nourisheth and seedeth vs, and that wee may lawfully enioy those benefites which he deuith amongst vs.

This is the cleannesse which Saint Paule speaketh of here, saying, that al things are cleane, especially, when wee haue such an vprightnesse in vs, that wee despise not the benefites bestowed vpon an other, but craue our dayly breade at Gods hand: and moreover, if wee bee thoroughly perswaded, that wee haue no right to that which hee giueth vs, and wee receiue of him.

Nowe let vs see from whence this cleannesse commeth. Wee shall not finde it in our selues, but it is giuen vs by faith. Saint Peter sayth in the fiftieth Chapter of the Actes, (though in that place the matter hee handleth bee more generall) that the heartes of all the olde fathers were cleansed by this meanes) to wit, when G O D gaue them faith.



Nowe true it is that in that place he hath regard to the everlasting saluation, because wee were vtterly vncleane, vntill God set himselfe at one with vs in the name of our Lorde Iesus Christ, and hee being made our redeemer, brought vs the price and ranfome of our soules: but this doctrine may and ought to be applied to that that concerneth this present life, euen till wee knowe that being adopted in Iesus Christe, wee are Gods children, and consequently that the inheritance of this worlde is ours. Wee might not so much as touch one morcell of meate, but we shoulde bee thieues, for wee are depriued off and banished from all the blessings that GOD made by reason of Adams sinne, vntill wee gett the possession of them in our Lorde Iesus Christ.

And therefore it is faith that must clense vs, and then shall all meates be cleane to vs, that is to say, wee may vse them freely without any staggering. And if men woulde come and inioyne vs lawes, we neede not set a button by them, being assured that such obedience can not please God, when wee giue him mates to be of equall degree with him, for to gouerne vs, hee referueth that point to himselfe onely. So that the gouernement of the soul must be kept safe and sounde to God, and to none else. And therefore if we giue that superioritie to men that they may trap

and wrap our soules within their bandes, wee do lessen and diminish so much of the power and empire that God hath ouer vs.

And so that humblenes that wee might haue in obeying y traditions of men, woulde bee worse then al the rebellions in y world, because it is a robbing of God of his honour, and a giuing of it as a spoile to mortall men, and to creatures which are nothing.

Nowe true it is that saint Paule spake here, of the superstition that certain of the Iewes had, which woulde haue men stil obserue the shadowes and figures of the lawe, but yet the holy ghost hath pronounced a sentence, that must be obserued to the ende of the worlde, so that God hath not bounde vs at this day to such a burden as the olde fathers were, but hath cut off that part which hee had commaunded touching the absteyning from meates, because it was a lawe but for a season. Seeing God hath thus set vs at libertie, what rash boldnesse

is it nowe for wormes of the earth to make newe lawes as though God had not bene wise ynough? When we alledge this plate to the papistes, they answer that saint Paule spake of the Iewes, and of meates that were forbidden by the lawe. I confesse it, and it is true: but let vs see whether this aunswere bee to any purpose, and woorth the receiuing or no.

For Saint Paule saith not onely

onely that it is lawfull for vs to vse that which was forbidden, he speaketh generally, saying that all things are cleane. And so we see that God hath here giuen vs a libertie as touching the vse of meates, so that he wil not haue vs to be any more in such subiection, as the olde fathers were in. And therefore seeing that GOD himself hath abrogated that law, which he had made, and will not haue it holde, or bee of force any longer, but bee abolished, what a thing is it for men to come and inuēt traditiōs at their own pleasure, and not content themselves with that that God hath shewed them, but will needes be more wise then he? Is it not a double mischeefe? For first of all, they go about to holde the Church of Christ stil vnder that childish fashion, which was in the old Testament. And God will haue vs gouerned as men of yeares & discretion, which haue no neede of instruction meete for children, as of an A. B. C. And therefore this is to break the order which God hath appointed. This is one point. Then, they set vp mans deuises, & say we must keepe the vnder pain of deadly sin. Where as God will not haue his owne law to be obserued amongst vs at this day, I meane as touching the shadowes and figures, because it was all ended at the coming of our Lorde Iesus Christ.

And shall it then be lawfull

to obserue that that men haue framed in their owne braines? And if they would constraîne vs to do so, were it to be suffered? Do we not see that it is a matter that goeth directly against God: thus Saint Paul setteth him selfe againste suche deceiuers, whiche would bind the Christians to abstaine from certeine meates, as GOD had commaunded in his law: if he set him selfe (I say) precisely & rigorously against them what must we doe now a dayes, when men come and set themselves so openly against GOD, when they pluck him out of his seate, and challenge the authoritie to them selues that belongeth to him onely, and carrie it away as a spoyle, as though they had made a great conquest ouer him, and leade him in a triumph? Is not this to be accepted as a moste cursed blasphemie against God? And if a man would say, it is but a small matter to abstaine from flesh vpon a Friday, or in Lent, let vs consider whether it be a small matter to corrupt & bastard the seruice of God? For surely they that go about to set abroch what they thinke good, that mens traditions may take place, and set them against that which GOD hath appointed in his worde, they committe a sacrilege which is ynough to marre all.

Seeing God will be serued with obedience, let vs beware we keepe our selues within those bounds

Bbbv.



boundes which GOD hath set vs, and let vs not suffer men to add any thing to it of their owne. There is yet a worse matter in it then all this, for they thinke it is a seruice that deserueth something at Gods hande, to abstaine from flethe eating (as wee haue shewed you before) and they set a great peece of holinesse in it: & so by this meanes y seruice of god whiche shoulde bee spirituall, is cleane banished as it were, while men thus abuse themselves about these foolish trifles: they leaue the Aple for the paring, as the common saying is. And therefore wee must stande vpon our libertie so much the more, that wee that are faithfull lose it not, wee must followe the rule which GOD giueth vs in his worde, that wee bee not further troubled, and that men forge not newe lawes to themselves, to bring their soules into slauerie. For it is an hellish tyranny, which lesseneth Gods authoritie and mixeth the trueth of the Gospell, with the figures of the lawe and peruerteth and corrupteth the true seruice of GOD, whiche ought to be spirituall. Thus much touching the first point, where Saint Paule sheweth that all things are pure to the that are pure.

And therefore let vs consider howe pretious a priuilege it is for vs to giue God thanks with quietnesse of conscience, being assured it is his good wil and pleasure

wee shoulde inioy his blessings. That we may do so, let vs not intangle our selues in the superstitions of men: but let vs content our selues with the pure simplicitie whiche is contained in his word.

And there with all also know wee that wee shall bee clenfed, when we haue receiued the lorde Iesus Christe, who clenseth vs from our filthines and blemishes, and knowe that the gouernment of the whole world belongeth to him, to the ende that, by his grace wee may at this day bee partakers of Gods benifites, and be taken for his children, though ther be nothing but vanity in vs,

yet god ceaseth not to account vs of his housholde to nourishe vs. Nowe it followeth also, *that vnto them that are defiled, and vnbelieuing nothing is cleane.* Whereby Saint Paul meaneth y it is to great purpose, for them y thus make more lawes, to seeke al the meanes they can to please God, for he will alwayes cast those off, & whatsoever can proceed from them, shall be full of infection. And why for? For while they are vnbelieuing (saith he) they shall bee foule and vncleane, and while they haue such filthines in them, whatsoever they touch shall bee infected with their vilanie. And therefore all the rules and lawes they can make shall bee nothing but vanitie for GOD vtterly dislokethe whatsoever they doe and cannot abide them, yea he abhor-

reth

reth euerie jot of it. So wee see here that men may well torment them selues in ceremonies and outwarde thinges; but all the paines they take is but in vaine, vntill their heartes be vpright, they shall but beate the water as we say.

And why? For the true seruice of God beginneth at such soundnes and vnfeinednesse. So long then as we be faithlesse, we be filthie and stinking before God: all that euer cometh from vs is no better then filth and dung. And this thing ought to be cleare and euident ynough vnto vs, but that hypocrisie is so rooted in vs, that a man cannot teach vs the things that haue no hardnesse in all in themselves. If it be saide that we cannot please GOD by our seruing of him, vntill our hartes bee rid of all naughtinesse: euerie man will confesse that to bee true, and no man wil think that to be dark some. But in the meane season, we thinke not, what is the cause of it. Euen our owne hypocrisie, as I saide: And that is the cause why God stroue with the people of olde time about the same doctrine, as wee see specially in the seconde chapter of the prophet Aggeus, where God asketh of the priestes, if a man had touched a holy thing, whither he were made holy therby or no. The Priestes answered no. On the contrarie parte hee asked them whether if an vncleane man touched a thing, the same thing

were made vncleane or no. Yea said they. There yppon GOD concludeth, suche is this people, and suche is their workes. But nowe lay the thinges to the truth whiche were contemned in the figures and shadowes of the lawe. For if an vncleane man had handled any thing, it was made vncleane, and it must haue benee cleansed. Nowe our Lorde saith, consider what yee bee: for yee haue nothing but vncleannesse and filth, and yet you beare your selues in hande, that yee shoulde content me with your sacrifices, offerings, and suche other like thinges. No, no, saith hee, so long as your mindes bee tangled with wicked lustes, so as some of you bee whoremongers and aduou-  
terers, some blasphemers & per-  
iurers, and other some full of  
guile, crueltie, and spitefulnesse,  
and your life is vtterly lawelesse:  
what is it that yee will bring vn-  
to mee? It is all of it but vn-  
cleannesse, I cannot abide it,  
howe faire soeuer it seeme before  
men.

Wee see then that all the ser-  
uice which wee goe about to doe  
vnto GOD vntil wee bee truely  
reformed in our heartes, is but  
mockerie, and God condemneth  
and reiecteth it euerie whit. But  
who beleaues it to bee so?  
Truely when the wicked whiche  
are saped in their wickednesse,  
feele any remorse of consci-  
ence, they will haue some  
meanes or other to compounde  
with



with God and busie themselves about ceremonies, and it is ynough with the in effect to haue contented men, bearing themselves in hand that god also ought to be satisfied therewith. This is an ordinarie fashion, which hath reigned in al ages. And so we see that because men were in their own hypocrisie: when it commeth to good earnest they acknowledge not the things that ought to bee familiar and ordinarie ynough with them. And it is not only in this text of the prophet Aggeus, that god rebuketh men for their doublenes & for thinking y they may win Gods fauour with pelting trifles: but it is a continual strife which al y prophets had with y

Esa. 1. 14

Amos. 5. 22

Iewes. Get ye away (saith god) I cannot abide your holy days, nor your sacrifices they be thinges y make me as it were to spew. God yseth that similitude to shewe y the things which he himself had commaunded, were yncleane & filthie, whē they wer so misobserved and abused by hypocrits, as he saith by Ieremie. How thinke yee? When I tooke your fathers out of the lande of Aegipt, did I will them to busie themselves about sacrifices, or such other like thinges? No, but I was contented that ye should haue obeyed me, and you do the cleane contrary. There also he vpradeth them, that of their ceremonies & temple they made a den of theeues.

Iere. 7. 11.

Therefore let vs learne that when men will needes serue God after

their own fashio, they beguile & deceiue themselves. For none at al of it shall goe for paiement: according also as hee sheweth in another text of Esay (saying) who hath required these thinges at your handes? Wherein he sheweth, that if we will haue God to allowe of our workes, they must haue the warrant of his woord: y is y point which we must begin at.

And now we see Saint Pauls meaning, in that he saith y there is nothing cleare to them that are yncleane. And why? For their minde (saith he) and their consciences are defiled. Hereby he sheweth, (as I haue declared before) that yntill such time as wee haue learned to serue God rightly & soundly, wee shall do no good at all with our pelting baggage, which wee set so greate store by, and wherewith wee haue beene wont to flatter our selues and to rocke our selues a sleepe. Nowe let vs see what all the traditions in poperie are. The chiefe end of them is to make agreement with God by their workes of supererogation, as they terme them, that is to say, (by their workes) of ouerpluse, whiche is when they doe more than God commaundeth them. To their owne seeming they discharge themselves towards him, and content him with such payment, and thereof they make their account. When they haue fasted their Sainets euens, when they haue eaten no fleshe

flesh vppon the fridayer, when they haue many murlimewes, when they haue harde masse deuoutly, and when they haue taken holy water: they beare them selues in hande (say I) that God ought to demaunde no more of them, and that there is nothing amisse in them. But in the mean time they cease not to feed them  
 10 selues still in their inward lewdnes, as in whoredome, periury & blasphemie: & thus of the giues himselfe to those vices, and yet for all that, to their owne seeming, God bought to hold him selfe well, & paide with the things that they offer him, that is to say, with pelting trash. As for example, when they haue taken ho-  
 20 ly water, worshipped puppetts, gadded from alter to alter, and done other like things: they beare themselves on hand, that they haue made sufficient pay- ment and recompence for their sinnes, in doing those coniu- rations and sorceries of Sathan. Yet notwithstanding wee heare the doctrine of the holy ghost, con-  
 30 cerning such as are defiled; howe there is nothing pure nor cleane in all their doings. For put the case that all the apes, toyes or rather abominations of the papistes were not euill of their owne nature, yet notwith- standing, according to this doc- trine of Saint Paule, there can be nothing but vnclennesse in  
 40 them, seeing that they them- selues are sinfull and spotted.

Beholde mee then a papist at his entering into the church, he had neede of a score and a halfe of lakes (or rather seas) to walsh him, and he takes mee a three or foure droppes of holy water, and to his owne seeming hee is thoroughly cleane before GOD. Againe, hee must needes haue a candle to giue him light: for al the light in the worlde can stand him in no steede, because hee is an ignorant and blinde wretch, and is become brutishe in his ignorance. And yet for all that, hee gaseth vpon the gaye light, and is not able to see one whitte in Gods trueth.

They bee diligent ynough in trotting vp and downe to heare masse. But what for that? What gaine they by al their gewganes? Truly they take much paine, and thinke that God taketh in good worth the peine that they put themselves vnto, to serue him after that manner. But how- soeuer they fare, they bee no chaungelinges. For they welter  
 30 still in their owne doing, and in their misbeliefe, so as they re- turne not vnto God. Surely men ought not to occupie themselues so, nor to thinke to finde any meanes thereby to cleanse them of their sportes: for the deuill hath so spiced it with all his drugges, y it is wrose than a hellish infec- tion. Neuertheles I haue taken  
 40 that example, to shewe by a cō- trarie meaning, the thing that Saint Paule saith; namely that



as long as men are in misbeliefe, they bee so foule and vncleane, that all that euer they touche is made foule by them. And hereby wee be yet better confirmed in the doctrine that we haue heard: which is to condemne our selues, and vppon knowledge that there is nothing but corruption in vs, to pray GOD to cleanse vs by his holy spirite, and to make vs partakers of our Lorde Iesus Christ, who is, the wellspring of all righteousnesse and holinesse.

Nowe by faith wee communicate with him, so as wee may be esteemed as pure and vnblameable before the Lorde. And although there be much vncleannesse in vs, yet wee may bee in his fauour, and hee accept the thinges that wee offer him of a good mind, to serue him obediently, and not after our own fancies. Furthermore let vs marke well, that wee shall neuer attaine to such cleanness, but by putting vnderfoote all the imaginations that wee shall haue conceived, and al that euer we thinke good by our owne naturall witte. For why, there is but one rule that GOD alloweth: which is, that wee must simplie hearken to the thing that God commaundeth, and learne to frame our selues thereafter, without adding any thing to it, because all that cometh of our selues is vnholly. And herewithal let vs marke well, howe it is an horrible iudgement vppon men, when

it is saide that there is no cleanness at all in them, but that all is foule and defiled by reason of them, till GOD haue renewed them. For so little are wee able to bring him any thing that may like him, that wee cannot eate, nor drinke, nor put on our clothes, nor steppe forth one pace, without sinne: yea and (whiche is more) so long as wee dwell in this worlde, wee infect all creatures. And therefore must they needes aske vengeance at the latter day, against all vnbelieuers and all reprobates. Good reason then haue wee to mislike of our selues, and to be ashamed, seeing they be hurt by our means, and that we be so vncleane, as to infect the thinges that God had appoynted to our vse, inasmuch that there is nothing but vtter corruption in vs, which GOD curseth and disauoweth. Nowe when we be so humbled, knowinge on the other side the inestimable good that God doeth vs in that he gathereth vs to him, & cleanseth vs, and maketh vs to vse all his benefites and bounteous giftes with purenes of hart, assuring vs that it is lawefull for vs both to eate and to drinke, so wee do it soberly and with resonable measure. Furthermore, GOD not onely sanctifieth vs to the end we mighte not bee guiltie of y defiling of his good creatures, but also accepteth at our handes the thinges that wee bring vnto him, notwithstanding that our good

good workes be euer more stay-  
ned with some spottes, as in  
deede it is impossible that euer  
wee shoulde bee so perfect as to  
serue GOD vncorruptly. But  
howsoever the case stande with  
vs, yet faileth he not to accept  
the thinges that wee doe to him  
according to his worde, because  
that hee of his owne free bestow-  
ed goodnesse, hath clenfed vs  
for Iesus Christs sake: howe bee  
it vppon condition, that wee at-  
tempt not to diminish his autho-  
ritie at all, by taking vppon vs y  
thing that belongeth to him a-  
lone, as I haue shewed alreadie.  
Ye see then that the thing which  
we haue to marke vpon this text  
is, that we must acknowledge the  
inestimable good that God hath  
done vs, in plucking vs out of  
the cursed confusion wherein we  
were plunged at the time y wee  
were Papistes, and in shewing vs  
howe wee may serue him with a  
quiet conscience, so as wee may  
goe and come, and doe the things  
that belōg to our calling, know-  
ing that y same shal please god,  
because of the freedome whiche  
he giueth vs, where through we  
bee no more tossed with conti-  
nuall vnquietnesse as though we  
doubted that wee had not a sure  
rule, or knewe not what libertie  
is purchased vs by our Lorde Ie-  
sus Christ, but do turne al of it to  
our behoofe, and suffer not men  
to surpriſe vs againe by their sub-  
tleties, to bring vs thereby into  
bondage, according as in the end  
saint Paule addeth, *that such man-*

*ner of men as lay many lawes [vpon  
other men] make pretence of know-  
ing God, but renounce him in deed:*  
*for they bee priuie reppners, open re-  
bels, and vitterly giuen away from  
all good workes.* Here he describeth  
those folk, to the end they should  
no more deceiue mē with their  
faire countenances. For they that  
inuent many statutes and or-  
dinaunces touching their cere-  
monies, will say it is to serue  
GOD: that is the cloke whiche  
they pretende. But therewith-  
all let a man looke vppon their  
life, and hee shall finde them to  
bee dispisers of God, and vtter  
mockers of his maiestie. That  
is the thing whiche saint Paule  
toucheth here purposely. But  
wee must marke aduisedly howe  
hee speaketh. For hee saith it is  
true that these men haue such a  
shewe of religion at the first  
sight, as they seeme to bee verie  
deuout and zelous of Gods ho-  
nour. But after what manner?  
To that point must wee come.  
For God will haue vs tryed by  
his worde whether we haue the  
feare of him or no. If a man in-  
tend to trie a peece of coyne,  
hee will either take a touch-  
stone, or cast it into the fire. Now  
we haue none other thing to exa-  
mine our liues withal, & to serch  
what our hartes are, but onely by  
going to Gods commandemēts.  
These men put all their holynes  
in pelting trifles & geugawes, &  
it is ynough among them to haue  
serued God in the things that he  
requireth not, and which he hath  
left



Mat. 15. 3.

Esa. 29. 13

left to our owne choise (to doe or not to doe) and in the meane while they leaue things that GOD commaundeth in his Law. And it hath come to passe in all ages, that men haue despised Gods lawe for their owne traditions sake, as our Lord Iesus Christ vpbraided the Pharisees, and so was it also in the former times of the prophetes. For it is not without cause that Esay cryeth out so sharply against such as beguiled themselves with mens traditions. And why? for while men occupied themselves about them, they lightly passed ouer the things that God had commaunded: and thereof wee see two familiar examples among the Papistes. What things cal they Gods seruice? The multitude of dotages and gewgawes which they themselves haue inuented to please God withall.

When they haue hearde one masse, they must needs turne againe and heare another. Also they must haue as many ceremonies as can be: first this and then that, then such an offering and such a deuotion to such a saint. Againe they must go such a pilgrimage, and keepe such a holyday, and afterwarde doe some other thing. To bee short, there is neither ende nor measure to bee founde: for when men take leaue to do what they themselves thinke good, and whatsoeuer commeth in their heads, it is a bottomlesse pit, and surely they enter into

such a confused masse, as passeth all the dongeons of the worlde. For if a man did nothing else but muse vppon those things, hee shoulde be combered ynough, as wee see howe these hypocritly monks & nunnnes are in y pope-dome, who occupie themselves in gewgawes, stil, euen after they haue spent all their mornings worke about them: for they must haue so many *Mea culpas*, and so many spinklings of holywater, that they can neuer haue done. Againe in their shrift, they haue neuer spewed out ynough, they are euer newe to begin. To bee short, whē men busie themselves so about their owne traditions, they haue no leasure at al to thinke vpon the true seruice of God: for they leaue it behinde them, to muse vppon their owne foolish inuentions. Loe in what case men are, when they wil needs behaue themselves after their owne liking, and after their owne fancie.

And that is the cause why the Prophet Esay crieth out against such as did set forth mens traditions, telling them plainly y God did horribly threaten the to blind the wisest of them, because they tourned so away from y pure rule of Gods worde, to followe their own foolish inuentions. That is y thing wherto S. Paul bringeth vs back in this sentence, saying, that they shew themselves to haue no feare of god at all, and y they renounce him indeede. And howe? For look vpō their liues (saith he)

and they bee verie varlets. As if  
 he should say, In deede they will  
 wash their handes, trebble and  
 foure folde, to make them selues  
 holy: and like as men receiue ho-  
 liwater in Poperie, so these haue  
 also their ordinarie sprinklings,  
 and therewithall as many cere-  
 monies as may be. But in y mean  
 while, where is the chiefe point?  
 For wee knowe that God requi-  
 reth that men should liue chasti-  
 ly, that they should abstaine from  
 all violence, rauine, crueltie, ma-  
 lice, and deceite, so as none of  
 those thinges should appeare in  
 our life: he will haue vs to be so-  
 ber and well stayed, he will haue  
 vs to bee modest and not loose.  
 But these are varlets (saith he): it  
 is apparant that they bee out of  
 order, and that there is nothing  
 but vncleannesse in their whole  
 life, there is no feare of God in  
 them. And where shall a man find  
 the zeale which they boast of, to  
 please God with all their deuoti-  
 on? So then (saith he) let them be  
 knowne, to the end that men bee  
 not deceived by the yaine cloake  
 of Gods seruice which they pre-  
 tend. And hereby wee bee put in  
 minde, that it is nothing worth to  
 bee praysed of men: for if men  
 clappe their handes at vs, and the  
 heuently iudge mislike of vs, what  
 haue wee wonne? And yet for all  
 that, men seeke nothing else but  
 to bee allowed of here: beneath  
 and when any of vs is soothed in  
 his owne conceit, he thinketh he  
 hath paid God well thereby. But

glamour

let vs not deceiue our selues so:  
 for God wil not reuoke the thin-  
 ges that hee hath ordained in his  
 Lawe. Will we then knowe when  
 our life is well ruled? Let vs goe  
 to the contentes of Gods com-  
 mandements. Nowe (as I saide)  
 there is no sanctifying of our sel-  
 ues by these baggagely gew-  
 10 gawes and outward pomp, which  
 are so highly esteemed amongst  
 men: but we must beginne at the  
 vncorruptnesse of heart, so as we  
 may call vpon God, and put our  
 whole trust in him, that being rid  
 of all pride and presumption, we  
 may resort to him with true low-  
 linesse, that wee bee not giuen to  
 our fleshly affections, but that e-  
 20 uery of vs indenuour to holde him  
 selfe in awe, vnder subiection to  
 our God, and that we flee farre  
 off from gluttonie, whoredome,  
 excesse, robberie, blasphemie, and  
 other too fenies. Thus then ye see  
 wherto God sendeth vs, to wic, if  
 our life be well ordered. Therefore  
 when men would iustifie them  
 selues by outward things, it is all  
 30 one, as if they would couer filthy  
 doung with some linnen cloth or  
 napkin, but the filth remaineth  
 still all the while. Therefore let vs  
 put away the filthinesse that is  
 hidden in our hearts, I say, let vs  
 driue the euill out of vs, and then  
 will our Lord allowe of our life.  
 And here we see by the way, whi-  
 che is the true knowlege of God.  
 40 It is not a gazing in the aire, but a  
 true framing of our selues to his  
 obedience. For it is vnpossible

Cccc. that



that we should knowe God, and not be transfigured according to his image. True it is, that we may well haue some confused knowledge of God, as the heathen men haue: but that shall stand vs in no stead, but onely to make vs more vnexcusable. For God suffereth not men to become so beastly, as to haue no vnderstanding that there is a God who hath created them: but yet is that to their condemnation, for their knowing is no knowing at all, bycause they be doted, and Satan blindfoldeth their eyes, as Saint Paule saith: in so much that although the Gospell be preached to them, yet they see nothing at all, as we haue examples thereof at this day. Howe many are there in the worlde, which haue bene taught by the doctrine of the Gospell, and yet notwithstanding continue brutish still in their ignorance, and are as very beastes still as euer they were. This happeneth, bycause Sathan hath so forepossessed them with wicked affections, that, shine the Sunne neuer so bright, they be still so blinde as they see nothing at all. Let vs learne then, that the true knowledge of God, is a liuely, and not a deade thing, but a thing that sheweth it selfe, and yealdeth fruit through all our whole life. And therefore to know God, (as Saint Paule speaketh of it in the second to the Corinthians) wee must bee transformed according to his image. For if we pretend to

know him, and in the mean while our life be loose and wicked: we neede no witnesses to proue vs lyers, our owne life yealdeth sufficient record, that we be mockers and falsaries, in abusing so the name of God. And for the same cause also doth Saint Paule in another place say, If ye knowe Iesus Christ, ye must rid your selues of the olde man. As if he should say, we can not auowe that we know Iesus Christ, but by holding him for our head, like as he also must knit vs to him as his members: which cannot bee done, till wee haue cast our olde skinne, and be made newe creatures. But he addeth immediatly, Yea, if ye haue knowne him as ye ought to doe. And that is added purposely, bycause the world hath at all times abused Gods name wickedly, as it doth still at this day. And therefore let vs haue an eye to y<sup>e</sup> true knowledge whereof Saint Paule speaketh here. Finally, for a conclusion, and for a knitting vp of al, whereas he speaketh of good works, let vs not bring our owne weightes and balance in that behalte, to say, This is good, for it likes me, I thinke well of it: but let vs vnderstand, that the good workes are those which God hath commaunded vs in his Lawe, so as all that we ca<sup>n</sup> do besides, is nothing. And therefore let vs learne to shape our selues to y<sup>e</sup> things that God commaundeth vs, as to put our trust in him, to call vpon him, to yeald him thanks, to heare patiently

tiently what so euer it pleaseth him to send vs, to deale vprightly with our neighbours, and to keep our selues in all honestie and modestie. These be the good workes that God requireth at our hands. And if we were not of so forward nature as we be, there were none of vs all but he might discern it: yea, and such the little children should haue skill ynough to say, these be the good workes, and all that euer is besides, is but foolishnesse, yea, and starke abomination, whereby Gods pure seruice is marred. That (say I) is the way for vs to knowe, which be the good workes that S. Paul speaketh of here: that is to wit, by discerning them from all inuentions of men, and by following the things simply, which are once saued vs by

showing them the way to the world.

### The 10. Sermon vppon the second Chapter.

- 1 But as for they preach thou the things that agree with wholesome doctrine.
- 2 That the olde men be sober, graue in manners, discrete, sound in faith, in charitie, and in patience.
- 3 Likewise that the elder women be holy and comely in attire, no slanderers, not giuen to much wine, teaching the things that are good.
- 4 To the end that they instruct the younger women in wisdom, to loue their husbands, to loue their children.
- 5 To be discrete, chaste, sauiers at home, good, subiect to their husbands, that the word of God be not with spoken of.



We haue seene here tofore howe Saint Paule condemned such as corrupted Gods woorde for their owne vaine glorie, and applied it not to the right vse, that the people might haue bene e-

Gods word, so as wee haue none other rule then that which hee hath giuen vs, and such as hee hath allowe of, when wee must yeald vpon our account at the last day, at which time there shall be but one only iudge.

But now let vs cast our selues downe before the Maiestie of our good God, with acknowledgement of our faultes, praying him to make vs perceiue them better, and therewithall to giue vs such trust in the name of our Lord Iesus Christ, as we may not dout to come to him, but bee sure of the forgiveness of our sinnes, and that he will make vs partakers of the sound faith whereby all our filchinesse shall be scoured away, so as we may not infect.

account to our Lord Iesus Christ.

that is by his name, and by his

the same in his name, and by his

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Cccc.ij. shewe



shew by our deeds, that we haue  
not lost our time in being taught  
in his schoole. Nowe, for as much  
as the worlde courteth alwayes  
newe thinges, and most men are  
desirous to heare the handling of  
curious questions: it might cause  
suche as haue the charge of tea-  
ching, to disguise them selues, to  
please and gratifie the people, by  
means whereof there should be  
no good and profitable doctrine.  
And specially, when there steppe  
vp fellows that will purchase  
them selues estimation by their  
goodly gay shewes, it were a  
temptation to doe the like, if a  
man were not withheld by the  
feare of God, and had an eye to  
him selfe, (to thinke thus:) Howe  
nowe? I am set here in this hono-  
rable office, I haue to make mine  
account to our Lord Iesus Christ  
who hath commaunded me to  
speake in his name, and by his au-  
thoritie, the saluation of mens  
soules is committed vnto me, it is  
a treasure whereof God makes so  
great account, that hee hath not  
spared his onely sonne. There-  
fore I must not vnhalowe the  
doctrine of saluation, by turning  
it to what vs I thinke good, or  
which I see to bee pleasant to the  
world, for that were an ytter dis-  
figuring of it, it were a kinde of  
false packing, if I should be found  
faultie of such a crime before my  
God. If they that haue the charge  
to preach the Gospell bethinke  
them not well of this: surely they  
shall bee carried away at euery

turn, and deale with misling que-  
stions to please such as haue itch-  
ing eares, as wee see it hath come  
to passe at all times, and many like  
well to haue men eloppe their  
handes w<sup>th</sup> them, and so taught at  
them. They seeme to them selues  
to haue spent their time very well,  
when they neuer get about to ex-  
pound, nor to profite men by their  
doctrine, nor to feede folkes sou-  
les with it. For like as our bodies  
are sustained with breade and  
meate: so must our soules be fed  
with the doctrine of saluation.  
That is the cause why Saint Paule  
saith now vnto Titus, Although  
thou see the mockers of God had  
in estimation, so as the world stat-  
tereth them, and they seeme to  
be great doctours, because they  
vse of some what subtle and nice  
points, when thou seest the world  
followe them, for now thou turned  
away from thy marke therefore,  
but continue still, goe on in the  
singleness of good doctrine, re-  
gard thou onely that the Church  
may receiue fruite by thy labour,  
let it content thee that thou hast  
serued GOD, and procured the  
health of mens soules. Let that be  
thy praise, that is the thing which  
y<sup>e</sup> oughtest to regard. So the mis-  
behaue not thy selfe after the ex-  
amples which thou shalt see, by  
following them, or by fashioning  
thy selfe after them. That is the  
cause why Sainte Paule saith ex-  
pressely, *But as for thee*. For hee  
hadde spoken afore of suche as  
were hadde in great honour for  
their

their faire shewes, and for preaching with great pomp, to set out the selues withal. Although thou see the fauour of the world to be on their side (saith S. Paule) keepe thou thy selfe from swaruing aside, and goe on still as thou hast begonne: that is to say, let the doctrine that commeth out of thy mouth, bee wholesome. For he vseth that word purposely, because the meane to keepe vs in true soundnesse, is that Gods worde whiche is preached vnto vs be our spirituall foode.

It is true, that a man shall not perceiue it at the first: but yet so it is. And why perceiue we it not? Bycause wee be too sensuall and earthly. For if we want foode for our bodies, by and by wee bee a-fraide, our heartes misgiue vs, and we rest not a minute of an houre: for that toucheth vs very neere. We be nice in thinges that concerne this flightfull life: but wee bee in manner senselesse, in the thinges that concerne our soules: there is such a brutish dulnesse in vs, that wee feelee not our want though it pinch vs.

Neuerthelesse let vs marke, that we doe but pine away, if we bee not fed with Gods doctrine. And that is the cause why it is named *Wholesome*: for therein consisteth the healthfulnesse of our soules. As our bodies are maintained in good plight by well ordered sustenance: so our soules are maintained by Gods doctrine, which serueth not onely for

nourishment, but also for medicine. For wee bee full of vices, which are worse then sicknesses: those must be purged away, and we healed of them. The meane (to bring that to passe,) is to profite in Gods worde. And so it is not without cause that Saint Paul giueth it the title of *Wholesome*.

For hee sheweth the office that it beareth towards vs: which is, to restore vs to health againe when we bee diseased, and afterwarde to mainteine vs in good plight, so as we may bee lustie, to imploy our selues in Gods seruice, and nothing may hinder our cleansing from vice and corruption, whiche turne vs from the right way.

Then let vs marke well, that Gods worde must bee so applied to the instruction of men, as they may bee disposed to the seruing of GOD. And that is the thing which the scripture meaneth, by the word *Edifie*. For in as much as by nature, we be as much vnfurnished as may be: it standeth vs on hand to bee stablished. Wee can not stirre one finger to doe any good, no, wee haue not so much as one good thought in vs. And therefore God must be faine to worke by meane of his worde in that behalf, to winne vs to him selfe: and afterward when hee hath set vs in the way, he must be faine to guide vs, and to put vs forward more and more. Now after that Saint Paule hath spoken generally, he addeth, *That the el-*



*der men should be sober, graue, and modest, fount in faith, in charitis, and in patience.* Saint Paule could well haue spoken of the Lawe, and haue willed Titus to teache the people, that euerye man might haue behaued him selfe godlily. But he treateth of each mans duetie particularly, which thing is well worth the marking. For it will fall out, that if men preach but onely generall doctrine, their teaching will be very colde, so as folke shall not bee touched with it. And why so? For we shrinke backe as much as we can possibly, when God calleth vs to him. Therefore he had need to speake to euery of vs, that wee may be touched the ncerer. God then maketh his sommons, by shewing euery state wherto they are bound, so as he speaketh particularly to olde and yong, to married folkes, as wel men as women, to seruants and maisters, to riche and poore, to men in authoritie, and such as sit in seate of iustice, to those that haue commission to preach Gods worde, to such as haue householdes to gouerne, and to such as haue none. Now then, when euery man is spoken vnto in his owne course and aray, then doth Gods worde stirre vs vp the more, so as wee bee driuen to be-  
thinke our selues, whereas earst all was slipped from vs, and wee had let it vanish into the aire, as we see by experience. Wherefore let vs marke well, that Saint Paul thought it not ynough to say ge-

nerally, that the preachers ought to teach the people to serue God, & to frame their liues according to the Lawe that he hath giuen: but he saith, that euery man shuld be put in minde of his duetie, and that as well the maisters as the seruants, both young and olde, men and women, ought to bee spoken to, and none bee forgotten. That then is the thing which wee haue to mark for one point.

True it is, y<sup>e</sup> these things seem to be common ynough, and that we needed not to haue oure eares much beaten with them. For who is he that knoweth not, that olde men ought to bee of graue and stayed behauiour, that they ought to giue example of honestie vnto others, that they ought to be patient, bicause GOD hath exercised them of long time, and (to bee shorte) that they ought to shewe, that their liuing so long in this world, hath not ben in vaine? These things we know of nature. It shoulde not seeme therefore, that there is so great neede to resort to sermons for the doing her-  
of, that is to say, to learn the thinges that are so manifest. As much is to be saide of the things which hee addeth, concerning women. For it may bee learned at home, and euery man (by all likelihood) might keepe a schoole of it him selfe.

Howe be it, S. Paul exhorteth not Titus to preache it once or twice, (and no more:) but he will haue

haue him to hold on still in so doing. It seemeth at the first blushe to be a superfluous labour, yea, & by reason that we be tickled with vaine newfangelnesse, we would haue men to bring vs euery day some newe thing, and it irketh vs to heare these common thinges spokē of. Tush (say we): as for my household behauiour, howe I haue 10 wife and children to gouerne, I can learne those thinges at home. Must God be faine to reueale me his word from heauen for so common and small matter? Vnder colour (say I) of seeming not to profite greatly by hearing such thinges rehearsed, wee would rather that the preacher would tell vs some straunge thing, that might 20 make vs to loare in y<sup>e</sup> aire, according as I haue tolde you already, that the world is inclined to the hearing of curious questions, that may please our foolish and disordered affections. But Gods spirite is wiser thē we, he knoweth what is meete for vs, and therefor let vs bridle our selues. And although we might be wearie to heare the 30 thinges tolde vs, which are contained here, as if a man should but beate vpon the water: yet let vs assure our selues, it is not without cause that God willeth and commandeth them to be renewed to our remembrance. And in deed, if we looke well vpon our selues, it will bee easie to discerne, that while wee liue, wee shall neuer 40 profite so much as were requisit, in the thinges that wee esteeme to

bee most common, and are known in manner to little children. As for example, in speaking of olde men, it is saide firste of all, *That they should haue grauitie and stayednesse in their behauiour.* Now let this bee saide and spoken of neuer so much, what are men the better for it? Ye shall see olde men so hardened in naughtinesse, that if a man would haue whole heapes of knauerie (as they say) he needs to seeke no further then to them.

Some are olde Foxes, whiche haue learned nothing but craste and spitefulnesse, so as if a man should frame him selfe after their example, hee should haue neither faithfulnessse nor vprighte dealing in him. Againe, ye shall see some of them loose and disordered in all their whole life. Some haue beene giuen to blasphemous swearing in their youth, and thei amend it neuer the more in their age. Yea, ye shall see olde vnthriftes so saped in Lecherie, as they infect all thinges where they come. They will holde so ribawdly talke, that euen young folkes will bee ashamed to heare them spew out such knauerie and so filthie. Finally, (some other) seeke nothing but to rushe out into all manner of loosenesse. For although they bee not able to stirre their owne legges: yet they must see daunsing, and other lewde and light thinges: it is euen a pleasure to them.



Loe, what is to be seene in olde men. Therefore when wee haue looked well vpon these things, we shall perceiue that God busieth not our heads for naught with such exhortations. Truly we will thinke our selues in case good ynough, and that it were ynough to haue tolde vs these things in a worde, and away: but let vs bee told of them without ceasing, and when, wee haue bene warned of them to day, let vs be put in mind of them againe to morrowe: yet will we still be newe to beginne, at the yeares end wee will shewe that we had neede to be touched double and trebble, yea, euen a hundred times.

Wherefore let vs learne, that we ought neuer to be wearie of being exhorted to doe well, till wee be come to such perfection, as there may bee no more faulte found in vs. But let that be sought for in an other world: for there is none of vs all but hee knoweth him selfe to haue vices and infirmities, or else wee bee too much blinded. And therefore let vs conuert our selues vnto GOD, and suffer him to quicken vs vp, and to reprove vs. And for as much as we haue bene deafe of hearing, and too too colde and slowe: if hee giue vs hard strokes with the spurre day by day, let vs receiue them patiently, assuring our selues that we haue too much need of them.

Ye see then that wee must not be so nice, as to be werie of good

doctrine, assuring our selues, that if it bee not renewed vnto vs all our life long, we will soone haue forgotten it, euen bicause we shal neuer haue learned it so well, as were to be wished. And by the way let vs marke also, the thing that I haue touched: that is to wit, that God, to come neerer vs more familiarly, after hee hath once drawne vs to him, telleth euery of vs our duties particularly. Seeing wee haue the Lawe, surely it is a sufficient rule, and it ought to be ynough for vs: and God also addeth not any thing to it. When God speaketh of husbandes and wiues, of fathers and children, of maisters and seruants, of magistrates and subiectes, and of old folkes & yong folkes, he addeth not therein any thing to his Lawe: but he expoundeth it, that wee may learne it the better, and euery of vs haue an eye to him selfe, to examine our liues better then we do. And therefore it standeth vs greatly in hand, to marke well the things that may bee to our behoofe, when we reade the holy Scripture, or come to a Sermon. But what doe we? We doe the cleane contrarie. For euery of vs hearkeneth, if there bee any thing spokē against his neighbor, and that is euen a flat mocking of God: for by that means we make his worde vnprofitable, and shut him out of the doore. Now then, let vs beare in mind, y euery of vs ought to marke attentiuely, whether y things y are said do touch our

selues or no, and belong vnto vs  
 or no, (and to saye to our selues)  
 beholde, God speaketh not one-  
 ly to all the companie in general,  
 but I also see & feelee y<sup>e</sup> this thing  
 belongeth to me, & that God do-  
 eth as it wer enter into my hart, to  
 prouoke me to doe well. Lo how  
 we ought to be sharpe in apply-  
 ing those things to our instructi-  
 on, which are offered vs by Gods  
 worde. And that is the cause also  
 why S. Iohn saith, I speake to you  
 olde men: for he that was from  
 the beginning offereth you his  
 Gospell, and will haue you to  
 come vnto him. I speake vnto  
 you younge men: for you haue a  
 father in heauen, because he hath  
 adoped you to his children. Be-  
 cause olde men are not alwaye  
 easie to be taught, and thinke that  
 for as muche as they haue liued  
 long in the worlde, they shoulde  
 not be taught any more, and ther-  
 vpon become proude, and fall as  
 it were to rebelling against God:  
 S. Iohn saith thus vnto them: how  
 is it that ye holde scorne to here  
 him y<sup>e</sup> hath bin frō before al euer-  
 lastinges? If ye haue liued foure  
 score, or an hundred yeeeres in the  
 worlde: what is that in compa-  
 rison of him which neuer had a-  
 ny beginning, but hath bene for  
 euer and euer? Beholde, it is our  
 Lord God which calleth you, yea  
 euen to make you partakers of the  
 infinite wisdomme that hath bene  
 hidden in him from before all  
 time: and will you be so proude  
 and selfewilled, as to beare your

selues in hand, that no man ought  
 to shewe you any new thing? Lo  
 how Saint Iohn speaketh to olde  
 men, to quicken them vp the bet-  
 ter. And againe, as for you  
 yong men (saith he,) to your own  
 seeming, you shall come time y-  
 nough, at all times. For younge  
 folkes beare themselves on hand,  
 that they shall liue a hundred  
 yeres after they be dead: & there-  
 vpon they giue themselves to the  
 vanities of this worlde, & to their  
 seeming they ought not to bee  
 heauie or sadde, but rather make  
 good cheere, and playe the good  
 fellowes. That is a cause why so  
 fewe doe taste of Gods worde to  
 giue themselves thereto. What,  
 (saith he?) Beholde, your God  
 which hath alreadie adopted you  
 to be his children, wil be your fa-  
 ther: & yet notwithstanding wil not  
 ye regard him? Ye see then what  
 we haue to remember in this sen-  
 tence, where we see that God not  
 onely calleth vs, with a common  
 voyce, but also afterwarde taketh  
 euerie of vs in his aray, and saith,  
 go to now, ye must needs know y<sup>e</sup>  
 it is you to whom I speake, to the  
 intent ye may vnderstande what  
 your duetie is: consider to whom  
 you be bound. When we see that  
 God hath such a care to winne vs  
 to him, must we not be worse thē  
 frowarde, if at leastwise we come  
 not to him, seeing hee applieth  
 himselfe to our rawnesse? After  
 that maner in effect, ought we to  
 put this lesson of S. Paule in vre,  
 where hee saith, *Teache the olde*  
*men.*



men. Now herewithal let vs mark, that although olde men haue experience, yet ought thei not to be wilful therefore, as we see many be, who beare theselues on hand, that the thinges which they haue seene alreadye, doe make the wise inough. What for that? We see how god calleth the to his schole, and will haue them to continue alwayes vnder his doctrine, & to giue eare vnto it, & to suffer them selues to be ruled by it, yea though they were vpon their pits brim, and had liued neuer so long time: for if they will needs be too wise, God wil confound them in their ouerweening. And therefore let vs marke wel, that the doctrine of the gospel is not an A.B.C. to enter vs while we bee yet rawe and new beginners: but that it is the perfection of al wisdom, wherevnto both yong and olde must be subiect. As touching that he saith, *That they should be sober, grave, and well staied*: It serueth, as well to correct the vices that are in olde age, as also to shewe the vertues that belong to that age. For sometimes ye shal see olde men giuen to drinking: and because it is too common a matter, they thinke it may go for excuse. But contrariwise it is a shamefull and vnnaturall thing, that they which haue liued so long in the world, cannot yet vse gods creaturs rightly. We knowe why and to what end meate and drinke are giuen vs.

S. Paule therefore ment purposely to correcte that vice, and

therewithall he sheweth that old men ought to haue both grauitie and staiednesse. True it is that if young men be wanton, they must be restrained, and if they be light-headed and play the wilde steeres or bullocks, thei must be brought vnder yoke. But if comparison be made: olde men are in all respects more shamefull and odious: when they followe still their wandering lustes, for they ought to haue ouermastered them, and though age did not, yet doeth nature teach it them. How be it, seeing we haue the doctrine of the Gospel, which sheweth vs wherunto our long liuing in the world shoulde serue vs: we must learne that which god sheweth vs here, and labour to profit in such wise, as wee may bee euerie day better stayed then other, and that as we continue longer in this life, so we may growe more and more in sobernesse and grauitie. Yea and ye shall see it is as a monster against nature, that an olde man shoulde still royste it out like a younge foole, and haue still the heates of youth.

For let an old man straine himselfe as much as he listeth, he cannot drag his legges after him, nor stirre his armes: the weaknesse of his bodie putteth him sufficiently in mind of that. Now when his bodie is so broozed and broken, if his minde bee so headstronge that it be still wandring & full of lustines: what a matter is that? It seemeth to be an vtter defying of all

all humanitie. So then, now we see here why S. Paule speaketh purposely of sobernes, grauitie, and staiednes. And he addeth; *That they should be found in fayth, in charitie, and in patience.* It is all one, as if he had saide, if olde men be decayed and crazed, if they suffer many diseases, if they haue not the like chearelineffe that they haue had: at leastwise let them recompence it with vncorrupthesse of minde. Sainte Paule sets it not downe so worde for worde: but yet had hee a respect to that similitude.

For the better vnderstanding hereof, let vs take that which is treated of in the seconde to the Corinthians: that is to wite, that looke as our lodge (for so termeth he our bodie) goeth to decaye, so must we be repayred as touching our inward man. He likeneth our bodies and all that euer conceineth this present lyfe, (I say) hee compareth or likeneth it to a lodge. A man will make him a little lodge of strawe or leaues: now if raine continue, and the winde get into it, it decayeth and rotteth, and is of no longe continuance. We see howe the great buyldings cease not to growe olde and to decay for all their hugeness and substantialnesse: and what then shal become of a leafe that is held vppon but vppon crutches? It goeth away by and by, saith Sainte Paule. Euen so is it with our lyfe. For after wee haue flourished a while, anon our lustines vanish

eth away by litle and litle. And although we perceiue not by eyesight how God draweth vs out of this worlde, but that wee goe on still our pace: yet our bodies fall to stoupinge, our eyesight groweth dim, our sinewes wax weake and shrinke, and to bee short, the whole man becommeth vnweldy in all thinges. Nowe when we see this (saith S. Paule,) wee bee warned to seeke a better life. For else had not God created vs in worse state then the brute beastes? For brute beastes haue more lustinesse all their life long then men haue.

How long endureth al the lustines that we haue? It is nothing in the turning of a hand, behold, wee bee gone. But wee see some beasts that liue a long time: and other som continue throughout their life in good plight. What is to be saide of vs then? Let vs learne to be renewed therefore (saith Sainte Paule,) And howe? Let the inward man bee repayred, and let vs growe stronge through fayth and hope. Though our bodies fayle vs, yet let the kingdome of heauen holde vs still more and more in vertue, and let it increase in vs, for it behoueth vs to forsake the worlde, and the worlde also to forsake vs.

For when men droope after that fashion, it is all one as if the world drew away from them, & saide, I intend not to keepe or retaine thee for euer. Thou must vnderstand that I am not able to

Eph. 3.16.

vp:



vpholde and mainetaine thee al-  
wayes in one state. Seeinge then  
that the world forsaketh vs, it be-  
houeth vs also to giue ouer the  
worlde and therewithall to haue  
an eye to the heauenly life wher-  
vnto God calleth vs. That is the  
cause why S. Paule saith here ex-  
pressely, *That olde men must bee*  
*founde in fayth, in charitie, and in*  
*patience.* If they doe no more but  
know their owne weakenesse, to  
say. Alas, what doe I anye longer  
in the worlde: If (say I) there were  
naught els in them but to thinke,  
alas, I can no longer exercise my  
selfe in these present thinges: of a  
trueth it were muche better for  
them to bee dispatched henee at  
once. But if they bee founde; (I 20  
mean as touching spirituall found-  
nesse:) it must not grieue them  
that they be pulled down in their  
bodies.

Therefore let them indeuour to  
supplie their own wants. It is true  
that olde folke ought to be esteem-  
ed: and so doth our Lord com-  
maunde, and nature shewe vs, but  
yet therewithall they also must  
looke to theselues, that they haue  
wherefore to be esteemed. For of-  
tentimes they bring themselves  
in contempt. If a man mock them  
or disdain them, they will com-  
plaine, and saye they haue great  
wrong done them, and they will  
aske vengeance of it at Gods hand,  
when as most commonly they  
themselves are the cause of it. For 40  
why, they haue no vertue at all in  
them, why they shoulde bee ho-

noured, but (which worse is) they  
wilfully seeke their owne shame  
(as I said afore) insomuch that the  
most part of olde folke serue for  
nothings but to corrupt youth:  
they bee as it were patternes and  
patrons of all filthinesse & loose  
liuing. Are they not worthie then  
to haue men to spit in their faces?  
Truely if yong folkes misbehaue  
themselves, they be not to be ex-  
cused, because they ought not to  
deserue to bee ill reported off.  
But olde folkes are double wor-  
thie of the shame that men doe  
them, if they bee not honourable  
for their vertues. So then, if olde  
men will be had in estimation: let  
them looke that they recōpence  
the weakenesse of their bodies,  
with the spirituall soundnesse (of  
minde) whereof S. Paule spea-  
keth here. True it is, that Gods  
seruants ought not to be led with  
desire of praise: neither say I that  
that is the cause why olde men  
shoulde indeuour themselves to  
be so found in faith, in charitie, &  
in patience. But let vs see why S.  
30 Paule speaketh here expressly  
of *Soundnesse*. For olde folke are  
as good as halfe rotten: they can-  
not apply themselves to any vse  
any more; they feeble the graue:  
they haue their faces drooping  
downewarde to the ground, and  
it seemeth that the worlde doeth  
alreadie cast them of as superfluo-  
us things. Seeing it is so, let them  
40 haue recourse to the remedie that  
is taught vs here in that behalfe.  
S. Paule speaketh here expressly  
of

of fayth, charitie, and patience, which are the right and full perfection of our life. It is true that the Scripture diuers times speaketh but of fayth and charitie, and in deede these two things are ynough to shew vs what is the rule to serue God by. But patience is added here for a larger declaring of the matter, and not without cause. First and formost there is fayth, which is a betaking or giuing ouer of our selues wholly vnto god, to trust in his goodness, to embrace the forgiveness of our finnes, which he hath promised vs for our Lord Iesus Christs sake, to assure our selues of the saluation that hee offereth vs by his Gospel, and therevpon afterwards to resort vnto him, to requiue him to take vs into his keeping, to haue piden vpon vs, and to strengthen vs in all our temptations. When we be once at y point, then haue wee the soundnesse of faith whereof Sainte Paule speaketh here. And so we cannot bee sounde in faith, but we must also be sure of Gods promises, to trust in his goodnesse, to receiue the forgiveness of finnes, which hee offereth vs in our Lorde Iesus Christ, and also to receiue the saluation that is purchased for vs, and laide vp for vs in heauen: and therewithall call vpon our good God fleeing onely to him for refuge, as to him which is the fountaine of all goodnesse. Thus much concerning fayth. Now, haue we honoured God after that maner?

haue wee acknowledged him for our Sauour and Father? doe wee rest our selues wholly vpon the death and passion of our Lorde Iesus Christ? Haue we taken hold of y heauenly life, which hee hath promised vs? Then doeth it stand vs vpon, to walke vprightly & indifferentlye with our neighbours: which thing wee cannot doe except wee loue our neighbours as our selues. Howe shall I forbear to deceiue this man, to fleece that man, to winde about the thirde man, to hurt another man, to practise some mischief against another, or to vse trecherie and vengeance towardes others: how shall I (say I) forbear the doing of all these thinges, if I loue not my neighbours? Nay how can I apply my selfe to procure other mens welfare, but by communicating with those whome God hath matched with me? Charitie must needs be the bond of all vprightnesse, and we must be ruled and restrained by loue, or else we shall be as dogs and cattes, yea wee shall bee worse then wolues and wilde beasts, for euery of vs will scratche out his neighbours eyes. So then, to haue this soundnesse of life, we must hold this guiding of mutual beharitie among vs. Afterward commeth patience. True it is, that patience dependeth vpon faith, how be it (as I haue touched already) it is not for naught that S. Paul speaketh of it, considering our rudenesse. If we haue faith wee shall be patient in all our aduer-



dering our rudenesse: If we haue  
 sayth, we shal be patient in al our  
 aduersities. And why? For faith  
 must carie vs vp aloft, and make  
 vs to forget the world, or at least  
 wise but to passe through it. For  
 if wee bee not as straungers here  
 beneath, can wee saye that our  
 heritage is in the kingdome of  
 heauen? Wherefore let vs so  
 passe through this world, as we  
 may by no meanes bee helde fast  
 in it, and that if we bee driuen to  
 suffer manie miseries and afflictions  
 in it, wee may beare them  
 patiently, keepinge on our waye  
 still towards heauen whither  
 God calleth vs. How be it for as  
 muche as men beare not the af-  
 flictions that God sendeth them,  
 so patiently as it were requisite:  
 insomuch that the prouerb which  
 is amonge vs, (namely that pati-  
 ence passeth intelligence) shew-  
 eth it to bee a verie harde matter  
 for a man to stoope, and to bowe  
 his shoulders when God layeth  
 any affliction vpon them to beare,  
 and that if we receiue any aduer-  
 sitie at Gods hand it is in manner  
 perforce: for as muche (saye I) as  
 wee must take paines in that be-  
 halfe, and wee cannot bringe it to  
 passe but with great hardnesse &  
 maine trauell: therefore S. Paule  
 addeth patience here, to shewe  
 how we may be hole and sound.  
 That is to wit, if wee can imbrace  
 the goodnesse which God offreth  
 vs in our Lorde Iesus Christ, if  
 we resort all onely vnto him for  
 refuge, and [again] if we can liue

faithfully and vprightly with our  
 neighbours, so as wee loue those  
 whom god hath linked to vs, yea  
 euen our very enemies, & [final-  
 ly] if wee bee patient, so as if God  
 handle vs not after our owne ly-  
 king, but cleane contrarie there-  
 vnto, insomuch that som of vs be  
 pinched with pouerty, and some  
 with diseases, some pine away I  
 wot not how, and some liue in re-  
 proch & contempt, & euery of vs  
 hath his griefs & troubles, so y<sup>e</sup> one  
 is martyred, yea euen in his owne  
 house, the wife by the husband, &  
 the husband by y<sup>e</sup> wife, & the fa-  
 ther by his children: yet we come  
 to this point [ & say, ] very wel, he  
 belongeth to God to gouerne vs,  
 it is not for vs to bee at our owne  
 choise, or to bind him to any law:  
 For what a thig wer it if he shuld  
 be subiect to our lusts: So then let  
 vs suffer our selues to be so gover-  
 ned by his hand, y<sup>e</sup> if he drawe vs  
 cleane contrarie to our liking, we  
 may not grudge at it, but be as la-  
 holding our mouths shut, and ra-  
 ther giue him thanks for afflicting  
 vs after that fashio<sup>n</sup>: & let it suffice  
 vs, y<sup>e</sup> he suffereth vs not to quai-  
 altogether. That (say I) is the true  
 foundnes y<sup>e</sup> becometh old folks.  
 For according to the legth of the  
 time y<sup>e</sup> we haue liued in y<sup>e</sup> world,  
 so haue we need of patience. Tru-  
 ly seing y<sup>e</sup> god hath recorded this  
 lesson so oft vnto vs, we ought to  
 be thoroughly acquainted with it,  
 & to know by heart what it is to  
 suffer. But what for that of al this  
 whyle we be still newe to begin-  
 yea,

yea, and we see that the old folkes are much more testie and impatient then the young. For a young man will not make so much a doe of the suffering of some aduersitie: hee passeth it ouer and takes the bridle in his teethe. But the olde men are so waywarde, that although all be done which they demande, yet they take occasion to fret and chafe themselves, and they feede a continuall cankerdnesse in their heartes. Not without cause therefore doeth S. Paule purposely teache them patience heere. Soothly most vilanous is their vnthankfulnesse, for that instead of faring the better by gods exercising of them in many afflictions: they make a bedroll of 20 the to fret themselves the more. But thus ought an olde man to thinke when he endureth any aduersity. Very wel, this ought to be no newes to mee: for I haue sene a number of examples of such as haue ben afflicted by Gods hand, and ought I to thinke it straunge if I be made one of the same true? Naye contrariwise they make a 30 great beadroll and register of them. [sayinge:] What a good-yeere? Wil God neuer haue done his afflictinge of mee? From my youth vpwarde I haue had this and that to ouerthwart me, and I haue endured such and such aduersities. As for gods benefites, he neuer remembreth them, inso- much that God hath lost all, be- 40 can he bestowed the amisse vpon such men. But they can skill well

inough to inhaunce the troubles that they haue had. Yea marrie (saye they) I haue had such an affliction, and though I had neuer had any other assaulte then this, though God had neuer chastised me with his rodde till now, this were inough: but hee is still beginning new againe. Lo, how old folkes make their complaintes, and doe as it were goe to lawe with God. Because of such vnthankfulnesse, it is requisite that they shoulde likewise bee exhorted to patience, after the maner that Sainte Paule speaketh here. Nowe (as I saide afore) hee not onely speaketh to the men, but also the women haue by and by their roll & instruction, to whom he saith, that they also ought to haue a care to bee sober. First of all hee speaketh of their attyre, and vseth a compounded worde, which signifieth as yee woulde saye, *Haly comely, or befeaming be- 50 line*, for so is it worde for worde in the Greeke. And why doeth he so? For we see what curiositie or garishnesse women vse in decking and trimming themselves. And when they come to age, although nature and some shame canstraine them to weare more modest apparell: yet they giue themselves to curiositie still as much as they possibly may. 60 For this cause Sainte Paule woulde haue an honest and sober attyre, wherein no brauerie nor pompe might appere. For it is not meete in anie wise for Chri-



Christian women to pranke vp  
themselves, & to glister like pup-  
pets. Fie, fy. For such must be gad-  
ding abroad in the fieldes [and  
strets] & that is a thing in no wise  
to bee borne with among christi-  
ans, though it be neuer so muche  
taken vp of custome. And if olde  
women haue some modestie, that  
is to say, if they buzie themselves  
no more about attyring and trim-  
ming of themselves to bee gazed  
at: they fall into another vice, or e-  
uill extremity, which is, that there  
shalbe some badge of superstition  
in them. As for example, we see  
some which will needes goe like  
Nuns, & haue some trick or other  
to be gazed at a farre of. Now if  
there be any of these extremities,  
they must be auoided. That is to  
say, they must not seek to be ouer  
trim: that men may perceiue how  
there is no curiositie to be shew-  
ed: and again, they must not be so  
pretise, as to take anye such attire  
as becommeth not a holy & chris-  
tian woman. Now it shuld seeme  
at the first sight, y this is no mat-  
ter of great importance. For it wil  
be said that apparel is an indiffe-  
rent thing, which God leaueth free  
both to me & wome. And where-  
fore then doth S. Paul stand vpon  
it, as though it were a matter of  
great waight? Yea, but let vs con-  
sider wherof the fond vaine glo-  
riousnes that is in women proce-  
deth. It is certain that if they mind-  
ed the heavenly life, they would  
restraine those excesses & super-  
fluities. Such as neuer heard one

iote of gods word, but were wret-  
ched & blinde paynims, had the  
skill to saye, that he which is too  
curious in decking of his bodie,  
leaueth his minde defyled. And it  
is seene also by experience, that it  
is impossible that: suche as are so  
giuen to these worldly pompes,  
and are desirous to bee esteemed  
for their apparels sake, it is im-  
possible (say I) that they shoulde  
thinke vpon their soules. But  
there is yet a worse pointe, that  
the more that men and women  
be giuen to take pleasure in their  
apparell, surely so muche the  
more are their soules stained with  
spots before God.

And therefore let vs marke  
well, howe it is not without cause  
that Sainte Paule went about to  
reforme womens apparell, and  
their attyring of themselves, spe-  
cially because they haue a muche  
more excessive disposition that  
way, then men haue. True it is, that men are too  
far out of square in that case: but  
if they bee compared with wo-  
men, it will appeare that the ex-  
cesso of women doeth farre out-  
passe them, in so muche that if  
they ones fall to prickings and  
pryinge and attyring of them-  
selves, they haue neuer done, they  
muste holde it out all their lyfe  
after. And therefore not without cause  
doth Sainte Paule expressly cor-  
rect that vice, when he sheweth  
them how their life ought to bee  
ruled.

For

For first it turneth the heart away from God, and secondly corrupteth y<sup>e</sup> soule, holding the so fast in a number of worldly allurementes, that it is vnpossible for them to thinke vpon the kingdome of God. And are not all these deckinges and all these braue attyrings, open inticemets of bauderie? Yes surely they be. 10 And when a woman couetes too much to be seene: it is a sure token that she is not very honest, or else that she hath such a stinking pride as is pitie to see, or else that there is some other more shamefull vice then that. Although their common excuse be that they do it to please their husbandes: fie, fie, the worlde sees well ynough 20 what marke they shoote at. And therfore let vs marke, that when S. Paule spake of honest & holie apparelling, he corrected in effect two things: the one is pride, and the other is loosenes of life. It is pride, when women will needes stand vpon their reputation, and say that they shall be esteemed aboue others. In deede 30 that is not a point of wantonnes, but yet is such statelines neuertheless to be blamed. Ye see then that the thing whiche wee haue to marke for one point, is that he meant to bring vs to sobrietie. The second vice is loosenesse or wantonnes, and that is when women make them selues gay & braue to be seene, & they 40 be so disguised: as it maketh those ashamed to see it, whiche

would full faine that thing were wel ordered. Now then, when as S. Paule would haue them here apparelled after such an honest fashion, as their attyre might shewe them to be holie women: on the oneside his meaning is, y<sup>e</sup> their apparell shold rather serue for neede then for brauerie, and y<sup>e</sup> they should not passe to vaunt themselves or to be esteemed, as a number do which haue y<sup>e</sup> vice, and it is to be seene that [some] women had leuer now and then to starue for hunger, then to diminish their state. They could find in their heartes to be braue euen in despite of God, & of nature, that men might thinke in theselues, ho, yonder goes a gal- 20 lant dame, she hath well wherewith: & in the meane while, the poore wenches haue not wherewith to buy their dinner. To be short, although God make reformation with mayn strokes, when his word preuaileth not: yet we see that he can not beate downe the pride of them that are already drowned in wretchednesse & miserie, in so much that wee see how he suffereth the lyce to eate vp such as wold faine mount vp still in their pride and statelines, and are giuen to vnrecoverable lewdnesse against God and nature: these things are to be seene. And therefore forasmuch as the holie Ghoste hath provided for these thinges, as he that knewe wel our diseases: let vs assure our selues, that vtill euerie of vs ca-



suffer himself to be physiked, yea euen according to his neede, and according to the order that is giuen vs here: it is a token that there is pride and presumption in him. But if we resist God, he must rush so harde against vs, y in the end we must bowe spite of our teeth. And therefore let vs marke that here our Lord intendeth to purge vs as it were of a feuer. Whē a physician mindeth not to handle a sick man roughly, he will prescribe him a dyet, that he may forbear the things that are euill for him. Euen so S. Paule sheweth that Christian women must be sober, (as he declareth likewise to Timothie) & so well ruled, that they exceede not in apparell nor in any other

thing. Also it behoueth all of vs in generall to suffer our selues to be so gouerned, as euerie man in his calling may betake him selfe vnto God, that when wee haue once hearde howe euerie of vs ought to behaue him selfe, we may not be stubborne, but bow our neckes vnder Gods yoke, to beare it when so euer it shall be laide vpon vs for our welfare & saluation.

And now let vs kneele down before the maiestie of our good God with acknowledgement of our faultes, praying him to make vs perceiue them better then we haue done heretofore, yea euen in such wise, that being ashamed of our selues, and sorie for, &c.

### The eleuenth Sermon vpon the 2. Chapter.

- 3 Likewise that the elder women be in holie & comly apparell, no euill speakers, not giuen to much wine, teaching the things that are good:  
4 To the end that they instruct the yonger women, in wisdom, to loue their husbands, to loue their children,  
5 To be discrete, chaste, carriers at home, good, subiect to their husbands, to the end that Gods worde be not euill spoken off.



E sawe this morning how S. Paul commanded the elder women to apparell or attire themselues honestly with al holinesse, so as there might be no pride nor precisenesse in it, but that their behauiour might be able to edifie and to giue good

example to all the worlde. After he hath saide so, now he addeth immediately, That they should be no euill speakers. For I haue tolde you already, how Saint Paul had a care to correct the vices wher, vnto both men and women are inclined, and to warne euerie man in his vocation to take heede to himselfe, as we knowe that

that a physician should do, who ought to know the complexion of the diseased partie, if he mind to heale him, and to warne him of the things that are for his behoofe. Now let vs see if it were not expedient [in these dayes] to counsell widowes and elderly women to bridle their tongues. We know they be giue to much prattling, and would God it were so as men might conceale it. But for as much as the disease hath so full scope, therefore Saint Paule saith expressly, that all women and specially suche as are already aged and ought to haue more discretion then others, should beware that they be not talkatiue nor mis-  
 10 speakers. For we knowe, and experience teacheth it, that euill tongues are as firebrandes to kindle fire euerywhere, and specially a woman shall do molte harme, because she may haue moste familiar access. Seeing then that it was y<sup>e</sup> holie Ghostes intent here, to apply this doctrine in such wise as he knewe it might do good, let women look to it that they reframe themselves, and chiefly that they abstaine from euill speaking. For it were a resisting of Gods spirite, if they should take libertie to speake, and specially to vse any whispering and backbiting, so as any trouble should be kindled by their malice. There is  
 20 moreouer that they should not be giuen to wine. For it is too foule

a shame for a woman to bee a drunkard. True it is, that if men be stained with any suche vice, they deserue well to bee abhorred: for what else is dronkenness, but euen a very beastlinesse, that defaceth all reason and vnderstanding in them that are created after the image of God? For  
 10 we knowe there is no more honesty nor wit in a drunken man, then in an Asse, or in a horse, may truly he is much worse. For the beastes keepe still their kind, but a man is vtterly disfigured, and becommeth a very monster. And therefore dronkenness is a shameful and detestable thing, as well in men as in women: but what  
 20 a thing is it for a woman to be a drunkard? And yet neuerthelesse it is too common a mischeef still, as is seene too much. So much the more therefore had this lesson neede to be marked. For if the Heathen knew it was an intolerable thing y<sup>e</sup> women should be giuen to wine, and forbade it the as a thing against their kind:  
 30 what shall we doe which haue Gods word to guild vs & to giue vs light? Ought not we to haue much more sobrietie then those blinde wretches, who neuerthelesse perceiued full well, that if women were inclined to dronkenness, all must needes be out of order with them, so as they should haue neither shame nor  
 40 modestie at all in them? Thus much concerning y<sup>e</sup> second point. Now S. Paule addeth, *That they should*



*should be schoolmistresses of goodnes:*

as if he should say, y women are willing & desirous to be heard.

And in verie deede, ye shall see some women more desirous to be heard and to be had in reputation, then men be. But because they perceiue that the superiority is giuen vnto men, they holde themselves within their bounds.

Neuerthelesse although for as much as they can not attaine to that, yet there is diuers times more ambition and loftinesse in them, then is in men. I say not y this is to be found throughout in all women, for that were great pitie; but if ye look narrowly into them, ye shal see there be women which are much higher stomached than men, & more egre of souereintie and superioritie, & more desirous to bee counted wise, and to haue their sayings praysed, and to be admitted to counsell to debate of matters & to giue their aduice, [then men be.] That is an euill vice. But S. Paule sendeth them to the contrarie vertue: which is, that they

should apply them selues to the teaching of good thinges. Now then, wheras women couet so to aduance them selues, let them haue a care when they come among yong folke, to sing them a lesson of exhortation to wel doing. That (saith S. Paule) is y true souereintie wherewith women ought to content themselves. He meaneth not to feede their fond high stomachednes and foolishne

desire of vaunting theselues: but it is all one as if he should say, behold, ye desire to haue fame and reputatiō: but al such gere must be beaten down. Neuerthelesse, if y Lord haue giue you y grace to knowe more then the yonger sorte, by reason of the time that you haue liued: imploy your

10 selues in shewing the way of saluatiō to such as be not yet so wel trayned as you be, and let them learne by your example. And he saith expresly, *To the end that they may draw the yonger sort to stayednes.* It is not to make them babblers, or praters, nor to make the wily & subtil, nor to teach them to set their countenances I wote

20 not how, or to dallie, or to scoffe at one and to giue another quip. For the common lessons that are taught yong women now a dais, is to be cunning in aunswearing all comers, & to be of as bolde behauiour as if a speate were to be put in their hand, and they to be sent into the listes. That is the behauiour of the world now a

30 dayes. But contrariwise S. Paule will haue yong women to learne modestie. Behold (saith he) all y wisdom that you should learn is this: namely, to keepe silence, to beware y there be no colouring to disguise your selues one way or other, & y ye be not subtle or skilful to hold talke: but y ye walke simply, & behaue your

40 selues in such wise, as men may perceiue that ye haue not ben at a schoole of craft & naughtines.

And

And here we see what the wisdom of the faithfull wiues and their daughters is: It is not to be courtierlike and crafty, so as men may wonder to see them so ready to argue and prattle, to haue their speech filed, and to be fine and munionly; and I wote not what else: but to haue skill to liue soberly, to gouerne their household quietly, to bring vp their children (orderly,) and to be subiect to their husbands obediently. Those are the women that shalbe counted wise before God, the holie Ghoste hath pronounced the sentence, afore the that couet to be had in admiration of the worlde, so as it may be said of the, yonder same is a very wise woman, & yet in the meane while there shall be nothing in her but a faire shewe, there shal be nothing in her but vanitie: let such (I say) go seeke their reward elsewhere: for the holie Ghoste condemneth them, in telling vs y no doctrine is meete for women, but such as trayneth them to sobernesse, silence and quietnesse, that the worlde may not speake of them for any naughtinesse. Now S. Paule goeth still forward with the vertues that ought to be in women already stricken in yeares: that is to wit, *That they shold loue their husbands & their children, that they shold be as quiet at home: & that they shold be quiet with their husbands.* Whē he saith that they should loue their husbandes, and their chil-

dren: it should seeme y he speaketh here of a thing that agreeth not with y doctrine of God. For doe not women loue their husbandes? Yes: but we must marke that S. Paule speaketh of a loue y is ruled by God and his word. For although it be a commendable thing that women should loue their husbandes, and husbandes their wiues: yet notwithstanding, therein we may perceiue y corruptio of our nature, as much as in any other thing. For if men loue their wiues, it is with a foolish & excessiue loue, without any rule or modestie. And if the wiues loue their husbandes, it shalbe with an immeasurable affection, and oftentimes ielousie minglith itself therewith. But in the meane season, y there should be such reuerence as that the women should liue in good loue and liking with their husbandes: that is a rare thing. Yea and that although there be some vice in them, yet they can finde in their heartes to beare with it, in respect of the holie and inuiolable band whereby God hath ioyned them together, by reason whereof eche of them is bound to discharge themselves faithfully of their duties towards othert y there shold be such regarde, is farre of (say I) from them: or at least wise it is a thing verie seldom seen, as I said afore. Therefore let vs mark y S. Paul meant not to exhort women here, to loue their husbandes I can not tel



how, after the maner of y world,  
and after the maner of the flesh:  
but to shewe that there ought  
to be a certeine holie affection,  
so as the wiues should submitte  
themselues simply to their hus-  
bandes. For if a woman despise  
her husband, where is her loue?

Euē among meane couples,  
whete there is no superioritie, 10  
true loue must neuerthelesse car-  
rie with it a reuerence & feare.  
I can not loue a man, except I  
beare a reuerence towards him.  
What shall a woman then doe,  
whō God hath put in subiectiō  
to her husband? For men see y  
[many] wiues which are sonde  
of their husbandes, [do neuer-  
thelesse] disobey thē in all mat- 20  
ters, so as they beare out their  
tongues at thē, & their husbandes  
are no more obēd in their own  
houses, then the furthest stranger  
whom they knowe not. Againe  
diuers times they fall out into  
such rages as is pitie to see, and  
their husbandes can get no ser-  
uise at their hands. For they runn  
gadding from place to place, &  
leave their children & household  
alone. Whereas they should tar-  
rie at home with their husbandes  
in good vnitie, they wander and  
scotterlope abroad. I can not tel  
whither. We see then how it is  
not without cause, that S. Paule  
speaketh in this wise of the loue  
of wiues towards their husbandes.  
And afterward he addeth imme- 40  
diatly their children. For would  
women set their minds & affec-

tions earnestly that way, surely  
it would withholde them from  
many vices. What is the cause y  
women can not keepe thē selues  
quiet in their owne houses? That  
they canot serue their husbands?  
y they canot give themselves to  
goodnesse? But are ful of vanity,  
& run gadding here & there, and  
are so light to receiue what so e-  
uer is put to them? What is the  
cause thereof, but y they regard  
not where vnto God calleth thā,  
neithor cōsider y whē he did put  
them into marriage, it was (as ye  
would say) an appointing of thē  
to a kind of couert, of purpose y  
they shold kepe thēselues there;  
& againe y when they had chil-  
dren, they should haue a care to  
bring them vp & to kepe them,  
and to teache them the feare of  
God when they come to age? If  
women could thinke vpon these  
thinges, surely there would be  
seene another manner of agree-  
ment in many householdes, then  
there is. And therefore let vs not  
suppose y S. Paule spake here of  
a needlesse matter, when he wyl- 30  
led womē to loue their husbandes,  
and children. Furthermore, vpon  
this he setteth downe a vertue y  
is linked & (as ye would say) in-  
separable from it: that is to wit,  
*That they should be sober*: And  
consequently also, *Chaste*. For he  
had said afore, that they should  
not be giuen to wine, wherby he  
condemned, dronkenness & ex-  
cess.

But heere hee requireth yet  
more:

more: that is to wit, that wiues should haue a stay of them selues, so as they might be sober al their life long. This therefore is not meant all onely of wine or of eating: but of the stayednes which is also called sobriety, when women giue not heede to their foolish & lewd lustes. And he said as much heretofore when he spake of men: & he wil repeat it againe hereafter when hee speaketh of yong folk. But the chiefe vertue which he requireth in women, is chasticite. Notwithstanding, that worde extendeth verie farre: for it signifieth all manner of cleanness. And in good sooth, it is not ynough for a women that she giue nother bodie ouer vnto lecherie: but shee must also be pure and honest. For if shee paynt and prick vpon herselfe, & drawe a traine of men after her: although she commit no whoredome at all, yet hath shee a sufficient staine wherewith to defame her. Wherefore let vs marke well, that Saint Paul will haue women, not onely to bee chaste in keeping their faith and loyaltie which they haue plighted to their husblandes: but also to mainteine themselves in sobernesse, and to lue so honestly, that they may shewe in all pointes of their life, and in all their wordes and countenances, that they be chaste and modest. Were it so, we should haue great cause to praise God. And how greatly were it for our behoofe,

that such as vaunt the selues to be Christian women, lead so orderly a life, as S. Paule sheweth that they ought to doe? So much the more then haue we cause to be sorie, considering the vices & corruptions that are in vs. Wherefore let wiues haue a care to profite better in the Gospell then they haue done: and let those to whom God hath giue the grace to put this doctrine in vre, labour to draw others therunto, y they may be good mistresses: and let the yonger sort indenour to profite the better by their example. That is it which wee haue to beare in mind.

Nowe hee addeth, *That they should also be carriers at home, that they should be gentle and subiect to their husblandes.* Whereas he saith that they should be carriers at home: it appeareth to be a vertue that women ought to like well ynough of, without any exhorting of them therevnto. For nature sheweth it: and euen the heathen men could well tell the same, insomuch that they made a great lesson of it in paynting, (as a mā would do of the shepheards Calender,) likening a wife to a Tortoyse or Snayle, which carryeth his shell alway with him on his backe: euen so, wiues, ought not to desire to be gadding abroade. For why? If they be disposed to occupy them selues, as God commandeth them: surely they shall alway finde inough to kepe them



occupied. For though they haue neuer so small a house to looke vnto : yet shall they find busines ynoughe, so they be not willing to be idle. If they haue a great household, then must they take y greater paine, if they mind to do their duetic as they should doe. But it is pitie that this point is so ill obserued now a dayes. For 10 vaine glorie, and curiositie, and I wote not what a sort of vain bibble babbles drive women out of their houses, and make them to roue here & there, and yet notwithstanding y world seeth how a thousand incoueniencies spring of such vnquietnesse. We haue seene heretofore, that when S. Paule spake of women, he tolde 20 them that if they were idle, they would be busie bodies, & there-  
 1. Tim. 5. 13 withall giue themselues to prattling, & to inquire of this & that, to report it againe. And thereby he shewed that if womē did not set their hand to the distaffe (as we say,) idlenes would prouoke the to be busie bodies, so as they must be meddling in euery matter 30 & therewithall haue their eares open to harken after all thinges, & their tongues loose to talke of them againe. For such womē are like a tunne full of holes: & when they haue much wind within the, they must needs haue a vent, so that for euery word which they know, they must speake foure: What will they doe then, when 40 they haue gotten vp all y newes of a whole citie? Is it possible for

them to refraine them selues frō cackeling? No, they should burst then. And againe when they fall once to babbling after y fashion, there is no ho with them. Therefore ought they to take the better heed of this doctrine. For (as I haue said already) ye shal finde that one such babler shal kindle infinite fires, & debates, whiche will cause a number of hart burnings and ranchors at home in mens houses: and afterward the same spreadeth abroad to the neighbours, in somuch y it breedeth great store of troubles and variances, which draw an vngracious rayle after them. Sith it is so, let a woman beleue she hath profited in the Gospel, when she can occupie her selfe quietly at home in her owne house, & can kepe herself at home diligently. Yet doeth this not serue to exempt women from helping their neighbours, & such as haue need of their succour. For if a woman say, I haue inough to do at home. I haue not to meddle with other folkes: where is the charitie become which we should haue towards our neighbors? But when S. Paule saith, y women must be tariers at home: his meaning is to hold them as it were fettered, that they haue not the one foote euer ready to lift ouer the threshold at al houres, to seek newes, and to gad here and there, & to set folke at variance and debate. To the intent then to repress all these curiosities whiche are ouer-

ouer common: he will haue women to be occupied in looking to their houses. Furthermore, hee commaundeth them also to *be both gentle and subiect to their husbandes*. And hee saith purposely that they must bee gentle or mylde: for otherwise what will become of the loue which they owe to their husbandes? Howe may their husbandes hold them in subiection and obedience? If a woman be stubborne, & haue a frenlike heade: howe may her husbande deale with her? So then if a woman intende to submitte her selfe to the order which nature sheweth hir that shee ought to keepe, and which God commaundeth: shee must first of all come to so much reason, as to subdewe hir owne wicked lustes that they bring hir not to a harde heart to bee wilfull and stubborne against Gods ordinance. All such geere must be layed asid, so as no pride nor self-will may hinder the doing of hir duetie towards God and hir husbande. This, this, I say, is the mylde spirite that Saint Paule speaketh of here. Againe, there is a subiection that must followe after. He had spoken of the loue that women shoulde beare to their husbandes: and hee addeth their subiection also. For althogh women can not loue their husbandes without yeelding reuerence vnto them: yet is there somewhat more: that is, that they must not bee ouerwise, to desire

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to rule their husbandes, but consider that their husbandes are appointed to be their heads, and y they themselues must not beare rule. If men had put forth themselues of their owne heade to vsurpe that authoritie, it might be saide that they had sought their owne aduauntage. But seeing that God hath ordeyned it, and nature sheweth it: what shoulde there bee any struiuing about it? Yet notwithstanding it is a hard thing, as it appeareth, and specially the prooffe thereof sheweth it. Therefore let not women vex their husbandes in vaine, but let them shewe that the gospel hath doone them good in y behalfe, that is to wit, by yeelding themselues quiet & louing, and beeing subiect as the Lorde hath commaunded them. For if a woman be stubborne and haue a wicked head of hir owne, so as shee will needes haue the souerainty and cannot be gouerned quietly, but will alwayes haue y forend of the staffe: all hir other vertues will be turned into vice. For our Lorde condemneth that as filthinesse.

Wherefore let women learne to know that they cannot please God, nor haue their life acceptable to him, except they first yeld vnto the subiection that Sainte Paule speaketh of here. In deed he treateth not of the duetie of husbandes in this texte: neuertheless, if wee vnderstande his drifte, he meant not to exempt

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men from the yeelding of their dutie to their wiues, as though they had an vnbridled and measurelesse dominion ouer them: S. Paul ment not so, as it to be sene by other textes. But for as much as the matter stood not vpon the numbring of all particular dueties: hee is contented with the setting downe of the examples that are conteyned here.

And of them euerie man maye gather what his owne duetic is. For seeing he hath commaunded wiues to bee quiet: their husbandes muste thinke thus with themselues: Goe to, God hath honoured vs in making vs heads ouer our wiues. But what thogh? Is it to the intent wee should vse tyrannie towards them? Is it to the intent we should set our feet vpon their throtes (as they say?) No: for they neuerthelessse are our companions. It is not sayde that a wife shoulde bee a slaue: but it is saide expressly that shee is the companio of her husbandes life: it is saide that she is as a portion of his bodie and of his person.

And againe, for as muche as God hath so honoured the husbandes: it is a double vnkindnes in them, if they cannot finde in their hartes to behaue themselves gently towards their wiues, so that they beare with them as with the weaker vessels, as S. Peter saith that therewithall they may bee linked together in such an holie frindeshippe as we haue

seene in an other texte to Timothy. 1. Ti. 3. 2. thie, to the Ephesians, and elise- Eph. 5. 28, where: inso much that S. Paule Col. 3. 19 sheweth that if husbandes abide not in good agreement with their wiues, they dishonour Christe. For (saith hee) wee haue a looking glasse of y vnitie that ought to bee betweene man and wife, in that Iesus Christe is as it were married vnto vs. For the holie vnion that is betweene him and vs, in that wee bee partakers of his bodie, so as wee be fleshe of his flesh and bones of his bones, is a spirituall marriage. For looke Eph. 5. 30. what was saide of Adam, & Eue, was fulfilled in our Lorde Iesus Christe.

20 Then if a man haue not regard to loue his wife: hee sheweth that hee neuer tasted what the grace of our Lord Iesus christ nor what the Gospell is. And therefore let vs marke that when Saint Paule directed his talke & exhortation vnto the wiues: hee meant not to lay the bridle lose in the husbandes neckes, to giue 30 them leaue to do what they list: for they also haue their rule. And so yee see wherevnto wee muste referre all. When wee once knowe that this doctrin is needfull for vs: wee shall neuer bee wearie of hauing our eares bea- with it, nor of hauing y remembrance thereof renewed: Saint Paule addeth: That Gods words

40 bee not euill spoken of.

And this must bee taken generally, as applyed to all that had

had beene spoken of afore. For his meaning in effecte is, that if such as vaunt of Iesus Christ and are baptised in his name, doe not behaue themselves holy and vncorruptly, and giue good example: it turneth to the slander of the Gospell, and men will laugh the religion to scorne, which we professe [saying:] See I pray you these men bragge of the hauing of Gods worde, and of the hauing of his Lawe whiche is the rule of all pefection: and in the meane while wee see howe they rushe out into all naughtinesse, we see ther is nothing but cause of offence and leudnes in them: and therefore that is a goodly Law, that is a goodlie reformation: who gouernes them after y fashion? Loe howe the wicked sorte will haue their mouthes open to rayle yppon GOD and his worde and wee bee the cause of it, in that wee liue not as becommeth vs.

Therefore let vs marke, that our honest and holie conuersation is as an ornament, I say, as an ornaments to the Gospell, as hee himselfe sayth, in another place, and as wee also haue seene. Is it not a woonderfull honour that God doeth vnto vs, when he wil haue his worde garnished and beautified with our good manners, and by our holie and well ruled life? For what can he find in vs? [Again,] what is his word? It is his image wherein his glorie shineth forth: there is his maie-

stie knowen: It is the scepter wherewith it is his wil to gouern the worlde: to be short, the will-dome, the might, the power, the righteousness, and the goodnes that is in God, doe shewe themselves forth in his worde. And howe then can wee beautifie it? We that are as wretched frogs, crawling here beneath in dung and myre, wee that are stayned with so many sinnes and spotted, can wee doe honour to Gods worde? What for that? God vouchsafeth to call vs to such dignitie, that whe we liue holily, his word receiueth honour and estimation by it. Had wee but one drop of kindnesse in vs, ought not this to soften our harts? And therevnto ought it not to kindle an affection and zeale in vs, or rather to rauishe vs wholie to giue our selues to goodnesse? Therefore let vs learne, that where as it is saide that GOD is blasphemed through our vices, and his word made subiect to the reproch and mockage of the vnbelceuers: we bee worse then guiltie, and there is no excuse for vs why we shold not be condemned. For what shall we aunswere before the Angels of heauen, when the image of God shall haue beene so he-raied & spit at by reason of vs. If it were saide to a man, Looke well aboute thee that thou behaue thy selfe honestly, for if thou follow the trade that thou hast begon, thou wilt dishonor thy parents, thou wilt shame thy whole



whole stocke : if a man ( say I ) should heare thus much : althogh hee were verie farre past grace, yet woulde he bee ashamed, and it woulde make him saye, I will not dishonest my father nor my house. And what are we on our side ? But seeing that God hath printed his marke in vs, and we knowe that his glorie shineth forth in his worde, and that it is the doctrine of saluation : if wee bee still an occasion that men bleare out their tongues at it, & that it bee blamed and skoft at, and men say, it is but a fantastical religion, it is but a fantastical reformation of Asses & horses: if we (say I) be guiltie of such reproch doone vnto God, and of the light esteeming of his image: what shall wee say ? And therefore seeing that our Lorde will haue a certaine tunablenesse betweene the doctrine that he setteth downe for vs, and our life: let euerie of vs learne to applie him selfe therevnto, let it be our whole studie, and let vs labour to fashion our selues thereafter, according also as we had neede to fight by y power of gods spirite, & not in our own strength. Truly wee ought not to giue our selues to naughtines, though Gods worde were not preached vnto vs. But here Saint Paule intendeth to make them ashamed whiche misbehaue themselves, thinking not that their sin is doubled when they giue men cause to dishonour God, and to

slaunder his worde. If it be dispised by reason of vs, althoughe there be no witnesse to reprove vs, yet ought it to bee sufficient vnto vs, that nothing is hide fro God.

So then, although Gods word were not blamed for our sakes: yet ought our consciences to restrayne vs, and to make vs walke vprightly & purely before god. Besides this, we must appeare before the Angels of heauen, and thinges that are nowe hidden shall be brought to light, so as our dishonestie must be layed open in the sight of heauen and earth. Seeing then that wee can not scape the knoweledge of so many iudges : Alas, ought it not to bee inoughe to withholde vs from giuing anie occasiō of slander against the Gospell ? But if the wicked haue their mouthes still open, and take occasion to scoff at God through our misbehauour : besides that we shall be conuicted before God, and our owne consciences shall bee our iudges to condemn vs : what will become of vs then ? Nowe if we thought well vppon thys warning, we should bee better retrayned then we bee. For we see howe the enemies of Gods trueth doe nowe adayes lie watching and spying of vs. And if the Papistes find any vices in vs, by and by they rake abroad all our dung. And to what ende ? Euen to haue some appearaunt colour of rayling against God and

and the true religion. Now then we knowe it well inough, God setteth vs here vppon a scaffold, hee will haue vs to bee light- some to the ende wee may bee seene a farre off: and yet notwithstanding wee forbear not to rush out into al naughtines, & it seemeth that we be minded to defie God and the world.

Athouh he tel vs of it, although he cease not to cry out at vs dai- ly for it, and although hee sende vs witnesses of his holie doc- trine to ratifie it to vs: yet wee not onely make none ac- count of it, but also goe aboute to defame it and to deface it in our whole life, as muche as we possibly can. Is it not a detesta- ble trayterousnes that the gos- pell shoulde in these dayes bee had in suche reproche throughe our defaultes? not onely the Papistes seeke to rayle vppon vs, but even they that boaste of the hauing of the Gospell, are well appayed when they maye finde any occasion to scoffe at vs and to mocke vs, though it bee wrongfully. For so much then as we see our selues so wat- ched, wee ought to bee so much the wiser, and better aduysed. But what? There is nothing that can holde vs backe: so drunken soothly are wee in our fleshly af- fections.

Wee see well that men seeke nothing else but to girde vs: and although there bee no cause why, yet doe not men cease to

speake euill of vs. Nowe then, if wee wilfully giue matter of misspeaking and of backebyting vs: is it not all one as if wee con- federated our selues with sathan, to make men to lift vp themsel- ues against God, and to prouoke his ministers, to say that the gos- pell ought not to bee made ac- count of?

This is to bee seene common- ly, and woulde God it were not so well knowen. So muche the more then doeth it stande vs on hande to marke well this texte, where Saint Paul telleth vs, that Gods doctrine must not be bla- med through our defaultes: ac- cording as he addeth anone af- ter, and I will ioine that vnto this so farre forth, as it concer- neth the doctrine. For although hee mingle and interlace other matters, yet it is beste to ioine them both together. Hee sayth, *To the intent that the aduersary may be confounded, finding none euill to say of vs.* As touching the worde *Aduersarie*, it betokeneth him that is contrarie to vs. The word that he vseth, signifieth one that is sette full butt againste vs, or right ouer against vs: that such an one (saith Saint Paule) may be confounded. And by that word hee doth vs, to wit, that it is for our behoofe to stande vpon our garde. And why? For the enemyes of Gods trueth preasse vppon vs, and are alwayes wat- ching to take vs in a trippe, and to finde some fault in vs.



It hath beene so in all times, and  
 it hath beene Gods will to shar-  
 pen his seruants by that meane.  
 For the paynimes and vnbeleeu-  
 ers haue had still ynoughe to  
 say, that our enemies doe often-  
 times profite vs more then our  
 friendes. And why? For our  
 friendes flatter vs, they playe  
 the blinkardes at our vices, they  
 make countenance to see no-  
 thing at all, and moreover they  
 maintaine vs in them, and hold  
 alwayes on our side, though we  
 haue an euill cause: and that lea-  
 deth vs to destruction. Contra-  
 riwyse our enemies haue the  
 skill to examine our vices and  
 to enquire of them, & they frame  
 our inditement for vs, and that  
 serues to warne vs, that if wee  
 haue any vice in vs, it must bee  
 amended. *honi bus plunius*  
 If wee be charmed to take heed  
 to our felices, and the verities  
 then men teache vs so to doe:  
 what excuse will there be for vs,  
 if wee can not put the thing in  
 v're whiche is shewed vs by all  
 the Apostles? Nowe then, when  
 as Saine Paule saith, that we shal  
 make our enemies ashamed if  
 they can finde not faulte in vs:  
 he shewed yf we mind to serue  
 God it cannot bee but that men  
 will mark vs, & to our shame to the  
 end, to speake euill of vs, and  
 by that means will God quicken  
 vs vp as I haue before.

Finally it is certayne, that do  
 what wee can, wee shall neuer  
 keepe our felices from the mi-

reporte of wicked tongues. For  
 wee be sure that the diuell who  
 is the father of lying, will stirre  
 vpe his ministers continually  
 to such rage as to backbite vs.  
 And if the sonne of God was not  
 spared what shall men be, in who  
 there are alwayes too too many  
 imperfections? If a man compare vs  
 with Saint Paule, yea or with the  
 Prophetes and Apostles: Alas,  
 wee bee far off from the sound-  
 nesse that was seene in them.

For they were as Angels in this  
 worlde, and yet men ceased not  
 to rayle vpon them, so as they  
 were diffamed and flandered  
 by it. And what manner of ones  
 were the Apostles? Specially S.  
 Paule about the rest, who was  
 vnblamable euen before he was  
 conuerted vnto Iesus Christ: hee  
 had ledde such a life, as hee fee-  
 med no more to bee of the com-  
 panie of men: and when Iesus  
 Christ had called him to his gos-  
 pell, ye see hee did so renounce  
 himselfe, that hee was as good  
 as rapt vp from the earthe, and  
 ceased not to take paines for the  
 Church.

It appeared that hee had no  
 regards of himselfe, but that he  
 forgot himselfe and all his owne  
 commodities. To bee shorte, he  
 minded nothing but the aduan-  
 cing of Gods kingdome, and the  
 magnifying of Iesus Christ. And  
 yet for all that scaped hee with-  
 out reproch and backbiting?  
 No: but hee was faine to be ray-  
 led at euerie where. For (as hee  
 him-

himselfe saith) hee did not onely  
 beare iniuries and suffer men to  
 rayle vpon him as a wicked per-  
 son: but also that hee and suche  
 like as he was were as y of scou-  
 ringes of the worlde, and as the  
 paunches, guttes, and filth that is  
 cast away, when men kill beasts.  
 Saint Paule vseth such similitude  
 to shewe howe God humbled  
 him. And therefore it is certain,  
 that doe the best we can, we can  
 not stoppe wicked mouthes, but  
 must be subiect to many wrongs  
 and reproches. Neuertheles, let  
 vs liue in such wise, as wee may  
 appeale to God and his Angels  
 for the maintinance of our inno-  
 cencie: and therewithall bee ready  
 to yeld account before y world,  
 in the thinges that wee be char-  
 ged with, so that we desire no-  
 thing but to cleare our inno-  
 cencie, and to shewe that there  
 is no cause of offence in our life.  
 In so doinge we shall follow the  
 Apostles and Prophetes, and  
 bee well accompanied. And in  
 the meane whyle, though our e-  
 nemies cease not to speake euill  
 of vs, yet shall they not fayle to  
 bee put to the foyle. And why?  
 For our owne consciences aun-  
 swere for our vprightnesse, and  
 in the ende our foes shal be con-  
 uicted that they find none euill  
 in vs. True it is that they will  
 spue out mischeefe inough & to  
 much.

Well, that passeth and slip-  
 peth away, it is but a brut that  
 men haue sown, it muste haue

his full scope for a time: but in y  
 ende yee see it is but a shadow  
 that passeth and vanisheth away,  
 & that it was but a mockerie be-  
 fore. True it is that many men  
 seeke nothing else but to bring  
 Christians in slander, & though  
 they know not what is sayde of  
 them, yet they spread abroad the  
 brute enerywhere, euen of the  
 thinges which they knowe not,  
 and backbite Gods children  
 euen of a certain malice & spire.  
 Nowe sith wee see this, let vs  
 runne to our safegard which is in  
 heauen, and in any wise let our  
 life aunswere for vs, let that serue  
 to daunt the wicked sorte, whi-  
 che backbyte vs so without any  
 shame. And whē they open their  
 mouthes to speake euill of vs,  
 let our good life and conuer-  
 sation so shutte them vppe, as the  
 worlde maye see their disho-  
 nestie. Therefore when the diuell stir-  
 reth vp his vnderlinges in that  
 manner to rayle vppon vs: and  
 to put vs to shame, let vs look to  
 our selues that wee haue where-  
 with to repulse them: and when  
 the malicious sorte shall haue  
 sown any euill rumors and slan-  
 ders of vs, let it alwayes returne  
 vppon their owne beades, & let  
 the worlde perceiue that we bee  
 innocent. That (say I) is the thing  
 which we must doe, yea and wee  
 must doe it in such sorte, as wee  
 be not turned from it, no though  
 there bee such vnkindnes in the  
 world, that we be misreported of  
 for



for our well doeing. Surely it will greue a man, that when hee shall haue taken payne to doe well, hee shall haue so slender recompence as to bee misreported & backebitten for his labour. Howbeit let vs alwayes resort to this point, that if men bee so frowarde as to speake euill of vs when wee doe well, it ought to suffice vs that we haue our warrant in heauen, to whome wee may appeale. The Prophets indured such battayles as well as wee. You call mee a deceiner (saith Ieremie) then it is GOD that hath deceiued me: go talke with him. For if I bee a deceiner and a coufiner, God is so before mee.

Iere. 2. 7.

Esaie. 50. 6

Again, when Esay speaketh of the slaunders that were spued out against him, well (saith hee) I must now hold vp my checkes and be buffited on both sides. As if hee shoulde say, I must haue al the reproch in the world done to me, I must be torne in peeces, I must be a skoffingstocke at all feastes and bankets, and euery man must steppe vpp to bee my iudge, and to condemne me. Well, when men haue spued out all their spite after that sort, yet haue I my warrant in heauen, &

hee will saue mee from all misreportes. After the same manner must wee doe: so that if we see wicked men rayle vppon vs, our owne conscience must alwayes aunswere for vs before God, as beeing pure and cleane from all blame that can bee laied vppon vs: and let vs not passe though the worlde render vs so slender a recompence, as to blame vs for our well doeing: but let vs be contented that God alloweth of vs, and let vs neuer turne away from him howsoever we speede, but followe still our vocation to his glorie. And when wee haue profited our selues by this doctrine, let vs labour to drawe other folke to the same, & to the knowledge of the gospel which God hath giuen vs: and in the mean while let al such as list to speake euill of vs, be put to shame & their mouthes stopped spite of their teeth.

20

Nowe let vs fall downe before y<sup>e</sup> maiestie of our good god, with acknowledgement of our faultes, praying him to make vs perceiue them better then wee haue done, that wee maye fight more and more against our wicked affections, &c.

30

### The 12. Sermon, vpon the 2. Chapter.

6 Likewise exhorthe the young men to be stayed,

7 Giving thy selfe in all thinges an example of good woorkes, following the doctrine in vncorruptnesse, in grauitie of manners.

- 7 *Wholesome in words, without blame: to the ende that he which resisteth, may be ashamed, not hauing any euill to say of vs.*  
 8 *Exhort seruantes to bee subiect to their maisters, pleasing them in all things, not gainsaying them,*  
 9 *Nor [being] pilferers, but shewing all good loyaltie, to the intent they may in all things beautifie the doctrine of God our Saviour.*  
 10 *For the grace of God [being] healthfull to all men is appeared,*  
 11 *Teaching vs to renounce all vnfaithfulnesse and worldly desires, and to liue soberly, iustly, and religiously in this present world:*  
 12 *Waiting for the blessed hope and the appearing of the glorie of the greater God, and of our Saviour Iesus Christ,*  
 13 *Who gave him selfe for vs, to redeeme vs from all vnrighteousnesse.*



**H**E last Sunday I shewed you what honour God doth vs whē he vouchsafeth to haue the doctrine of his Gospell confirmed by our good and holy conuersation. For wee knowe that Gods glorie shineth foorth in his doctrine: and what are wee that wee shoulde bee able to make it honoured? Yet it pleaseth him to vse the seruice of so miserable creatures in so worthie and precious a thing.

This ought to prouoke euery one of vs the more, to streyne himselfe to doe his duetie. It is sayed, that such as preache Gods worde ought to bee as mirrours, that men may be edified by their good life and example. It is told them that Gods name shall be blasphemed through their default, if they liue disorderedly. For the Papistes and vnbelie-  
 40 uers take occasion to mocke at our faith, and at the Christianitie

which wee professe, if our life bee not conformable and like therevnto.

But Saint Paule goeth euen to seruants, which were not folk or meinie that serued for wages as we haue nowe adays, but slaves or bondmen: whose state was like the state of Oxen or other beastes, so as the maister might kill his seruauant as well as his dogg. And yet neuertheless Saint Paul saith, that religion is beautified by them, if they behaue them selues in such wise as the wicked may be constrayned to perceiue, that Gods doctrine reformeth men and bringeth them to holinesse of life. Sith wee see this, are we not too too rechlesse, if we indeuour not so much as lyeth in vs, to stopp the mouthes of all euill speakers? yea, and euen to enforce them to honour and to glorifie God? And therefore let al such as are of lowe degree and despised of the whole worlde, be content.

Ecce.

ten.



tented, because GOD hath honoured them so highly, as not onely to receiue them into the company of his children, but also to vouchsafe to haue his glorie shine forth in them, and not onely to haue them beare his badge, but also [to graunt] that their good life shall bee as an ornament or garnishing to the gospel.

And therewithall let suche as are aduanced to the degree of honour and dignitie, haue regarde of their persones. For if God will haue his doctrine adorned by y<sup>e</sup> meanest sort, of whome the world makes no reckoning, but doth euen shake them of, & holde scorne to looke vpon them, if God (I say) will haue his doctrine beautified by such: is it not reason that they whome men haue aduanced to much higher degree and preheminance shoulde so behaue them selues, as they may not bee a slander to the good doctrine, nor men take occasion at their euill life, to mocke at God? For beholde, Magistrates are as Gods images in the worlde.

Nowe if some of them be despisers of GOD, some giuen to briberie and couetousnesse, some full of crueltie, and other some willing to haue all order confounded and broken: is it not a rushing out into such cause of offence, as all the worlde shall speake shame

of the doctrine that is preached?

And therefore let euery man in his degree looke to him selfe, and let both great and small consider that GOD reiecteth none, but will haue his kingdome set vp among vs, to the ende that euery of vs in his calling shoulde worship and glorifie him: to the intent (saye I) that all of vs should apply him selfe to that, and thereby be able to disapoint the slaunders of wicked men, that they haue not their full scope. Not that they can bee made to holde their tounge altogether, (for wee see there is a desperate shamelesnesse in the despisers of God, and though wee were as perfect as Angels, yet woulde they not cease to spewe out their raylings against vs:) but that they may bee putt to the foyle, when men shall perceiue in verie deede that our life aunswereth for vs, and that wee not onely haue a good recorde before GOD in the vp-rightnesse of our consciences, but also are able to shewe before men that wee bee wrongfully misreported. That is the thing which wee haue to remember in effect.

Nowe Saint Paule speaking of young folkes, will haue them exhorted to stayednesse, which is a vertue verie requisite in that age: because (as wee see) there is great heat in it, in so much that

that nothing is more hard then to holde young men in awe.

They bee like a pott that be-  
ginnes to seeth, for then casteth  
it vp his scumme. Euen so is it  
with that age: for it cannot bee  
restrained but with muche a-  
doo.

Neuerthelater, Saint Paule  
sticketh not to saye, that they  
ought to bee stayed. And  
why? for when vices appeare in  
vs, it is no sufficient excuse for  
vs to wite them vppon lightnes,  
as who shoulde saye, they ought  
not to bee repressed: but ra-  
ther when wee see any diseases,  
wee must apply the remedye to  
them out of hande. If a man  
had a sicknesse, hee woulde not  
let it settle in him, but he would  
deuise all meanes possible to rid  
it awaye, and hee woulde seeke  
nothing more then to bee hel-  
ped of it.

Seeing then that yongfolkes  
knowe them selues to bee full of  
lewde lustes, which stirre them  
vp, and driue them forward vn-  
to euill, so as they cannot yelde  
but by force: in so muche that  
some of them rushe out into  
whoredome, some haue so foo-  
lishe fantasies as is pittie to see,  
some bee malapert, and ouer-  
bolde, some bee giuen to glut-  
tonie, and other some to ga-  
ming.

When young men see,  
that their nature driueth them  
after that sorte: shoulde they

flatter them selues? shoulde  
they make a buckler of their  
age, because it is inclyned to  
many vices? No: but let them  
hearken what is sayed here,  
namely, that they ought to  
fight so muche the more against  
their wicked affections, till  
they were subdued, and that  
GOD had gotten the maiste-  
rie of them, so as they passed  
their boundes no more. Nowe  
although this exhortation bee  
more then necessarie, yet wee  
see it is but yll put in vre. For  
besides that young men ouer-  
shooote them selues, and that  
there is neyther sobernesse nor  
staydnesse in them: What  
myldnesse is there in them?

Though they bee foolishhe and  
lightheaded, yet ought they at  
leastwise to bee humble, and to  
beleue good counsell, and to  
obey it.

But wee see there is muche  
more overweening and bold-  
nesse in them, then if they had  
bothe wisdom and good holde  
of them selues, and all thinges  
that were requisite for them to  
haue: in so muche that they  
thinke them selues too wise al-  
readie, and hold scorne to heare  
so muche as one worde.

Nowe when young men bee  
so giuen to headinesse, it is an  
vnremendable and vnrecouera-  
ble thing, and there can bee  
nothing looked for at their han-  
des that is ought worth.

Eccc.ii.

For



For were all the vertues in the worlde in a young man: yet if hee bee highminded and haue not humilitie and meeldnesse, surely all the rest goes away into smoke.

Hee is like an vnprofitable weede, whiche flourisheth fresh ynough, but a man shall perceiue no good fruite of it in the ende. Howsoever the worlde go, for as much as the holy ghost hath once giuen this warning by the mouth of Saint Paule, hee will not haue it lost. And therefore let young men aduise themselves to bee of such behauiour, as it may appeare that they seeke not to haue leaue to giue themselves to naughtinesse after their owne lyking, but that they would restraine themselves euen though they were not driuen to it otherwise. In the meane time, when they appeare to bee out of order, let suche as haue the charge of them indeuour to shewe them their follies, and to stoppe them. Let the ministers of Gods worde assure themselves, that they shall make account vnto GOD for it, if they shut their eyes & overslippe the lustes of youth. If they see young folke out of order, & make no countenance of misliking it, ne set themselves against it: they shall surely make account of it before GOD. And although vnkindnesse bee taken at it, and that young

folkes bee so blinde and headie, that a man cannot tell whiche way to winde them: yet muste this doctrine haue his course neuerthelesse. Also let the fathers vse the authoritie that God hath giuen them in that behalfe, and labour to bring their vnru- lineesse to good order. Nowe here withall Saint Paule saith to Titus: *that hee must bee a mirror or paterne of all vertue, according to the doctrine.*

As if hee shoulde say, that the man whiche hath the office and charge to preach GODS worde, ought also to preache al his whole life: that seeing GOD hath sholed him out and chosen him to that state, men looking vppon his behauiour, and finding it to bee a prooffe of the doctrine whiche hee beareth abroad, (so as hee profiteth and edifieth, not onely with his mouth by shewing what ought to bee done, but also with example by making them perceiue that hee speaketh earnestly and not fainedly) may bee edified thereby. But howsoever the case stande, seeing it is Gods will to vse our seruice in the ruling of others: wee can not bee excused if wee walke not aright, ruling our selues and framing our liues in such wise, as if men follow vs with one common accord we may indeuour to honor God, and not minister occasion of despising his holye woorde, for-

forasmuch as hee hath made vs his instrumentes, and will haue the doctrine to bee receiued at our handes, as if hee himselve spake in his owne person. Saint Paule sayeth expressely, that wee must beare abroade the doctrine in *grauitie, in stayednesse, & in whole some wordes* [or speach.] Wherein hee sheweth, that wee must haue a regarde to brydle our selues shorter than other men. For yee shall see many that are hote ynough in rebuking vyces, in so much that they can beare with nothing, but all thinges displease them. Howbeit, Saint Paule speaking of this aduertisement, sayeth, some men sooth them selues in their owne vyces, and in the meane whyle are verie rough in rebuking of other mennes. But it is an euil proceeding, or rather a going backe, when wee would haue other men to frame them selues to Gods will, and we our selues bee the firste that turne away from it. It is not for vs to saye, goe: but wee our selues must go before.

It were a goodly sight for a preacher to exhorthe the people to modestie, and hee himselve to bee a whooremaister: hee shall flushe out ribawdrie and vnhoonestalke, and yet men see that hee condemneth it with his owne mouth. Hee shall commend sobernesse and stayednesse, and he him selfe is a great

drunkarde and a glutton. Againe, he shall condemne couetousnesse, and hee himselve seekes nothing but to bee catching and snatching on all sides. Hee shall tell vs that wee must forsake the worlde, to attaine vnto GOD: and men see howe hee him selfe is drowned in the deapth of the earth, and that he hath no more mynde of the heauenly life then a beast. It were a goodly sight (I saye) that a man shoulde so stirre vp others, and saye, on afore sirs: and hee him selfe not followe at all, where as hee ought to leade them and shewe them the right way.

So then, Saint Pauls intent is, not onely that wee should be stayed, and that wee shoulde so rule our lyues as men might not take an occasion to sporte with GOD and to despise his word: but rather that it may appeare, that as wee speake, so wee indeuour to confirme and ratifie the doctrine, that men may thereby bee prouoked to doe good.

And hee addeth therevnto, *in wholesome speeche*, shewing thereby that hee woulde not haue any vanitie or fondnesse at all, no not euen in our wordes, wherewith to prouoke iesting. For wee knowe that of lewde talke and wordes, springeth corruption of good manners, as Saint Paule sayth in another place: yea, and it was a



common prouerbe euen among the Heathen. For there he alledgeth the testimonie of a Heathen Poet, to make the faithfull the more ashamed, if they passe their bowndes in their wordes & deuices, [telling them] that if they staine them with corruptiō, it is a token that they despise GOD, and they desire nothing but to giue full scope to all vice. Thus ye see in effect what we haue to beare in minde.

And when hee speaketh of bondmen and slaues, he saith: *Let them obey their maisters, let them please them in all things, let them not be frowarde, let them not be pilferers, but let them shew good loyaltie [or faithfulness] in all things.* Here wee see wel howe Saint Paule had a speciall regard of those to whome he spake. For the seruantes of those days were giuen to filching: and againe they were chopplogykes, at leastwise if it were not for feare of beeing punished with strypes.

Notwithstanding, a man shoulde sometimes see them hardened, because they had no gentle bringing vp, but were handled like brute beastes: they were beaten, tormented, and racked, and diuerse times their dinner was to be whipped starke naked, so as the blood spun out on all sides.

For as muche then, as they

were so inhardened vnto miserie: no marueile though they were so lewd as to reuenge themselves of their maisters by what meanes so euer they could. But nowe Saint Paule ceaseth not to exhorte them to please their maisters, howbeit, but in all goodnesse: for he setteth downe that exception in other places. And secondly, *to be patient, and not to reply againe.* And finally, *to giue good example though their maisters bee vnkinde.*

Nowe, albeit that there bee no such slaerie among vs nowadayes, as was in olde time: yet is not this doctrine vnprofitable for vs at this day. For they that are in meane subiection, ought to discharge their duetie so muche the more cheerefully.

For lo here the comparison which wee ought to marke. If they that were slaues, and whom men handled with all kinde of crueltie, and which were by no meanes borne with, if they (I saye) were bounde before God to obey their maisters: yea, euen such maisters as vsed all manner of tyrannie towards them: what is to bee thought of hyred seruantes, which are not tormented after that fashyon, if they doe not their duetie?

Are they not double guiltie before God? Yes certainly bee they, For the more easie and tolera-

Ephes. 6.

tolerable that our state is, so much the lesse excuse shall wee haue, if wee yelde not therevnto.

And therefore, let such as be in seruice vnderstande, that this doctrine is written for them at this day, and that Saint Paule commaundeth them to bee so subiect to their maisters, as they repley not against them, ne bee pilferers, but that they labour to please them as muche as is possible for them. Let that serue for one point. And truly wee may hereof gather a generall lesson,

For to our seeming, if a man do not his duetie towardes vs, wee bee quitt if wee doe the worst wee can to him. How so, say wee? Why am I bound to him? Verily as though wee were not bounde vnto GOD. But it is sayed, that Charitie shoulde make vs subiecte one to another, yea, and it byndeth vs thereto. So then let vs make this comparison. Alas, if no man can exacte ought of vs by force more then belongeth to him: so much the more malicious am I, if I minde not to discharge my selfe, seeing that God beareth so louingly with mee,

Then let vs consider, that in as much as wee bee not handled roughly, wee ought to haue the freer and better dispo-

sed minde to serue our neyghbours turnes, and to doe what wee can, to shewe that wee ought not to defraude those whome GOD hath bounde vs to.

Thus yee see, that this doctrine serueth not onely for men seruautes and women seruautes, but also generallye, and without exception for all the faithfull. Howbeit, whereas it is sayde, that seruautes ought to please their maisters: it sheweth expressly, that their seruing of them, must not bee alonely by compulsion, but because they knowe that in so dooing they doe serue GOD.

True it is, ( as sayeth Saint Paule in the seuenth Chapter of the firste Epistle to the Corinthians ) that if a man coulde haue beene free at that time, hee ought not to haue refused it, but rather it was to bee wished for.

Neuerthelesse, howsoever the case stande, hee will haue euery man to holde him selfe within his calling, and to consider thus with him selfe. It was Gods will to humble mee, hee hath not set mee in place of estimation, but will haue mee to bee an vnderling, and therefore it behooueth mee to holde mee in the place where hee hath put mee.

Eccc.iiii. Then



Ephes. 6. 6.  
Colo. 3. 22

Then let vs learne, that if any man bee in bondage, he must not therefore bee colde in dooing good, but inforce himselfe euen till he haue a cheerefull heart, & a franke and free minde to imploy him selfe, according to this saying of Saint Paule in another place, that seruantes must not please their maisters with eyeseruice: so as their maisters backs shall no sooner bee turned, but they will doe the worst that can bee, after the manner of some, which can skill to make so fayre a countenance, that their maysters shalbe deceiued by it. But Saint Paule will haue them to be of a franke courage, so that although their maisters haue not an eye to them, nor they stande in feare to bee blamed & shent for their labour, and much lesse to bee punished: yet notwithstanding they will not cease to deale faithfully and trustily, as before God.

But by the way here is an exception, that seruantes must please their maisters in all goodnesse. For, if a seruant to please his maister, woulde become his bawde, if hee would fight with this man, and strike that man, if hee woulde filche and steale, or if he woulde blasphemie God: ye see howe all order should bee broken in so dooing. Let vs marke well therefore, that when mention is made of degrees, GOD doeth still reserue his

owne authoritie, and resigneth not his office. Wherefore, though seruantes ought to obey their maisters: yet is it not but onely in goodnesse. And for prooffe thereof, if a maister haue trayned his children or his seruantes to doe euill, to the intent they shoulde bee theeues or murderers: in so much that one of them for his maisters pleasure goeth about to kill a man, or his seruant poysoneth a man, or maketh some fraye or vprore, or committeth some treason: shall hee bee quitt by saying, my maister commaunded mee? What for thy maister? Hee himselfe also must be subiect to ciuill gouernement: and therefore much more reason is it that thou be so.

Nowe if Iustice cease not to haue his course, though maisters bee to be obeyed euery one in his owne house: thinke wee that God wil resigne his office, and dispossesse him selfe of his right, vnder coulour that maisters and magistrates and such other are in higher degree, and that seruantes and subiectes are inferiours? [No: and] therefore let vs beare in minde, that although wee bee willing to bee subiecte to men, yet it is not meant that Gods right shoulde bee diminished or impeached thereby: but contrarywise, that wee ought to bee the more prouoked to serue God.

For

For it is saide that although the wretched slaues bee tormented and handled so hardly as is horrible to beholde: yet ought they to indeuour to please their maisters. And beholde here our God, how dealeth he in comparison of men? For he vseth not a tyranny vppon vs, he oppresseth vs not as mortall men doe: hee

meaneth not to draine out our bloud and our swet to profite or aduantage himselfe withall. What requireth hee, but onely that whiche is for our benefite and welfare? Seeing then that GOD sheweth him selfe so bountifull towards vs, vnhappie and double vnhappie be we, if wee bee not so disposed as to bee minded to serue him, and to offer our selues wholly vnto him for a willing sacrifice. And therefore let vs beare well in minde, that when there is anye speaking of subiection which we owe to men, thereby GOD sheweth vs that wee bee so much the more bounde vnto him, yea euen without all comparison. And wee knowe also that his maiestie surmounteth all the superioritie that can bee among men.

Howe bee it for as much as he on his side desireth but to gouern vs after a fatherly manner, and beareth with vs as with his children (as hee declareth by his prophets) so much the rather ought

wee to serue him with a free and willing minde.

Nowe after Saint Paule hath handled that matter, hee addeth, *that the grace of God is appeared; euen beuifull to all men, teaching vs to renounce all vngodlynesse, and all our worldly lustes, and to liue honestly, iustly, and soberly in the world;*

till the greate Lord and Redeemer Iesus Christ appeare. As I haue touched heretofore, Saint Paule treateth not of things by parcelmeale, neither maketh hee full declaration of the particular duties of all estates: but contenteth himselfe with the setting downe of some examples. As if hee shoulde say, that if wee intende to builde Gods Church well, we, that haue the charge of preching the Gospell, must not stande vppon curious and vnprofitable questions, but wee muste stirre vppe every man to doe his dutie.

And wee must not onely shew generally which is the rule of good and holy life: but wee must also tell fathers howe they shoulde gouerne their children: and children, howe they shoulde submitte themselues to their fathers and mothers. Wee ought to shewe married men howe they shoulde liue quietlye with their wiues, and wiues howe to bee quiet with their husbands.

Wee muste shewe seruantes howe to bee faithfull and trustie



to their maisters, and restreyne the maisters that they thinke not that all is lawefull whiche they list, ne abuse their authoritie vnto crueltie, but holde themselves contented with the honour of being superiours ouer reasonable creatures. Thus yee see howe saint Paule meant to shewe briefly, that Gods doctrine serueth not to tickle our eares, but to edifie vs in all goodnesse.

Thus (I say) yee see in effect, what wee haue to beare in mind. And now hee commeth to the confirming of this doctrine. And howe confirmeth he it? We haue seene in an other place, that this grace of God which was shewed at the comming of our Lorde Iesus Christe, is to bee preached daily. It is a wonderfull secrete that God shoulde be manifested in the fleshe, and that therewithall hee shoulde shewe vs his heavenly glorie, to the ende that we shoulde bee vnited thereunto. That then is the thing wherein all shepherds must occupie themselves.

For if they shoulde neuer cease from shewing forth the wisdom which God hath vttered in the person of his sonne, surely the time shoulde not bee mispent. And for the same cause also, saint Paule in

Ephes 3.18

an other text vnto the Ephesians saith, that it is the height and depth, length and bredth, and ful

roomth of all knowledge: inso-much that when wee shall haue streyned our wittes to the vttermolt, to looke as high as is possible, when we shall haue gone downe into the deepes to seeke the bottomes of them for the thing that is hidden from vs, and when wee shall haue passed the sea farre and wide, yet notwithstanding if wee once knowe the infinite loue which GOD hath shewed vs in the person of his onely sonne, wee haue a wisdom (saith hee) high ynough and deepe ynough, long ynough and wide ynough. But nowe let vs see to what purpose, this high and inestimable mysterie of Gods manifestation in the flesh, ought to be daily declared vnto vs.

Saint Paule saith it is the chiefe rule whereby to liue holily. And that is it which Saint Iohn speaketh of, when hee saith that Iesus Christe came not to set vpp the kingdome of Sathan, but to ouerthrowe it, that sinne might beare no more sway.

1. Iohn 4.8

Sith it is so, let vs vnderstand that whensoever any mention is made of our redemption which was purchased for vs by the death and passion of our Lorde Iesus Christe, it is to the ende we shoulde bee withdrawn from the worlde, and forsake our owne wicked lustes, and giue our selues all wholly vnto god,

40

1. Pet. 4. 1.  
Ephe. 1. 14

**GOD**, accordingly as it is declared by Saint Peter, and likewise to the Ephesians, that our Lordes redeeming of vs to himselfe, is to the ende wee shoulde daily reherse his prayes, for that hee hath drawen vs from the worlde and from all vncleanesse that reigneth in it. To what ende then hath Iesus Christ shed his bloude, but to clense vs? And when wee bee so washed, shall wee fall to defiling of our selues newe againe, like swine that fall to wallowing againe in the myre and dirt, after they haue beene washed? That then is the thing that Saint Paule had respect vnto.

And nowe remaineth that wee lay forth the poyntes and articles therein contained. It was verie requisite that wee shoulde note the principall intent, when hee declared that the ende why the grace of our Lorde Iesus Christe appeared, was that wee being withdrawn from the worlde shoulde become a holye people, and that **GOD** should governe vs. So then is it necessarie for vs that wee shoulde bee exhorted to our duetie euerye day.

Howbeit Saint Paule hauing spoken of seruantes, saith that **GODS** grace is appeared fully to all men: as if hee shoulde say that **GOD** thought it not good to choose alonely the greate men and noble men, and such as are

in reputation: but hee hath spread out his mercie euen to the basest such as the worlde reiecteth, such as the worlde disdayneth, and suche as are had in contempt. Those hath **GOD** vouchsafed to honour, by putting them into the aray and degree of his children.

And so wee see nowe why Saint Paule speaketh here of all men: whereby wee may iudge what soundnesse is in these bulibodies that meddle with expounding of the holy scripture, which is not to bee vnderstoode according to their veine, when they say **GOD** will haue the whole worlde to bee saued; and the grace of **GOD** is appeared for the saluation of the whole worlde: therefore it followeth that men haue free wille, and that there is no election nor predestination to saluation.

But if beastes shoulde speake, they must needes haue a little more reason than this. For Saint Paules meaning, as well in this text, as in the other to Timothy, whiche I haue expounded there, is nothing else but that **GOD** calleth the greate ones, though they bee not worthe: and that hee ceaseth not to adopt the little ones and to reache out his hande to receiue them, though the worlde dispise them.

At that time, because princes and magistrates were deadly enemies



mies to the gospel, it seemed that God had shaken them off, and y they shoulde neuer come to saluation,

Saint Paule saith that they must not be shut out of the dore, and that God will in the ende choose some of that companie, notwithstanding y they seem to be vtterly past hope. So then in this text, after hee hath spoken of the poore slaues, whiche were not counted of the number of men, he saith that God fayled not for all that, to shewe himselfe mercifull towards them, but will haue the Gospell preached euen to such as men vouchsafe not to speake one woorde vnto. There is a poore soule which is reiect-  
 20 of all men: scarcely will any man bid him God morrowe: to him doeth God come first, and telles him that he is his father, and will haue him to heare him, and hee speaketh not a worde (or twaine) to him as it were at a glaunce and away: but hee tarrieth with him and saith, thou art of my flock, let my word be thy foode.  
 30 Let it bee the spirituall life of thy soule.

Seeing then that God hath shewed himselfe so gracious towardes mankinde, that he hath as it were taken those into his lappe, which were helde scorne off, and so little set by that men vouchsafed not to giue them a good looke, and sheweth himselfe a father to them and adopteth them to bee

his children: must it not needes bee that there is a horrible hardhartednesse in vs, if wee bee not meekened at the declaring of such goodnesse of our GOD? So then let vs assure our selues, that this saying that Gods grace is appeared fully to all men, importeth verie much. And therewithall let vs marke this saying which he addeth, namely, *that it is to teach vs.*

For we see a greate sort which do shaniefully abuse Gods goodnesse in taking libertie to doe euill. And for that cause also doth Saint Paule warne vs, that wee shoulde not turne the freedome which is bought so dearly for vs into a clooke of fleshly libertie.

Wee shall see a number of men which dally with God, and they beare themselues on hand that all things are left to their owne choyse, because they bee redeemed by our Lorde Iesus Christ. And this is too common a thing.

But yee shall see othersome that become rechelesse when GODS mercie is preached vnto them.

They neuer minde any more whereto they bee called, nor whereat GOD aymeth when hee setteth so the treasures of his fatherly loue afore vs. Cleane contrariwise Saint Paule saith that gods grace appeared to teach vs.

40 Whereby wee vnderstande, that holye conuersation, and the faith

faith whereby wee settle our selues in our Lorde Iesus Christ, and referre vs to the obedience which he yelded to God the father, cannot bee separated one from another. So then, is it declared vnto vs that GOD hath had mercie vppon vs, and that it is his will to be at one with vs in the person of our Lorde Iesus Christ? Let vs assure our selues it is to the ende we shoulde conceiue a hatred against our sinnes, and in so doing bee the more stirred to withdrawe our selues vnto GOD, seeing hee will not haue vs to goe astray still, and to followe the pathway of destruction and death wherein wee were.

There is then an inseparable bonde betweene Gods grace, and the doctrine of good life. So farre of is it, that wee shoulde abide still as blockes without discretion of good and euill, vnder pretence that GOD hath shewed vs mercie: that wee shoulde therather liue warely, and withdrawe our selues from all the defilementes of the worlde. And euen therefore also S. Paul thinketh no exhortation more lyuellie or of greater force, to encourage men to good doing, then the setting forth of Gods mercie.

My frindes (saith hee) consider howe GOD hath shewed and declared him selfe mercifull towards you, and let it

move you and inflame you to loue your GOD againe. For (as I saide) it is too beastly an vnkinderesse, if that keepe vs not in obedience vnto him. Loe what wee haue to marke vpon this saying, that Gods grace appeared to teach vs. And it standeth those greatly on hande to bee wise in this behalfe, whiche haue the charge of preaching the gospell.

For if they doe no more but say, GOD hath shewed himselfe to bee the father of the worlde, by sending his sonne to redeeme vs, so as wee haue full rightiounesse by the forgiveness of our sinnes: if there were no more but that, wee see the worlde is bent to naughtinesse, and laboureth to ouerthrowe Gods grace and to deface it: and therefore that were but a letting of the bridle lose to all leudnesse.

But these two poyntes, namely Repentaunce and Faith must needes goe together. As for example, when our Lorde Iesus Christe sendeth forth his disciples, hee commaundeth them to preache the forgiveness of sinnes, and moreover repentance also: hee will not haue them to bee put asunder. It is saide of mariage, let not man put asunder the thinges that GOD hath put together.

Much more reason is it that this vnion whiche belongeth to

Lu. 24. 47

Mat. 19. 6.



to the spiritual life, should not be broken.

And therefore if wee will preach the faith well : wee must preach repentance also . That is to say , in shewing that GOD receiueth vs to mercie , and dayly pardoneth our fautes through his free goodnesse : and that wee be iustified because Iesus Christ hath reconcyled him vnto vs, in somuch that hee accepteth vs for righteous though wee be wretched sinners. In preaching this, it behoueth vs to add, howe it is vpon condition that wee returne vnto God: as was spoken of heretofore by the prophetes.

It is said that God wil come to saue his people, namely to the ende that the remnant of Iacob shoulde goe away from all vn-righteousnesse: that is to say, to the end that the remnaunt which God shall haue reserued through hys mercie, shoulde bee a people dedicated to hymselfe. And seeing that GOD hath bought vs so dearly, it is no reason that euerie of vs shoulde liue as hee listeth him selfe and after his owne fancie: but our redeemer must inioy the interest of our whole life.

And hee sheweth expressely, that it is to the end wee shoulde forsake al vngodlinesse and al worldly desires, and liue holily, iustly, and soberly, in this worlde, wayting for the comming of the great Lorde,

when hee shall shewe himselfe in his glorie.

It was not ynough to haue saide that y glorie of God being well preached bringeth instruction or holinesse of life: but it was also requisite to make mention of the thing that is conteined here, namely that we must first forsake all vngodlinesse and all worldly desires.

To bee short, Saint Paule hath marked here howe corrupt mans nature is, before GOD worke in him. There is vngodlinesse, and there are worldly desires. As touching vngodlinesse, Saint Paule meaneth not superstitions: (accordingly as wee see that men will needes be wise in their owne conceites, and therewithall haue many follies which they conceiue in their heades when they weene themselues to haue some skill, and besides that are also wilde, proude, and arrogant, all which thinges are vngodlinesse.) but his meaning is that before God haue inlightened vs with the trueth of his worde, what countenances so euer wee make, or what hypocrisie so euer wee pretend, yet haue wee no true godlinesse in vs.

As for example, although the vnbeleeuers make neuer so many fayre shewes, and pretende greate and burning deuotion in ceremonies: yet shall men neuer haue any feare of

of God in them, untill they be taught aright. Againe, there are also worldly desires reigning therewithall in our nature.

These two things are to be well weyed. True it is that wee can not declare them to the full as nowe: but for a conclusion let vs breiefely beare in minde, that Saint Paul meant to declare here, what manner of instruction it becometh vs to receiue in the gospel: namely to knowe the euill that is in vs, and vpon the knowledge thereof, to mislike of our selues for it.

That is one point. Men then shall neuer begin to doe good, till God haue so wrought in them, that they be reformed and made as it were newe creatures. For if wee looke to finde any good disposition in our selues, it is but deuite. Nowe then let vs learne, that to overcome all the wicked lusts of our flesh, God must vter the power of his holy spirite, or else wee shall lye weltering still in our vyces. Marke that for another point. And thereby we perceiue, that the two toppes of all vice and naughtinesse, are the dispising of God, when we stand not rightlye in awe of him to walke according to his will: and the following of our worldely desires, and of our wicked lusts, till GOD haue drawen vs to him.

True it is that the faithlesse

will well ynough make themselves beleue that they bee maruellous deuout: but they be begyled. For it is not without cause that the Prophet Esay saith, that the spirite of the feare of God is ginen to our Lorde Iesus Christ. For thereby hee doth vs to wit, that wee can not haue

any true obedience to Godward, but by faith. And therefore the wretched vnbeleuers doe but mock God with their superstitions, turning the ear in the pan, & neuer come neere him, till they be drawen thither by faith. And besides this, there are also worldly desires, whiche carie vs away, so as wee bee giuen to wicked lusts, there is no faithfulness, no vprightnesse, no kindnesse, no mildenesse, no chastitie, nor no stayednesse in vs. The world tosseth vs after that fashion, till God haue put a bridle vpon vs by his worde to teine vs backe, and more ouer haue tamed vs by his holy Ghost, and shewed vs that wee muste no more take leaue to sling abroad so at random.

That then is the ende whiche wee must begin at, if wee intende to serue God well: whiche thing can not bee, except men be vterly confounded in themselves, that they may offer themselves to GOD, and pray him to make such a chaunge in them, as all may bee ridd away which was in them before.

And



And now let vs kneele  
downe before the maiestie of our  
good God with acknowledg-  
ment of our faultes, praying him  
to make vs feeble them better,  
and in the meane time to receiue

vs to mercie, till he guide vs into  
his kingdome, and in his guy-  
ding of vs, to kill more and more  
all our wicked lustes, till hee haue  
ridd vs quite and cleane of them.  
And so let vs all say, Almighty  
GOD, &c.

### The 13. Sermon vpon the 2. Chapter.

- 11 For the grace of God [which is] healthfull to all men, is appeared,  
12 Teaching vs to forsake all unbeliefe, and worldly desires, and to liue so-  
berly, iustly, and religiously in this worlde:  
13 Waiting for the happie hope, and the appearing of the glorie of the great  
God, and of our sauiour Iesus Christ,  
14 Who gave him selfe for vs, to redeeme vs from all unrighteous-  
nesse.

**I** Toulde you this  
morning, that whe  
we bee spoken to  
of the goodnesse of  
God whiche hath  
beene shewed vs in the person  
of our Lorde Iesus Christe, wee  
ought to bee stirred vp to holi-  
nesse of life. For it is good rea-  
son that God who hath bought  
vs so dearly, shoulde possesse  
vs, specially seeing hee sheweth  
vs, that the ende of our redemp-  
tion (as hath beene treated alrea-  
dye, and as Zacharie declareth it  
breefely in his song in the se-  
cond chapter of Saint Luke,) is  
that wee being set free, shoulde  
serue our God al the time of our  
life.

For (as Paule declareth it in  
the sixt to the Romaines) wee  
were vnder the chaines and bon-

30 dage of sinne: but now we wee be  
set free, and that is to the ende  
that sinne should no more reigne  
ouer vs. Howe may that come  
to passe? By being subiect to the  
righteousnesse of GOD. Ne-  
uerthelesse, in this case there is  
neither force nor constraint, but  
it is a subiection whiche is bet-  
ter and more to bee desired than  
all the kingdomes of the world.  
For if a man will needes haue  
his free will to serue his lustes  
withall, it is all one as if he plun-  
ged him selfe into the bottome of  
Hell, and that the deuill haled  
him and draue him as hee list-  
ed. Why so? For our lustes are  
enimies to God, and sinne ouer-  
maistereth vs, and hath full scope  
in vs, when we giue the bridle so  
to our flesh.

Then is there none other  
means

meane to bee in right freedome, than to be held in awe vnder god and his iustice. But by the way we haue to goe forward with the matter which I glaunched at: that is to wit, that to giue our selues well vnto God, we must forsake all vnrighteousnes and all worldly desires. Now we know that in vs there is nothinge but all manner of naughtinesse, and that it is not possible for God to wringe any goodnesse out of vs, till hee himselfe haue reformed vs: for vntill then, wee knowe not what it is to serue God. For although we make pretence to haue some deuotion: yet should wee bedul and rechelesse, and not so muche as anie one veine of vs inclineth vnto right religion, till God haue vtterly changed vs and fashioned vs new againe.

True it is, that if we looke vpon the vnbelieuers, they seeme to giue themselves to God, and to haue some zeale to doe good.

But the Scripture cannot lye when it telleth vs that men are rebellious against God, and goe cleane contrarie to his will, and would faine be exempted from his yoke, if it were possible. Why doe men vse suche a sort of ceremonies to discharge themselves, but because they cannot scape Gods hand that he should not be their iudge? But could they win that once: it is certaine that they would then dispise all Maierie, and put all order to wrecke. And therefore vntill God haue

changed vs, & brought vs home againe to him, there is nothinge in vs but suche vngodlinesse, as euerie of vs would liue a beastly lyfe, and neuer thinke vpon the kingdome of heauen, no nor once consider what it is to haue bene created: for euerie of vs would as it were become a beast. And for as much as vngodlines is too couert, & a mischiefe that lurketh within, and sheweth not it selfe abroad: S. Paule addeth, *The worldly desires*, which beare witnesse of that which is within vs, that is to wit, that we be fully ouerfraught with wickednesse, and that whereas nature shoulde guide vs vnto God, at leastwise to knowe him and to beholde him: we be worse then the bruite beasts. For although the beasts haue no wit to discern betweene good and euill: yet doe they keepe themselves within their bounds and measure: and although they followe their appetites: yet at leastwise when they haue eaten their meate they [lay them downe to] rest: when they haue rested, they trauell: when they be hungrie, they feede, or at leastwise seeke to feede. But as for man, it is pitie to see him. It seemeth that hee would vtterly disguise & missefashion himself. We see what headinesse there is in all his lustes, so as it is not to be doubted that hee doeth but loue his owne ease and commoditie: but it seemeth that no man can be merie, except hee haue put all things out of order, and mingled

FFF. heauen



heauen and earth together. At a worde, for as much as we be so intangled here beneath, that wee think not a whit of the kingdom of heauen: thereby it appeareth that we be vtterly peruered, and that ther is not one drop of goodnes in vs, and that we be blinde in all our desires. And why? for they tende altogether to the worlde-<sup>10</sup>warde: and we be created to the cleane contrarie ende. For most vnhappy were our state, if we looked no further then to the earth, seeing we be subiect to so manie miseries, so many cares, so many vexations, and so many anguishes. The brute beastes haue a better life. For they feare no more then is present, they take no<sup>20</sup> care for any thing, they bee not led with ambition, they haue no forefeeling of the inconueniences that may befall them, they enuie not one another as men doe, they forecast not for a hundred yeares after their death, they bee contented with such feeding as they haue afore them. But beholde, men are in continuall torment:<sup>30</sup> & yet neuerthelesse what becometh of vs, when God letteth vs alone? The worlde holdes vs fast, y<sup>e</sup> world possesseth vs, and wee be so tied too it or rather buried in it, that wee bee euen doted with it, and thinke vpon nothing but this flightfull life. Then seeing it is so, let vs vnderstand, that too come vnto God, wee muste<sup>40</sup> goe out of our nature whiche we haue from Adam, and bee made

newe creatures.

And that is the cause why Saint Paul beginneth at y<sup>e</sup> point, namely that we must forsake al vngodlinesse and all worldly desires.

Nowe hee addeth anone after, that all is to the ende, *that we shoulde leade a holy, righteous and sober life in this present world.*

Heere he setteth downe the life of a Christian in three thinges: namely, that there be holinesse, or reuerence to Godwarde so as hee be obeyed: that there be iustnesse or vprightnesse towardes our neighbours: and that there bee honestie and staiednesse, so as we be not looce [wild or wanton,] but that our life be modest and chaste. That is the true perfection whiche GOD requireth, and for the which it behoueth vs to trauell, that we may profite in it all the dayes of our life. True it is (as I haue tolde you alreadie) that the whole scripture doeth commonly touch but two partes herof, when it intendeth to shew wherein perfecte righteousness consisteth: namely, that as the Lawe was put into two tables, so it behoueth vs to serue GOD in al purenesse, and to liue soundly and roundly in all respectes with oure neighbours. This might well suffice. Neuerthelesse the said staiednes or sobernesse is sette downe as a thirde parte, whiche is matched inseparably with the other twaine. For howe may we keepe the spirituall [sabbath or] rest that is commaunded

vs: if stayednesse reigne not in vs? Or how may we be patient in our afflictions? Saint Paule had heretofore matched y<sup>e</sup> seruing of God and the loue that we should beare to our neighbours together, as a principle. Yet is there not any contrarietie in the thinges that he sayeth now. For this stayednesse importeth that a man shold hold himselfe as captiue, and not be giuen to his delightes, but bee subdued vnder the hande of God, to be gouerned, not after his owne lyking, but as God listeth. When wee haue our mindes in that order, then haue we the sobernesse whereof Sainte Paule speaketh here.

And now we may easily conclude, that his settinge downe of those three wordes, was to shewe that God carieth vs not about by longe windlasses, but that wee haue a certaine infallible waye, so wee straye not out of it wilfully of our owne accorde, as they doe which inuent fonde deuotions to please God.

They take much paines, how bee it, all is but a going about the bushe: and therefore let vs keepe the right waye. For Saint Paule telleth vs that men doe but lose their time, when they gadde in that wise after their owne imaginations. And why? For, this is the rest, that is to saye, this is the thing whereby wee may bee assured that our lyfe pleaseth God, namely when it is ruled according to his Lawe. And as concer-

ning *Iustnesse*, vnder that word is comprehended al the right which we ought to yeelde to our neighbours. So as wee haue the naturall and kindly vprightnesse whereof our Lorde Iesus Christ speaketh, which is, to doe nothing to anie other bodie which we would not haue done to our selues.

Therefore when we haue to deal with our neighbours in bargaining, let vs vse no craft, spight, nor crueltie: let vs not bee giuen to rakinge: let no man seeke his owne gaine: neyther let ambition or vaine gloriousnes lead vs to take others in a trip, or to ouercrop them: but let our seekinge be all onely to liue so neighbourly together, as no man may haue cause to complaine of vs: and specially let no man bee wedded to his own profit, but let vs seeke to profite euery man: for that is the Iustnes, which is briefly defined, to be a yeelding vnto euery man y<sup>e</sup> which is his right. But our lorde Iesus Christs settinge of it forth, is yet more easier, namely that it is a doing vnto others as we would be done vnto. For we haue alwaies skill inough to dispute cunningly of the right y<sup>e</sup> is due to our selues: we neede not to aske any counsel for it. True it is y<sup>e</sup> if a man haue a case in law, he wil go to a counsellor to frame his action, y<sup>e</sup> he may set a colour vpon it to declare his right the better: and yet shall ye neuer find so very an idiot, which hath so litle wit, but that he hath skill to say, this belonges to mee.

Ffif. True



True it is, that hee cannot so well handle his case to shewe his right in all points: but yet he hath skill inough in generall to saye, this is mine, and I haue wronge done me in suche a matter. But now, what is the cause that we be not clearesighted to mainteine euerie other mans right, but for that wee be corrupt? And therefore it is certaine that nothinge letteth vs to haue the saide vprightnes in vs, but only our owne affections. For if the case be put to vs as generall, where wee neither hate nor loue: we can well skil to say, Thus ye should do, this is the right. We need no great learning, nor to haue hanted much the Vniuersities [for the matter.] If the case be put to vs [in generall], we will finde no doubt nor stop at all in it.

But if wee haue any thinge to turne vs aside, then know wee no more what the saide vprightnesse meaneth. Therefore let vs learne, that to please God, we must liue in such wise with our neighbors, as no man may complaine of vs. 30 Marke that for a principles. But vain is the labouring of many men to please God with ceremonies, as we see in the Popedome, wher many thinges are done. And to what end? To please God. But in the meane while one is giuen to rauening, and another to guyle and spighte, and this geare must bee bought out with the chaunting of 40 good store of Masses. And is not that a flatte mockinge of God?

yeas: for wee see whereto he calleth vs, hee commaundeth vs not so manie peltinge trifles, but hee will haue vs to learne to occupie our selues in rightfulnessse, he will haue our mindes to be set vpon that, the true fruites that hee demaundeth, and alloweth, is that we should liue vncorruptly, succouring such as haue neede of our helpe, and forbearing all maner of wrong and outrage. But here is holinessse matched with it, yea & not without cause. For, that men may be contented with vs, & that we haue not procured any mans hurt or hinderance in any wise, is not all that we haue to doe: but God deserueth well to be put before. If wyues (as wee haue seene) ought to bee subiect to their husbandes: howe much rather ought we to be so vnto God?

Beholde, women which are their husbandes companions, doe neuerthelesse owe reuerence to their husbands as to their head: and moreouer they must humble themselues vnto them. Nowe [on the other side] beholde here our Lorde Iesus Christ who hath contracted a spirituall marriage with vs, which is much holier then all the mariages of the worlde. If we falsifie our faith, (so as on sort of vs giue theselues to superstition & idolatry, & another sort of vs fall to wallowing and weltring in all the filthie dunge of Papi- 40 strie,) I praye you what shall become of it? It is true that they may saye they haue not offended any

any person. No, not heere belowe: but shoulde Gods maiestie be so wronged? It will be sayde: I steale no mans goodes: no, but yet in the meane while thou art a traytour to GOD, as also sayth Saint Paule. Wherefore let vs looke to our selues, and when this doctrine is preached to vs, (namely that we must liue vncorruptly with all men, without procuringe anye mans hurte or hindraunce and rather procuring their benefit): let vs therein condemne these wretched fooles which occupy their heads about a sort of pelting baggages, weening to honour God with their Apes toyes. For all this geere is but abuse. And why? For God will haue mercie and not sacrifice: He requireth vprighteousnesse, faithfulnessse, and iustice, as he sayth by his prophet, and as our Lord Iesus alledgeth also. The thing wherein God tryeth, whither wee feare him or no, is our vpright walking and our harmelesse liuing on with another. It standeth vs on hande to haue that. And yet in the meane whyle wee must not forget God, so as we shoulde not resorte vnto him, nor put our whole trust in Iesus Christe, nor exercise our selues continually in calling vppon the name of God his father, [Especially] seeing that necessitie moueth and driueth vs therevnto euery minute of an houre: but we must glorifie God, in thinking our selues beholden to him for al good things,

and we must haue a care to profite well in the thinges that hee commandeth vs in the first table, and to keepe them aboue al thinges and then to proceede to the residue. For Gods Lawe cannot, ne ought not to be deuided. In dedde there are two tables, and it is meete to put a difference betwixt them, that we may knowe how Gods seruice goeth formost, and that afterwarde the loue of men is added to it. But yet for all that G G D hath not giuen one peece of his Lawe to the Iewes, and an other to the Gentiles: but hee will haue eyther of them to receiue the whole.

For hee hath knitte them so together, as it is not lawfull for men to make any separation of them. It is sayde that he shall be cursed which perfourmeth not al the thinges. It is true that a man cannot fulfill all that God commaundeth, he shall come farre short of that: and although God guide vs by his holy Ghoste, yet shall we euer be hindered by our owne feeblenesse. But howsoeuer we fare, the marke that wee must ayme at, must be to submit ourselues to God in all respectes and throughly. For (as saith S Iames) he that forbade whoredome, forbade theft also: in somuche that a man offendeth Gods maiestie thoroughout, when he giueth himselfe to any sinne at all. And therefore let vs learne to match our righteousness with holinesse: that is to say, let vs so liue among men

Ff. iij.

with

Of. 6. 7.  
Mar. 9. 13.  
and. 12. 7.  
Esa. 56. 1.  
Mat. 22. 23.

Deut. 27. 26

Iama 2. 1



without doinge of anye wronge, outrage, or violence vnto them, that God bee not abridged of his right, that is to saye, so as wee [faile] not to worshippe him purely, ne thinke our selues discharged when men cannot condemne vs in that behalfe. For we know it is faide, that if wee fall to playinge of the hypocrites before men, and bee ashamed to followe Iesus Christ: hee will also denie vs before the Angels of heaven.

Let vs assure our selues of that: and let vs learne that both our bodies and our soules must be dedicated vnto God. If a woman make countenance to agree to a whoremonger, shee shall be counted a lewde woman though shee doe no more. If a seruant not onely suffer his master to bee slaundered, or a childe his father, but also ioyne handes with the slaundersers, and shewe that hee is as a fellowe of theirs: what may such trecherie betoken? For if wee keepe companie with the wicked, and dissemble in such wise as wee may seeme to agree to their vngodlinesse: it is certaine that we betraye God. And therefore let vs not flatter our selues when men clappe their handes at vs, or rather couer our filthinesse: wee must come before him that will condemne vs double for disguising his trueth so through hypocrisie & fonde cloaking. That is it in effect which we haue to remember vpon that saying. Now there

is also staiednes: which (as I saide) addeth not anie thinge to Gods law, but onely sheweth what manner of holines & righteousness it is wherof he made mention. For if we be vnstaied, it is not possible for vs to submit our selues vnto God when he sendeth vs afflictions to tame vs. If it be so, and that we doe but pine vpon the earth, being fraught with store of miseries & incombrances: shall we be able to worship our God, and to praise his name, without hauinge the said staiednes and sobernesse wherof S. Paule speaketh? Againe when as we our selues be as loose bullocks, & there is great licentiousnes offred, both in dancing, & in wanton songes, and in suche other inticementes as shall put all thinges out of order: I pray you how shall euery of vs content himselfe to liue quietly with his own wife, without attempting trechery toward other married folke? For if ther be such stüblingbloks, if loosenesse and vnstaiednes may be suffered, if such gappes (say I) may bee opened: needes must whoredome and aduoutry forthwith haue full scope, so as there shall bee no more faithfulnessse and vprightnesse amonge men, but euerie man shall let himselfe at large to misbehaue himselfe without measure, so as one shall giue himselfe to crueltie and extortion, and an other to pilling and polling euerie where out of hande.

So then let vs marke, that whē  
Saint

Saint Paule speaketh here of sobriety: it is not to adde any thing to Gods lawe, no more than his speaking of patience before, intended to put anie thing more to that which is contained in the two tables: but his meaning is to shewe howe we may obey God: that is, by cutting of al the superfluitie of the worlde, so as God may weeld vs quietly, and raigne ouer vs [without let] And S. Paul saith expressely that we must line after that maner in all sobrenesse and purenes. *Waiting for the blessed hope, and the appearing of the great God, and of our Sauour Iesus Christ.* Hereby he sheweth that God keepeth vs here beneath as it were in a gaming place, to see what wee be: and therefore this life of ours is a continuall battell, and God suffereth vs not to be ydle, but keepeth vs occupied, to the intent he may haue a sure proof of the awe and honour which we owe vnto him. And that is greatly to our profite. For we see how euerie of vs complaineth because GOD graunteth not our desires, but rather is vtterly against them, and we would faine haue him to guide and gouerne vs after our owne fancie, and (to be short) to suffer euerie of vs to bee master of himselfe. Here Sainte Paule declareth that it is good reaso that we shuld occupie our selues in Gods seruice all our lyfe long, and that he should trie what we be towards him. Howbeit, for as muche as the length of the tyme greceeth

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vs: hee teacheth vs also, that it must be matched with waiting in hope for the comminge of our Lorde Iesus Christ. Whereby he sheweth that we must not mize vpon the present state of y world if wee intende to bee stedfast and constant in seruinge God: but that wee must giue good heede to the hope which wee be put in, that the Sonne of God will come to iudge the world. And therefore first let vs marke that God intendeth to trie his saynfull ones. For as much as he suffereth and ordaineth them to be grieved and vexed during this earthly life, so as they passe through manie troubles, and things fall not out as they would haue them: he semeth to haue forsaken them, yea and euen to bee their enemy. But wee must vnderstand that he doeth it not without cause, and that wee haue need to be so exercised. And in good faith if a man should deliuer vs golde or siluer, we would faine know whether it were good or no: and if we doubted of it, we would make it to passe the fire. And is not our faith more precious (as saith S. Peter) than all the corruptible mettalles that are tried so carefully?

Then is it good reason that so worthe a thinge as our faith is should haue the feare of God, that it might be tryed in good earnest. Which thing is then done, when God sendeth vs afflictions, & wil not haue vs giue to our own profite, but rather to serle euen those

Ffff. iij. that



that are vnkinde and churlish, & which requite vs with euil for our induoring to doe the good. Seeing that God hath appointed it to bee so, it is not without cause. This is it, which wee haue to remember in the first place. Howbeit therewithall let vs also consider the shortnesse of our life to then end wee may not be we-ry: for we see howe nice we bee. <sup>10</sup> Euen they that shal haue shewed som good disposition to dedicate themselves to God, beare themselves in hand, that when they be once in some good forwardnesse, it is lawful for them to stoppe in the mids of their way, and so they be greued, saying: will this last alwayes? And in the meane while wee thinke not on the frailtie of <sup>20</sup> our life. If a man haue a short way to go, he takes a good courage to him: although his legs be as weary as may be, yet he drags the after him to his lodging. And specially if a mā haue traueled a ten or twelue daies iorneye alreadie, the neerer he cometh to his iourneys end, the gladder is hee, and taketh heart to go through with it. Now <sup>30</sup> sith we see y we be not far of frō the ende y we should come vnto, why take we not hart therupō to go stil through with it, specially being so encouraged by the holy Ghost? Howbeit our continuall minding of the shortnes & flightfulnes of our life, how y we shall within a while haue finished our race, and therefore ought not to <sup>40</sup> faint, is not all that wee haue to

doe: but we must haue an eye to the hope wherunto wee bee called. For why? The very cause that we be slacke in giuing our selues vnto God, is that we see no profit before our eyes, nor can touch it with our hands, we would haue God to coken vs. Now it is certaine that he passeth not though wee haue done our selues good by seruing of him, but yet how-  
soeuer we fare, he will not main-  
teine vs so easily in this worlde, y  
wee shall take occasion to fall a-  
sleepe here. For we here how he  
hath sayde, that they whiche giue  
themselves so to the present thin-  
ges, haue receiued their reward  
alreadie. But our Lord allureth vs  
too look vp to heauen. And for y  
cause is this life of ours ful of vn-  
quiethesse, and of a greate num-  
ber of troubles y hem vs in round  
about. For looke howe manie af-  
flictions we indure, so manie stroks  
of the spurre haue wee at Gods  
hande to pricke vs forewarde, that  
wee might be drawen vnto him,  
& giue ourselues to the minding  
of heauenly things and conse-  
quently be quite wittdrawen  
from this worlde. That is the  
cause why S. Paule speaketh here  
purposely of hope. As if he shuld  
say, it is no maruell though mē be  
more thō tired when they should  
serue god: for whi? thei haue their  
eies fastened vpon earthly things,  
& ther they rest altogether. Now,  
we should think vpon y coming  
of our Lord Iesus Christ: & euery  
of vs turneth away from it.

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That then is the cause why the world holdeth vs so fast, and dazeleth our eyes with his incitements, and that we be vtterly docted with it. Wherefore let vs learn, that the true mean to serue God, is to passe away a pace here by-lowe, and to know that God hath set vs here vpon none other condition, then to walke as strangers, 10 so as we may not nestle here, but although God giue vs some rest, yet must we go forward still, and keepe on our way vnto him, and vnto the saide comming of our Lord Iesus Christe. Vntill we be come to that point, it is certaine, that carrie wee' neuer so faire a shewe, there will be nothing but vanitie in vs. And therefore the principall point whereby to rule 20 our life well, is that God hath not so lodged vs here, as to dwell here for euer: but so, as we should alwayes hie vs towards him, how be it, with assurance of the happy comming of our Lorde Iesus Christ. And that is the cause why that after [the word] Hope, hee addeth the comming or appea- 30 ring of the glory of the greates GOD, and of our Lorde Iesus Christ. S. Paules speaking of the blessed hope, is as if hee should say, My friendes, we must not go to the kingdome of heauen at all aduenture, as vncertaine whether we shall come there or no: for we knowe that God hath promised vs it. Nowe, God is faithfull: and 40 therefore let vs be contented vpon his trueneffe. Let that serue

for one point. Againe, we haue good assurance and warrant of it. For otherwise what a thing were it? Behold, our Lord Iesus Christ is come into the world. And is it a small thing, that the euertlasting God should bee so abased in the nature of man which hee tooke vpon him, as to suffer a death, not onely reprochfull befor men, but also cursed and banned of God? Beholde, the sonne of God, the head of the Angels, the wellspring of life, the liuely image of God, he to whome all glory and maiestie belong, is come downe so low as to be like vnto vs, and hath receiued all our infirmities, sauing on-ly sinne. True it is, that there is no spot in him: but yet did he make him self subiect to cold and heat, and other sufferings: to be short, hee indured all the infirmities of man, and in the end was faine to be cursed of God, howe be it, not for his owne sake, but bicause hee bare the burden of all our sinnes, and the curse of God flighted vpon his head, bicause he was made the principall debter, to the in- 30 tent to discharge vs. But now, thinke we, that God hauing done such a deede, will suffer his death and passion to be to none effect, if we beleeeue in him, or that hee after his crucifyiug being nowe in his heavenly kingdome, will let vs alone, vs (I say) that are the members of his bodie? Then will he make his death and passion ef- 40 fectuall. And therefore when so euer wee be shaken with any dis-

Ffff.v. trust,



trust, to say, yea marie, but what will come of it? Wee see not the sonne of God, hee is hidden from vs: let vs notwithstanding, knowe him to bee our Sauour. And yet would that doe vs no good, if hee appeared not againe in his glorie. His death and passion should bee but as an Enterlude that hee had played: there should bee no profite at all, in Gods changing the whole order of nature in such sort, as to come downe hither, to take vpon him the likenesse of a sinner, though he was none, and and to shewe him selfe in fleshe, if notwithstanding all this, hee should not knowe vs any more, but all should slip and vanishe away, and wee receiue no profite thereby to our selues. Wherefore let vs imbrace the saluation that is purchased for vs, that by that meane wee may bee assured that our Lord Iesus Christe will come againe, though we see him not as now. And so it behooueth vs to marke well, what Saint Paul saith to the Colossians: namely, that we must not be out of heart, though wee droope as now in the world, and it seeme that wee fare neuer the better by seruing God. For it is a thing that griueth the faithfull, when they see the wicked haue their sway, and that thei them selues are oppressed. Where is God, say they? He thinketh not vpon vs. But Saint Paule telleth vs, that we must beare all thinges patiently. And why? Where is our life, saith he? It is not in our sel-

Col. 3. 3.

ues, but in our Lord Iesus Christ. And behold, Iesus Christ is in the glory of God his Father, till he be discovered vnto vs againe at the last day. No maruel therefore (saith he) though our life be hidde with him, and y we be as trees in a winter time. Whē the leaues are falle off from the trees, the bodies of them are drie and dead to see to: but yet they cease not to be alieue within. Wherefore let vs receiue our Lord Iesus Christ, and referre all vnto him, assuring our selues y our life is inclosed in him. And for as much as he is not yet manifested, let vs waite for him patiently, and let it not grieue vs that we must be faine to languish here in the middes of so many miseries and afflictions. Nowe ye see why S. Paul, hauing spoken of the present world, and sheweth that it is but a shape that passeth away, (as he saith in an other place): bringeth vs now to our Lorde Iesus Christ, saying, that we must continue throughout in y hope. Nowe then let vs learne, that the true constancie of the faithfull, is hope: for hope is the nourisher of faith. What difference is ther betwene faith and hope? By faith we imbrace Gods promise, not doubting but he wil performe them: neuerthelater, it is not ynough to haue beleueed God after that fashion, for once and away, but wee must continue in it stedfastly throughout: and that is doone by hoping. And so is Hope nothing else but the conceiuer or leader of

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1. Cor. 7. 31

of

of faith, that it vanish not away, ne be a temporall and transitorie thing, but that it may holde out and continue to the end. True it is, that in the mean while we shall haue many incounters to abide, we must fight (I say) if wee intend to hope, and not faint or fall away from our hope. But this doctrine would sometimes put vs quite out 10 of heart, but that we ought to be always fully resolved of this, that for as much as Iesus Christe (who is our life) is not yet come againe, we must suffer our welfare to bee shut vp in him, and that although wee see him not, wee must not therefor cease to open the eyes of our faith, so as wee may haue this sure ankerholde, namely that 20 wee knowe in whose hande wee haue bestowed oure gage. If a man were in danger in his owne house, eyther of fire, or of enemies, or of robbing, and had some other sure place, or some faithfull friend: had hee put all his treasure into his keeping, hee would bee contented, and not runne euery minute of an houre to looke 30 vpon it, and to bee fidling with it. A man could well abide to haue all his substaunce in the handes of some friende of his, hee can finde in his heart to trust him, and let it alone with him all the whole yeare. But now, seeing that G O D vndertaketh the keeping of our saluation, and that if it were in our handes, it would 40 bee made a speedie pray, and the diuell would soone snatch it

from vs, but that God hath a care of it, and keepeth it, calling it a gage: what honour yeald we vn- to him, if we trust not in him, that hee will keepe it well and safely? If a man take a thing to keepe, or haue a gage laide in his handes: if he doe wrong, it is the foulest and worst kinde of theeuerie that can bee, bicause hee was put in trust. And thinke we that God will bee blamed of such vnthankfulnesse, specially considering y wee haue so many promises of his, that seeing he hath once takē the charge of our saluation, he will [surely] accomplishe it? And therefore when so euer wee be tempted to bee out of heart, or feele our selues rechelesse and slouthfull, let vs learne to looke to this comming againe of our Lorde Iesus Christ, and to settle our selues vpon the promises of saluation, which shall be readie for vs at that time. Thus ye see in effect, howe wee should put the doctrine in prooffe which is contained here. Nowe whereas Sainte Paule speaketh of the greate God, and of our Sauour Iesus Christe: wee must not diuide G O D the Father from his Sonne: but Sainte Paule meaneth, that G O D will appeare in person of our Lord Iesus Christe, according to his saying, that God shall be all in all things. And this is well worth the noting, against suche as will needes denie the Godhead of Christe, and haue imagined him to bee (as it were) a newe made G O D, as that de-



detestable creatur did, which was punished in this citie, who confessed in deede, that Iesus Christe was God, but he saide he had not bene from euerlasting, but onely that hee began his diuine essence at the creation of the world, and that God the Father had made him to passe through a Lembick (as hee termed it) and that afterward hee appeared to be GOD, when he was borne into y world. Loc, here a God forged in haste. Now they that were of the same opinion, (as the olde Heretiques) armed them selues with this text: Ho, see lo, S. Paule nameth a great God, and afterward Iesus Christ: therefore it followeth, that Iesus Christ is an inferiour God, and an vnderling. Such fellowes (say I) do but mocke the holy Scripture. For S. Paul saith, that we must not surmise any Maiestie of God, but in Iesus Christ. For in him (as hee saith in an other place) is y whole Godhed inclosed. He vseth there a word that is somewhat grosse, to the end we might the easier comprehend the infinite essence that is in God, and that our vnthankfulness might bee so much the more detestable, if wee imagine ought in God, otherwise then in considering him in our Lorde Iesus Christ. That then is the cause why he saith, that wee shall see God in his full greatnesse, at the comming againe of our Lord Iesus Christ. But why speaketh hee of Gods greatnesse? Bicause it is lessened as now through our ig-

norance, through our misbeliefe, and for that wee bee so dulled in this world, as it is pitie to thinke. It is true, that we wil wel ynough cōfesse with our mouth that God is great, that he is incomprehensible, and that hee is so high, that we be amazed in thinking vpon him: euery man will say this at a word. But in the meane while we see what contempt there is, wee see that men can not finde in their hearts to trust in him, we see how no subiection can be gotten at our handes to yeald reuerence to his Maiestie, wee see howe his heauenly kingdome is forgotten, in so much that if there be neuer so little gaine set before vs, wee runne after it, we despise God openly, we make no reckoning of the promises of the Gospel, to be short, men are so spitefull, that they seeke nothing but to imbase God, and if euery of vs bethinke him selfe well without selfe footing, we shall see that al our life swayeth that way. Thus ye see, that vntill God drawe vs to him, our nature serues to nothing else, but to diminish his glory, and in the end to ridit quite and cleane away, if it lay in vs. But S. Paule shewing vs, that we must not busie our selues about these present thinges, nor in gazing at this world: saith, that at that time we shall see the great God. Not that hee shall bee increased: for wee knowe that GOD doth neither growe nor diminish in him selfe, but as then wee shall haue other  
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Col. 1. 19.  
and 2. 9.

manner of eyes to beholde him withall. And let vs looke well to it, that it be not to our confusion. For as touching the wicked, they must see him spite of their teeth, & they shall see none other great God, then the same which is our Redeemer, [euen] Iesus Christe. For (as I told you out of an other place of S. Paules) he is so ioyned 10 with God his father, as that the whole fulnesse of the Godhead dwelleth in him: and yet shal the wicked and the reprobats see the great God spite of their teeth, to their confusion. But as for vs, let vs looke to behold here by faith, the said greatnes that is in God: and although it bee dimmed by the worlde, and wee see that the 20 worldlings do through their pride desie God, mocke at his Gospell, and make their triumphes, and suche as walke modestly seeme

nothing in comparison of them: and wee see store of hypocrites, which make faire faces here beneath, and yet notwithstanding seeke nothing else, but to deface Gods glory: Though we see all these things: yet let vs not cease to looke vpon the said greatnesse that is in God, with the spirituall eyes offaith, taryng and waiting till we may behold it face to face, at such time as we shall be transformed into y same glory whereof wee beare a little marke euen now, bicause God reigneth in vs by his holy spirite. Thus much therefore haue wee to note vpon this text: the rest shall bee laide foorth more at large hereafter.

Now let vs fall downe before the face of our good God, with acknowledgement of our faultes, praying him, &c.

The 14. Sermon vpon the end of the second Chapter, and the beginning of the third.

15 *Speake these things, and exhort, and rebuke with all diligence of commanding. Let no man despise thee.*

The third Chapter.

- 1 *Put them in mind to be subiect to rule and power, to obey gouernours, to be ready to all good workes:*
- 2 *That they speak euil of no man, that they be no quarellers, but milde, showing all manner of softnesse towards all men.*



E haue seene why the sonne of God gaue him selfe to 40 the death, to the intent to redeeme

vs, namely that his purchasing of vs, was, that we should bee a peculiar and holy people vnto him. For seeing hee hath deliuered vs from the bondage of Sathan: it is good



good reason that we should honour him as our Redeemer, euen by obeying the righteousness which he sheweth vs. How be it, for as much as this doctrine seemeth to bee common, and the world had rather heare some pleasant matters : Saint Paule saith, that it is the [only] thing that we must stand vpon, and that if wee mind to serue Gods church faithfully, wee must warne them that are bought so dearly, to giue them selues to doing good, and when wee haue taught them, wee must quicken them vp, and put them in minde of it. For teaching wold not suffice of it selfe, if there were not spurres to pricke forward the lingerers. Yea, and hee addeth, that we must finde faulte with them that do amisse, and rebuke them sharply. And bicause many men despise Gods word: he will haue the preachers therof to vtter it with authoritie, that they may shewe what maister they serue, and in whose name they speake, and do the vitermost that they can, that men may hearken to them with all reuerence and humilitie. This is the effect of the matter which S. Paul deales with here. Afterward hee speaketh of Magistrates, and of mens quiet behaviour, that they which name them selues the faithfull, shuld be milde, and not only abstaine from all iniurie and violence, but also beare and be patient, and indeuor as much as they can, to maintaine concord & brotherhood among

them, and not prouoke the vnbeleeuers, but rather labour to win them by gentlenesse. This is it in effect which is added for the second point. Now I haue told you alreadie, how it is not more then needeth, that S. Paule will haue y things to be gone through withal, which he had declared before.

10 For if a man bring vs no newes, we are by & by wearie: we thinke the time lost if wee haue not our eares tickled, and that wee heare not somewhat which we haue not heard afore. And in the meane while wee perceiue not, that wee haue neede to bee often warned of our ductie. For wee shewe not that we knowe Gods will, till we  
20 put it in execution : and that bewrayeth whether we haue profited well in the schoole of our lord Iesus Christ or no. But a man shall see vs warned oft of one thing, & make no reckoning of it. If wee should be let alone in that plight, what shall wee haue gayned by hearing thrise, yea, or ten times, the thinges that God hath deela-  
30 red vnto vs? And therefore for as much as there is such an inordinate lust in men, of desiring to haue always somewhat told them, that could serue them to no purpose: S. Paule bringeth them back to y which edifieth, & directing his speach to al shepherds, which haue y charge of gouerning Gods Church, saith: ye must not stand  
40 vpon vnprofitable speculations: but God will haue his worde to serue you, and to profit you. And  
how

how may that be? Euen by putting euery man in mind of his dutie, that when wee haue once set foorth Gods gracious goodnesse towards vs, & the treasures of his mercie, which hee hath vttered in our Lord Iesus Christ: euery man may haue an eye to him selfe, and not be so thanklesse, as to burie y<sup>e</sup> remembrance of our redemption. 10  
 And howe may this be done? In shewing by our good life, that we be Gods people, & his household folke, in as much as it hath pleased him to accept vs so. For (as I haue touched already) it is not ynough for such as haue y<sup>e</sup> charge of teaching, to do their dutie: but when men come to a Sermon, euery one for his owne part ought 20  
 to bee disposed to receiue that which is for his saluation: and we must doe the like also, when wee reade the holy scripture. To bee shorte, when so euer there is any speaking of God for our welfare, that is to wit, y<sup>e</sup> we might knowe his infinite goodnesse towards vs: it behoueth vs on our part to bee prouoked thereby, to honour and 30  
 serue him. And teaching must be accompanied with exhortation. The word *Exhort* [or *warne*,] importeth, that we should be wakened vp from our slouthfulness. For we see, that if a man doe no more but expound the holy scripture, it slippeth away, and we be not touched to the quicke. Then if teaching be not helped with exhortations, it is colde, and it pierceth 40  
 not our harts: but whē we be exhorted, we bethinke our selues y<sup>e</sup>

better. Neuerthelesse, there are three sorts [of exhorting] so that we must specially rebuke such as are so rechelesse, as thei wil not go though a man put them foorth. Such mē therefore must be manacced with Gods iudgements, by setting before them how god wil punish those, y<sup>e</sup> shal haue despised his word. To be short, let them be so sifted, as they may be cōpelled to feele what power & authoritie the doctrin ought to haue, which they despised afore. Now then we see, y<sup>e</sup> if the feare of God be in vs, it is not ynough for vs to be desirous to heare and know y<sup>e</sup> which is contained in the holy scripture: but we must also be apt to learn, and of a milde spirit to receiue y<sup>e</sup> corrections y<sup>e</sup> shall be put to vs, and although they bee hard and painful, seeing we can not otherwise bee drawn vnto God, wee must not be sturdie: if a man sting vs, or handle vs roughlier then we wold be, let not that cause vs to mislike of y<sup>e</sup> good doctrin, nor to shun it, but let vs go on with y<sup>e</sup> thing which God knoweth to be for our profite. For if we say, How so? Were it not ynoughe for vs y<sup>e</sup> we were taught? For euery man will looke to y<sup>e</sup> gouerning of him self [well ynough:] but we must also be spurred & thrust forward after that manner by force? there is no reason in it: is that y<sup>e</sup> fashion? if wee talke after that sort, it is a checking against God, and not against men. And by y<sup>e</sup> way, al they y<sup>e</sup> speake so, shew that they neuer entered



entered into their own consciences in good earnest, to searche what is there. For he that knowes him selfe well, shall perceiue that God hath not without cause willed vs to bee exhorted and rebuked by his word. I pray you, can a man knowe him selfe better then he is knowne of God? No: for we be not cleare sighted, specially in seeing of our sinnes, [and though we were:] yet (as S. Iohn saith) God seeth much clearer: where wee spie one fault, he will spie an hundred. And hee hath tolde vs here, that when wee haue bene warned, when the things that are for our soule health, haue bene declared to vs, yea, and when things haue bene chawed to vs afore hand, so as we haue the familiar vnderstanding of them giuen vnto vs: all this is not ynough, but we must moreouer be quickened vp with good and vehement exhortations: and againe, we must bee rebuked, as if a man shoulde search a wound. For as much as our diseases are most commonly secret, God must be faine to enter into them, and go euen to the very marow of the bones (as the Apostle saith in the Epistle to the Hebrues) so as there may be neither thought nor affection, but that euery whit of it bee searched to the bottome by Gods worde. Seeing wee haue so plaine declaration of these things: what shall wee gaine by replying? It is a signe (as I saide before) that wee neuer thought vpon our selues,

Heb. 4. 12.

but rather that wee haue winked at our vices, and that wee seeke nothing but to flatter our selues, which is the hypocrisie that stoppeth our eyes.

And therefore let vs beare in minde that which Saint Paule saith heere, namely that Gods word is giue vs to guide vs with- all: and moreouer, that it is not ynough for vs to haue the way shewed vs, but that bicause we be slouthfull and rechelesse, yea, and that although we haue som good desire, yet it will waxe colde by and by againe: we haue neede to be drawn by exhortations, and yf if we happen to turne our backs vpon God, or bee strayed away here and there, there is a second remedie which I haue spoken of. And afterward the third must bee added: which is, that when God threateneth vs, we must learne to bow our neckes vnder his obedience. That is the true vsing of Gods word: that also is the right hearing of Sermons, and the right reading of holy Scripture: namely, that after wee haue perceiued what God telleth vs, we must bee egged forward to followe it: and if that suffice not, that we must be touched to the quicke, that wee may bee displeased with our selues: and finally that no man desire to fall asleepe: and if hee doe, that hee bee contented to be wakened againe. That is it in effect, which we haue to gather vpo this doctrine. And whereas S. Paule saith, that these things must bee done

doone withal authoritie or commaunding: Hee sheweth vs that it is no dalying with so greate a maister as God is. And yet notwithstanding we see how rebellious a number are now a dayes. They will not sticke to say they be Christians: & yet if a man tell the the word of God, they wolde haue G O D to yelde to them in that case, and to followe their appetite: in somuch that a man must tell them of it twise or thrise ere they speake one word. And what are they? Althoughe they were more then Princes, yet ought all the greatnesse of the worlde to stoop vnder the soueraign maiestie of God. But these rascals which are naught worth, cannot abide that a man should speake sharply to the when they haue offended, nor that a man should correct them. It is not for you (say they) to commaund vs. Then is it not for God to doe it. For God hath put vs in commissio to vtter his worde. And how? True it is, that we must both pray and warne, and vse all maner of gentlenesse: but yet that letteth vs not to haue authoritie still, & to shew that our words come of him before who all knees ought to bowe, and that all creatures ought to bee as it were beaten down, that they may yeld themselves to order with all subiection. They then that cannot abide to haue Gods worde preached vnto them with all authoritie & commaundemente, muste goe

make them a new Gospell. For we heare how it is said here, that it is impossible for a man to discharge himselfe of teaching gods people, if he may not commande & say, thus and thus it must bee: that way must the matter passe. for we haue a maister that wil not suffer himselfe to be dispised. I am not here as in mine owne name: I will put forth nothing as of my selfe: neither will I bring any thing of mine own: but my speaking is in the name of God, men must stoope to him spit of all the that speake against it, all loftines must be pulled downe & no creature may lifte vp his nebbe or his eyes against him to whome both great & small must bee but vnderlinges. That therefore is the cause why S. Paule addeth here the word, *Authoritie or commaundement*. Nowe had we this lesson well printed in our minds: surely we should profite much more in gods word then we do. But what is the cause that after the hearing of so many sermons, we continue still in our owne kinde: but that we consider not that our Lorde calleth vs to himselfe? Yea euen to the end we should reuerence him as he deserueth, not for fashi on sake only, or with ceremonies but with our whole life, that all our affections be subdued vnto him, that al our thoughts be held there as prisoners, that there bee neither reason nor appetite of ours vnrestrayned there. If wee knewe this, surely wee shoulde

Gggg. neuer



neuer heare one worde of holyc  
 scripture which shoulde not do  
 vs good. But what? We come to  
 it like beastes, and our Lord sen-  
 des vs away such as we came, &  
 wel are we worthie of it. Where-  
 fore let vs learne, that like as  
 God will haue his worde prea-  
 ched with authoritie: so must we  
 also bring reuerentnesse with vs  
 to humble our selues before him  
 to receiue whatsoeuer he spea-  
 keth without gaynsaying, and to  
 hang in such wise vpon his mouth  
 as it may appeare howe it is not  
 in vaine that wee take him both  
 for our God and for our father.  
 And therevpon hee addeth yet  
 further, *That no man should despise*  
*Titus.* It is to him that hee spea-  
 keth: but the matter belongeth  
 to the whole Church. As if hee  
 shoulde say, see that the worde  
 which thou bearest abroad be not  
 had in contempt. True it is that  
 this is not in our power.

For there are manie vnamenda-  
 ble persons to be seene, who the  
 more a man teacheth them, and  
 obserueth all the meanes which  
 God sheweth to bring the back  
 with all, the more doe they still  
 harden and become worse and  
 worse. We see this: but yet how-  
 soeuer the worlde go, we muste  
 alwayes shewe with authoritie,  
 that we be sent of God. And y  
 it is that S. Paule saith: For hee  
 spiteth these proude peacokes  
 which make no reckening of any  
 manaces. Verie wel (saith he) yet  
 haue we a sworde readie to exte-

cute vengeance vpon all such  
 as shake vs off, or obey not the  
 doctrin that we bring them. And  
 Saint Paule spake not there of a  
 materiall sword, but he meaneth  
 that God will not suffer that his  
 worde shoulde be so reiected.

And he saith that wee haue the  
 same sworde in our hande. And  
 why? For we must iudge by gods  
 worde. Though we make no ac-  
 compte of it as now: yet shal we  
 at the latter day feeble the power  
 that it shold haue had. And ther-  
 fore it is not without cause saide  
 vnto Titus *Let no man despise thee.*  
 As if he shoulde say, Although he  
 men play the rebels here, & thou  
 canst not reclayne them though  
 thou shew them that thou spea-  
 kest in Gods name, and arte sent  
 of him, but they mocke at thee  
 still, and go on in their own trace:  
 yet cease not thou for all that, to  
 tell the continually what a curse  
 is prepared for their vngodli-  
 nesse.

After this maner (say I) must we  
 deale in that behalfe. And there-  
 withall let vs marke, that here S.  
 Paule sheweth all Christians ge-  
 nerally by what means they may  
 profite in Gods worde: that is to  
 wit, (as I touched afore) by bring-  
 ing such reuerence, as to receiue  
 with trembling, all that euer shal  
 be saide vnto them. It is true that  
 Gods worde ought to be sweete  
 and amiable to vs: but yet for  
 all that, it standeth vs on hande  
 to haue the feare whereof the

Prophete Esay speaketh: For he  
 saith

Esai. 66.

saith that Gods spirit shall rest  
vpon none, but such as tremble  
at his worde. And therefore let  
vs be verie well ware of this de-  
spising.

For wee can not deuise bet-  
ter to shew ourselues to be folke  
past hope of amendment, then  
by despising the things that are  
tolde vs in Gods name, specially  
whē we fal to lifte vp our selues  
against those that are ordained  
to be ministers of the same. And  
yet neuertheles, what a number  
are there that doe but nod their  
heades at the things which they  
heare told thē at sermons? Again  
when the ministers speake: these  
men thinke they are beholden to  
them for their hearing of them:  
so farre of are they from credi-  
tings and obeying their saying.  
This is seene at this day. What  
haue we then to doe, but to ac-  
knowledge suche a maiestie in  
gods word, as we may reuerence  
y<sup>e</sup> preachers therof in such wise,  
that none of vs aduance him-  
selfe to reiecte the things that  
they tell vs. For they that dis-  
pise our doctrine, that is to saye,  
which we bring to them in gods  
name, shall feele that it is not vs  
against whom they make warre,  
but that it is God which is their  
conterpartie, because they haue  
fought after that sort against his  
worde. But let vs come now to  
the seconde principall article  
which Saint Paul handleth here.  
Hee will haue Christians put in  
minde *To submitte them selues to*

*Rule and Power, and to obey man-  
gistrates.* Nowe we haue to note  
first of all, that the Iewes were  
harde enough to be gouerned.

For they were alwayes giuen to  
insurrections of their owne na-  
ture. And therewithall because  
of Gods promises, forasmuche  
as hee chose them to be his peo-  
ple, and his inheritaunce: they  
thought thē selues to haue great  
wrong to be helde in subiection  
to vnbelcewing Princes. Againe  
on the other side, wee see what  
loftinesse is in all mankind, how  
there is nothing that greenerh  
thē more thā to be in subiectiō,  
and that in the meane while they  
can kill well ynough to cloake  
thē selues vnder Gods promises.

For whereas it is saide that wee  
be the heires of the worlde, that  
we be gods children, that we be  
a kingly priesthood, &c: manye  
konstrue these things to their  
owne aduantage that they  
shoulde bee exempted from all  
bondage. Tushe (saye they;) what  
auaileth it vs that god hath  
chosen vs to be his children, and  
that we bee vnto him both prie-  
stes and kinges: vnlesse wee bee  
exempted from so harde thral-  
dome and bondage?

Therefore it stode the faithfull  
on hande to bee warned, y<sup>e</sup> Gods  
exalting of them to that degree  
of honour, is not in respecte  
of this present life, but for that  
they muste content them selues  
with the spirituall kingdome  
of our Lorde Iesus CHRIST,



in that they be delivered from y<sup>e</sup> thralldom of Sathan, & from the bands of sin and death, & in that they be priuiledged to inioy the heritage that is prepared for the in heauen.

That is the thing wherevnto this exhortation of S. Pauls tendeth. And although we haue no such cause nowadayes as the Iewes had, to withdrawe ourselues from al subiection: yet is that vyce so rooted in all our harts, y<sup>e</sup> it is for our behoof to be brought vnder and to be subdued: for (as I haue touched afore) were it not that our Lord telleth vs that our case is such: we could neuer find in our harts that any man should reigne ouer vs: and experience teacheth vs it too much. Herevpon also haue continually risen y<sup>e</sup> great number of rebellions that haue beene scene amongst men. For it hath bene thought: Should I be subiect to this man or that man? Are we not all Adams children, and came we not all out of the Arke of Noe? These be the fantasticall deuices that serue to overthrow all the gouernments of the world. On the other side, men haue imagined thus: is such a one of greater indowment the? Why should I submit my selfe to him, seeing he ought rather to be mine inferiour? Is there any reason in that? When folke looke so at mens persons: always they take occasion of repining.

But if wee were thoroughly resolued of this poynte, that

no state of soueraignie is set vp at the pleasure of men, but that God is the authour of them all: and againe, that suche as reigne come not to it by casualtie, but by Gods ordinaunce: I saye if wee bee thoroughly resolued of this: then vnlesse wee meane to make warre againste God: wee will fall to holding of our selues in quiet, according to Saint Pauls speaking thereof in the thirteenth Chapter to the Romaines.

Therefore let vs learne, that by this texte Saint Paule meant to shewe vnto all Christians, that whereas God hath adopted the to bee his children, they muste not vnder that colour thinke to haue it so brought to passe in this transitorie life, that euerie man shoulde be a lord, and that there shoulde be no more subiection: but that wee must be contented that our God is a father to vs, & that wee must by hope waite for the heritage that is hidden from vs as yet, and that we must wait for it patiently till he take vs out of this worlde. But in the meane while let euerie man bee contented with his own slenderne: let not the poore, let not the base of degree, let not them that are dyspyed to the worlde: warde aduance them selues: yea rather, let euerie man willingly receiue what so euer God disposeth of him: that is to wit, that seruantes obey their masters, that people obey their magistrates, and all suche as

as sit in seate of Iustice, and that wee assure our selues that suche service is acceptable to God. It is true that such as were exalted in honor ought not to behaue the selues proudly against them: for if they abuse their power they yeelde an accounte of it. Also he that is riche, if he play the tyrant with his brothers, and reigne ouer them with crueltie: and likewise the magistrats if they exceede measure, and bee not true shepherdes of the people (as the holy scripture nameth them) must in the ende feelee that they were no more then other men, according to this saying of the Psalm, That they were gods Lieutenants for a time, but yet they must vnderstand that they were but wofmes of the earth. For when they bee once bereft of the high estate that bleared their eyes: they come to rottenesse, so as God can not abide that they shoulde so aduance themselves aboue their brethren. But howe so euer they fare, let the Christians generally take warning, that God hath not made them kinges and Priestes to enioye a kingdome or that Priesthoode effectually in this world: but that they must wayte for those spiritual benefites by hope. And that, as concerning the worlde, they must suffer GOD to guide them as sheepe, and they must walke on in that simplicitie. For (as I haue said already) so long as we looke at men, wee shall e-

uerbe tossed with some vnquiet-  
ness: for we see howe our wits  
be ticklish, and there needes, no  
great occasiō, to put vs so far out  
of patience that wee shall shake  
of all yoke and subiection. But  
let vs goe backe againe to that  
which Saint Paul telleth vs here.  
True it is that whē as in this text  
hee saith, we must be warned to  
be subiect to rule and power: he  
speaketh it not of him selfe, but  
in the name of God: and he maketh  
a more expresse declaration  
of it in the saide thirteenth chap-  
ter to the Romans, as I alledged  
afore. For he saith that al powers  
are grounded vpon Gods truth:  
not only in y it is his wil to haue  
all mankind gouerned by such  
order and policie: but al bicause  
that if a man be in authoritie &  
in the seate of Iustice, it is al one  
as if he had placed him ther with  
his owne hande. For it is his pre-  
rogative to giue the sword, & al-  
so to vn buckle the sword girdle,  
when hee listeth to put downe  
those that had the sword of Iu-  
stice before: for when they ad-  
uaunce themselues too high, he  
pulleth the down again: therefore  
let vs knowe this, to the intente  
we beguile not our selues any  
more with our vaine speculatiōs  
to say, why shall I be subiecte  
to such a one? Why should I be  
an vnderling to him? Why should  
such a one reigne ouer me? Now  
when we haue pleaded thus: yet  
will God ouerthrow al our faire  
colours & shifts with one word,  
Gggg. iij. name-



namely bycause it pleaseth him to haue it so. And it is not for vs to dispute of it, sith we know that he will bring vs back to that reason. That then is the thing which we haue to remember vpon this sentence. And according herevnto, we see we be so much the better confirmed in y<sup>e</sup> hope of y<sup>e</sup> eueralting life, when things fall not out to our liking in this worlde. For were we all as little princes, what a thing were it? There were none other Paradise for vs, the earth would holde vs downe for euer, and as for heauen we would make no reckning of it. But whē as our Lord leadeth vs throughe the worlde in such sort, that wee be dispised here, & kepte in subiection: it putterh vs in minde & prouoketh vs to lift vp the eyes of our faith aloft, and to waite for the thing that wee see not as yet. Now if Christians were commaunded to be subiect and obedient to rule and power, at such time as the parties that weelded the sworde of Iustice were vnbelieuers and Gods enemies: it is much more reaso that we shold be subiecte, & lesse excuse haue we, if we rebel, now whē we haue this aduantage, that they which beare the sway are heires with vs of the heauenly heritage, and of the selfesame faith that wee our selues bee. Though we were vnder y<sup>e</sup> Turks, vnder Tyrantes, and vnder the deadly enemies of the Gospell, yet is it commaunded vs to sub-

mit our selues vnto them. Why so? euen bicause it pleaseth god. Nowe then if they be of our own faith, is it not a dole wickednes if the people will not submitte them selues, and abide quietly vnder gods yoke, whē he sheweth him selfe so louing towards them? But howsoeuer the world go, this rule holdeth euer generally, that we resist God, if wee can not find in our hearts to suffer our selues to be ruled by the publique order which hee hath set and settled in the worlde. And Saint Paule, not onely speaketh of subiection, but also addeth willing obedience. For ye shal diuerse times see that me will not resist, because they cannot, or else bicause they consider that they shall get nothing by it, or else are afrayde of afterclaps. But Saint Paul goeth yet further, saying that we must obey. And the worde which hee useth, betokeneth (as I sayde) a willing obedience, according as it is said to the Romanes, that it is not ynough for vs to stand in fear, but we must obey for conscience sake. Why so? Because that although the magistrates had not in them wherefore to bee honoured and obeyed: yet for as muche as the seate of Iustice, wherein they be placed is ordeyned of God: resistance be made againste them, such manner of wrong is not offered to the men, but vnto him that hath set the in that state, & wil haue his image to shine forth in

in them. Ye see then that y<sup>e</sup> thing which we haue to remember, is not that there should be but on-ly a forced subiection: but that we of our owne accorde should willingly see y<sup>e</sup> the order which god hath set in this world should be maintained, and no man en-uye those that are greater then himselfe, or aduaunced to more honour. And why? For it is a re-  
sisting of God when men make any trouble or vprore and not onely that, but also when men can not finde in their heartes to submit themselues with a hartie affectiō [so as they may be able] to say, This humilitie (that I ex-  
alte not my selfe in such wise, as to beare my selfe in hand that I  
am a worthier man then such an one, and that hee ought to obey me rather then I him) is a sacri-  
fice that God requireth. I muste (say I) forbear all such thoughtes, knowing that God will not haue mee to be any thing of my selfe, but that I should keepe me lowe, beating downe all pride & loftinesse that might make mee  
to aduaunce my selfe. Surelie vn-  
till we be come to that point, we shall doe nothing but martyre our selues: & although we seeme  
somway peasable, so as we shake not of all subiection: yet will not our subiection be willing. Thus ye  
see howe wee ought to beare in minde, that Christians must not  
looke to be compelled by force to obey their magistrates, but y<sup>e</sup>  
they must yelde vnto it, know-

ing that God will haue our hu-  
militie tried in this, that it grie-  
ueth vs not to bee in subiection  
to the authoritie of men, seeing  
that it is ordeyned of him, & that  
hee himselfe holdeth always the  
soueraigne dominion. For when  
we obey men y<sup>e</sup> reigne according  
to Gods will, we obey him that  
is the setter of the vp. And here-  
withall let vs marke also, that  
God will diuerse times rayse vp  
men vnworthie of any honour.  
And why is that? Euen to spyte  
vs. For were we subiecte to him  
as wee shoulde bee: surelie hys  
reigning ouer vs would be such,  
as we might see that it is he whi-  
che gouerneth vs and sitteth o-  
uer vs in the midds of vs: in so-  
much that they which sit in any  
seate of Iustice, shoulde be as lit-  
tle Angels, so as no Kinge nor  
prince in the world should reign  
with tyrannie and pride, but gods  
image shoulde shine foorth in  
them. But for as much as wee  
driue God farre from vs, hee is  
faine to withdrawe himselfe, &  
to pull backe his blessing, and to  
set such folke to raigne ouer vs,  
as turne all right and equitie vp-  
side downe. Therefore it is a to-  
ken that God hath withdrawen  
his grace from vs, because wee  
coude not abide to be vnder his  
protection, for wee listed not to  
bee subiect vnto him. But how  
soeuer wee fare, let vs alwayes  
come backe to this point, that  
our Lord knoweth full wel what  
is meete for vs.

Gggg. iiii

And



And seeing it is so: let euerie of vs beware that we passe not our bandes. Let him that is a poore man bowe downe his necke & know that it is gods will to haue him to be a subiecte, and that by that meanes we shew our selues to be his flocke in deede and not wilde beastes, nor so hard to bee gouerned, as that we wil not suffer our selues to be ordered as he would haue vs, or that he should so dispose of vs, that howe small or slender so euer our state bee, or how much soeuer it be despised in the worlde, yet we should beare it patiently. Now S. Paule addeth herevnto, *That we muste also be put in minde to bee readie to all good workes.* Whereby he sheweth that such as can not finde in their hartes to obey magistrates, seeke nothing but trouble and confusion. And this argument is taken of the order that God hath set in the worlde. For why are there kinges, Princes, magistrats, & officers of Iustice? To the intēt that men shoulde not be as cats and dogs in snatching one at another, but y<sup>e</sup> ther might be iustice so as the stronger sort might not go away with the goale, nor the poore and simple sorte be trampled vnder foote and eaten vp. For that purpose was the order of Iustice established. True it is y<sup>e</sup> diuerse times they that are in that stat, discharge not their dutie, but oppresse good mē: & support euil mē: but yet it is always for our behoofe to haue stil some

forme of gouernmēt. Put y<sup>e</sup> case y<sup>e</sup> there were great corruptiōs, as is sene oftentimes, & would God y<sup>e</sup> examples thereof were to be fetched a farre off: althoughe they that reigne, were tyrannes and leude men, and that suche as haue authoritie apply their mindes to all mischeefe, and to the darkening of all religion, and therewithall giue bridle to their wicked lusts: yet were it better to haue such a corrupt gouernment, then to haue none at al. For if there were none at all, alas, what would become of vs? It wer better that we were drowned in a gulfe. So then. if we bee readie to all good workes, it is certaine that we will loue publique gouernment, and not seeke to disobey the magistrate. But yet had Saint Paule respecte to a further matter, in this text: which is that after that hee hath put vs particularly in minde that wee owe subiectiō to such as haue authoritie ouer vs, hee addeth that we bee debtors not onely to them but also euen to the least, & that it becommeth vs to knowe, that there is as it were a naturall bond which doth so bind vs, as non of vs can alledge, I owe nothing to him or to him: For then behoued it mee to separte my selfe vtterly from all mens companie. And therefore it becommeth euerie man to applie his vocatiō in such wise, as he may therewithal do al that hee can for his neighbors. And so ye see why S<sup>t</sup> Paul giueth here

here a general rule, that we must be ready to all good workes.

And afterwarde he sheweth how that may be done: namely, *That we say euill of no man, nor hurt any man*, but that we be vp-right and indifferent, and to be short, that we shewe our selues desirous to liue vprightly and friendly with all men. And first

of all we haue to mark here (whiche thing shall also serue for a conclusion) that if we wille to be ready to all good workes: we must haue regarde to mainteine friendship with the parties that are ioyned to vs in the holie and inuiolable bond that I haue spoken of already. For if a man will needes be esteemed for his vertues, and in the meane while make account of no man, nor beare with no man: our Lorde mislikes that vtterly. For the chief vertue that he requireth, is that we should apply our whole indeuour to nourish peace and concord, in such wise as we may shew that we seeke nothing but to haue God serued of all men with one common consent. And how may men liue quietly together? By bearing one with another. For it is certeine that there will alwayes be great vices and imperfections in vs. And sith we see that Sathan hath already such store of wyles and subtilties to set vs at oddes, and that thereby he laboureth to ouerthrowe vs: let vs keepe vs from doing him that pleasure, and let vs vse pa-

tience, that we be not giuen to quarelling at euery time that we be prouoked to do euill, but that we refraine ourselues for y same consideration. For if we can not finde in our hearts to put vp many wronges, surely occasions of trouble will crosse vs at euery turning of a hand, so as we shall 10 ouershoote our selues, and fall at open defiance. Saint Paule therefore sheweth vs here in effect, that if we will be ready to all good workes, whereas by nature we are giuen too muche euery man to his owne profit: we must looke to beare with our neighbours, yea euen in suche sort as we repress the headinesse 20 or headstrongnesse that is in our mindes when we be so annoyed, and forbear to vse any such rigour to reuenge our selues whe any man shall haue offended vs. For that is the way to mainteine quietnes, as it is taught vs here. Going forwarde herewithall he addeth also, *That we must shew all manner of myldenesse towards all men*. When as he saith towards 30 all men: thereby he sheweth that euen the faithfull doe their diligence to winne such, as are yet wilde beastes, and are not yet brought into the flocke of our Lorde Iesus Christ.

Looke me vpon an Infidell: it is certeine that hee is an enimie of God, and separated from his Church: and yet neuertheless if there be any meane to instruct him, I must shewe it him

Gggg.v.

gently,



gently, or else it will be impossible to ioyne him by that meane, y<sup>e</sup> is to wit, by labouring to bring him vnto God. Now if we owe such myldenesse to the Infidels when we see them as woode as may be, and that although they can not at somtimes be subdued, yet we must not faile to proceed after the foresaide manner: what shall we doe to them that are already the children of God? Shall they finde no gentlenesse at our handes? Then let vs shewe our selues to haue ben in the schoole of him, which saith that his onely seeking is to deale gently with vs. For if we resemble not our Lord Iesus Christ in that: all the rest of our doeinges may haue some faire shewe of holinesse to the worldewarde, but it will be but stinking filth before GOD. And therefore let vs looke that we fashion our selues after the image & patterne y<sup>e</sup> is giuen vs of God the father: which is, that in as much as a doue came downe vpon our Lord Iesus Christe, he hath shewed vs in a visible shape

that seeing wee be his members, we must be quiet vnder him: and therewithall be able to haue the thing that is spoken of by y<sup>e</sup> Prophet Esaie. True it is y<sup>e</sup> y<sup>e</sup> thing is attributed vnto the person of our Lord Iesus Christ: but yet must we be fashioned like vnto him, y<sup>e</sup> is to wit, we must not quenche the light, because it is not so bright as were to be wished: in so much that if it do but smoke, we must looke that we kindle it rather then quench it, and y<sup>e</sup> we breake not the broosed reede altogether, but consider such as are feeble and fraile, to the ende that beeing borne with at our hands, they may take better hart and grow strong, & be so drawen vnto God, as we may be all ioyned vnto him with one cōmon accord, and cleaue vnto him to the end.

Now let vs fall downe in the presence of our good God with acknowledgement of our sinnes, praying him to make vs feeble the better, &c.

### The 15 Sermon vpon the 3. Chapter.

- 3 For we also were sometime without vnderstanding, unbeleeking, deceived, seruers of diuers lustes, and pleasures, lining in spitefulnessse, and ennie. hated, and hating one another.
- 4 But when the goodnesse and loue of God our Saviour towards men appeared: he saved vs,
- 5 Not by the workes of righteousness which we did, but according to his mercie by the washing of the newe birth, and the renewing of the holie Ghoste, &c.

We



**V**E sawe this morning how S. Paul commanded the faithfull to bee mylde and gentle towards all men, And I tolde you that that was to induce the to louing kindenesse, that they might beare with the faultes of such as were not yet come into y good way of saluatiō. Now to confirme the same doctrine, he addeth that before such time as God had called them, they themselves were like those who God might with good right haue reiected: at which time they would full gladly haue bene born with.

Therefore it is all one as if he should say, it is good reason that they should vse like gentlenesse towards other vnbeleeuers. In an other text to the Galathians, where hee counselleth them to beare one with an other, he biddeth euerie man haue an eye to his owne infirmitie. For if we thought vpon that, it must needs be that we were verie blinde, if it taught vs not y we ought not to vse extreame rigour towards offenders, [after this manner.] Why so? I haue neede to be pardoned for many faultes, & therefore if I will beare nothing at my neighbours handes, what will come of it? I am not to be borne withall. Wherefore let vs looke to haue an eye to our owne vices and infirmities, and that will bridle vs so as we shall not vse any

ouer great rigour in condemning such as do amisse, without any forbearing or releasing. But here he goeth further. For he not only willethe the faithfull to look to their present state, and to vse mildenesse and gentlenesse towards such as are like the selues, in respect of their owne frailtie: but also sheweth them what manner ones they haue beene. We see then that hee leadeth them further. And therefore we haue good cause to marke this doctrine. For a number beare themselves in hande that they themselves be cleare, so they condēne other men greuously. True it is that we should correcte euill where so euer we see it, and not feede it through flatterie. But in the meane season we keepe not the order that we ought to keepe, which is that euerie man should begin at himselfe. Then if I will be a good iudge to iudge of my neighbours vices, I must consider what mine owne be, & first of all condemne them. One rule therefore which we must follow: is that euerie man must accūse himselfe, and when he hath condemned his owne faultes, then afterward proceed to his neighbours.

But we forget al our owne offences, & wil not haue them looked vpon, but (which worse is) we beare our selues on hande, y we haue made a good amende to GOD warde, when we haue beene



beene sharp and rough towards  
 other offenders, and looke that  
 other men should giue vs leaue  
 to do euill, so we allow not the  
 euill which we spy in any of our  
 brethren. But cleane contrari-  
 wise, it is tolde vs here, y when  
 we haue cause to rebuke such as  
 haue done amisse, wee must not  
 onely bethinke vs what we be 10  
 at that present, and what vices  
 do then presctly blemish vs, that  
 the same may lead vs to humili-  
 tie and sobernesse: but also con-  
 sider that before God drew vs  
 to him, wee were giuen to all  
 naughtinesse, and that such ri-  
 gour might well haue been vied  
 towards vs, as might haue sha-  
 med vs, and vtterly bereft vs of 20  
 all hope. Herevpon we must be  
 more gentle towards poore  
 blinde soules, til God haue ligh-  
 tened them, and set them in a  
 good trade. And of this doc-  
 trine we haue to gather that we  
 must rather beare with the igno-  
 rant, the with such as misbehaue  
 them selues wilfully after they  
 haue knowen the will of God. 30  
 As how? When they that pro-  
 fesse the gospel do openly make  
 a scorne of all vertue, so as it ap-  
 peareth that they lead a lawlesse  
 and lewde life: such manner of  
 folke deserue not to be spared.  
 And why? For they can not al-  
 ledge any ignorance: and there-  
 fore they ought to be bridled  
 with the rougher bit. But if there  
 be any poore blind soules, whi-  
 che discerne not white from

blacke, nor euer had any tea-  
 ching: it becommeth vs to pitie  
 them, and we must not thinke it  
 straunge, though they be some-  
 what harde to reclayme at the  
 first. And why? For they haue not  
 beene inured to the yoke. If a  
 man take a yong horse, that ne-  
 uer wist what bridle nor saddle  
 meant, nor was neuer yet earst  
 shod: he can not frame him out  
 of hand. For nature hath not yet  
 framed him to suffer him selfe to  
 be ruled by man: he must be trai-  
 ned to it by custome. Nowe we  
 by nature are much worse then  
 beastes: for there is nothing in  
 vs but vtter frowardnes & stub-  
 bornnesse: and GOD must be  
 faine to alter vs, ere he can win  
 vs to his seruice. So then, if we  
 see filie vnbeleeuers which wote  
 not what Gods seruice is, be-  
 haue them selues loosely both in  
 wordes and deedes: well, let vs  
 pitie them, & consider what we  
 our selues haue beene, and what  
 we should be stil, if God had not  
 receiued vs to mercie, and refor-  
 med vs through his free good-  
 nesse. Ye see then that the thing  
 which Saint Paul meant to teach  
 here, is that we must beare with  
 such as neuer knew ne tasted of  
 Gods worde, and that we must  
 vse myldenesse and patience to-  
 wardes them, til we haue taught  
 them. Marke that for a speciall  
 point. And we must marke the  
 reason y is alledged here: which  
 is that we our selues haue beene  
 vnbeleeuers as well as they, and  
 that

that if a man had vsed any ouer great roughnesse or sharpnesse towards vs at y<sup>e</sup> time, we could not haue suffred it, and the same would rather haue hardened vs then amended vs. Sith it is so, let vs vnderstand that our Lorde sheweth vs the meane that wee must holde, when wee be desirous to bring back poore soules to saluation, whiche are in the way to destruction. Againe, there is another reason, which is, that we our selues not only haue gone astray for a time: but also had continued therein, if GOD had not made vs to turne head. For the alteration that is in men from badde to good, proceedeth not of their owne power or moving, but it is God that wrought it when that was done. Let vs consider then, that as wee were wretched and miserable creatures, so had we growen worse and worse to the full top, if God had not reached vs his hand, and drawn vs to him. For if man be full of rebelliousnesse euen from his birth: it is certeine that it will continually increase from badde to worse. And therefore GOD must be faine to set order in it.

So then, Saint Paule not onely alledged here, that such as are now faithfull, were out of order before GOD had visited them with his grace: but also addeth that if there be any good in the, they must not bragge of it, but consider how they came by it. Hath God saued vs (saith he) by

y<sup>e</sup> works that we wrought, or by our owne righteousnesse? No, but by his owne meere mercie. Sith it is so, let vs cast downe our eyes, and vse no more presumption. And if we doe so, we shall soone be gentle to beare with the infirmities, which are yet in them, whome God hath not brought to the same state. That is it in effect, which we haue to remember vpon this streyne. But yet by the meane way, we must consider here particularly the things that Saint Paule treateth of. He saith, *We haue in time past bene fooles, and disobedient, and bene ledde with diuers lustes and pleasures [or delights.]* Whereas he saith. *We haue bene:* it is to the end to assuage this declaration, which might haue had some stinging in it, if he had saide in the second person, *you haue bene fooles and disobedient:* if he had not put himselfe in the same companie and ranke: it had bene somewhat with the hardest to digest. But now he saith, come on my friendes, let vs consider what we haue bene, before God drewe vs out of the dungeon of vbeliefe wherein we liued. Were we not both foolishhe and rebellious? And yet was God fayne to beare with vs. Yea and we would faine: that men should haue vsed patience towards vs. Wherefore let vs also yeeld the like to such as are not yet come so farre as to know what it is to serue God.

This



This is the cause why Saint Paule hath set downe him selfe as one that had beene ignoraunt and stubborne, and bene driuen and led by diuers lustes. But a man might demaunde here, whether S. Paule had bene a whoremonger or a dronkard. For when he speaketh of the sundrie delights, he comprehendeth in effect all the sinnes whereto we see men subiect, before God haue reformed them by his holie ghost. For we be sure that he was blamelesse euen before he was drawn to y<sup>e</sup> Gospel, and that he ledde so holly and honest a life, that he was reputed as a litle Angell among men. And yet for all that, as now, he cōfesseth here, yea euen without hypocrisie, that he had bene out of square. We haue to note that when the holie scripture speaketh of the state of the vnbeleeuers, whom God hath not regenerated by his holie spirite: it setteth downe a great sorte of vices. Not that euerie man is wrapped in them, nor that they appeare in all men: but because one mā is subiect to one naughtinesse, and another to another, so as there is not any one which hath not iust cause to cast down his head, as conuicted that hee hath nothing in him which is not defiled. As for example: we shal see some of those y<sup>e</sup> neuer knew God, which shall not be giuen to all vices. Some shal not be acquainted with vaine glorie, but shall content them selues with

simplicitie and sound dealing, so as they enuie not the great men of the worlde, nor any others, but let them alone. Some shalbe good labourers and handicrafts men, & they shall eat their bread without beeing troubled much with any couetousnesse. Some shalbe free from whoredome, & other some shalbe sober of conuersation. And yet for all this, if we sift them euery one thoroughly, we shal find that there is neither good seede nor good roote in them, and that although they haue some faire vertues in them to outward shewe, all is but vn-cleannes before God. And why? For the cheefe point in ruling a mans life well, is to walke in vn-corruptnesse of minde. And therefore although y<sup>e</sup> Infidels abstaine from whoredome, yet do they it not for feare to offend God: that is not the mark they aime at: but GOD keepeth them shorthe, hee knowes why, namely to the intent that all should not goe to confusion among mankind: yet doth it not followe that therefore thei deserue to be counted righteous. Howsoeuer the world go, although the Infidels be not atainted with all vices: yea, and that we see many among them that liue well & orderly ynough, & are well commended among men: yet notwithstanding, there is in their hart a certein corruptnesse, which God condemneth, in so much that from the moste to the least they be all ignorant, accor-

according wherunto Saint Paul calleth them vnwise, wandering, and ignorant in effect what it is to serue God. And therefore let vs marke, that although S. Paule led not an inordinate life at the time that he was vnbeleeuing & an enimie to the Gospell: yet failed hee not to be ledde away with many euil delights and desires, as he himselve confesseth in y<sup>e</sup> seuenth to the Romans, where he saith, that he made suche account of himself, that he thought himselve to bee righteous, and y<sup>e</sup> was because he wist not what the Lawe meant in saying. Thou shalt not lust. Saint Paule contented him selfe that he was in good reputation to the worlde ward, and that he had abstained from all [outward] crimes and thinges worthie of blame: but in the meane while he entered not into his own cōscience, to search out the hidden vices, but rather blinded himselve with hypocrisie, and in the meane time was puffed vppe, and drunken with pride. Lo, wherupon he grouded his righteousness. But when he once knew that Gods lawe serueth not onely to bring vs to an outward good behauiour, so as we may be vncondēned of men: but that it ought to reforme all our thoughtes and affections, & that it requireth an angelicall & perfect righteousness: then he perceiued that there had bin nothing but filthinesse in him before: & therevpon confesseth, y<sup>e</sup>

he quite and cleane gaue ouer euen the very righteousness of y<sup>e</sup> law which seemed to be in him. For he termeth that righteousness the righteousness of the law, not which is set foorth in Gods lawe, but which he surmised him self to haue, & wherwith he was falsly belotted. Therefore it was requisite that he should esteeme that as dung and filth: for without that humilitie he could not possesse our Lord Iesus Christe. And so he doth rightly protest in this text, that in the time of his vnbelief he was as all other men are, a sinfull, ignorant, and deceiued man, yea and ledde with diuers lusts. It is true y<sup>e</sup> he was not of the number of the lawlesse, & that his life was not offense, & y<sup>e</sup> men could not haue conuēcted him before a Iudge to haue accused him of any crime: but yet for all that, he failed not to feede many corrupt affections within him. And y<sup>e</sup> is the thing which he acknowledgeth here. Now that this doubt is dissolued, let vs come to the gathering of some good doctrine vpo this text. And y<sup>e</sup> is, y<sup>e</sup> we haue here as it were a picture of y<sup>e</sup> thinges that are to be found in men before God haue inlightened them with his holie spirit, & made the new creatures.

No doubt but men wil stand sufficiently in their owne conceipt: but that is for want of being knowen. For surely we wold put in vre the prouerbe of despising our selues, if we were



not so blinded with foolish ouerweening. But euerie of vs is so giuen to selfeloue, that we be all of vs dazeled with it, & perceiue not our owne shamefulness. But howsoeuer we fare, behold, here is the holie Ghost, which giueth his verdit, not vpon two or three, but generally vpon all the children of Adam. He hath shewed 10 already what we be of our owne nature till God haue chaunged vs. And what be we? First of all, fooles. Now surely men wil not be perswaded of this at the first, for we see how they weene themselves to be wise. And there is not a greater impedimente to turne vs away from God, then this is, that we cannot frame our 20 selves to bee gouerned by his worde. For we are euer questioning, and it seemeth to vs that there is some likelyhoode of reason that God should holde his peace, or else giue vs the better end of the staffe, as though the goale were wonne on our side. Men therefore will alwayes haue the saide fonde opinion of wisdom, but what shall we gaine by it, seeing that the holie Ghost hath giuen vs here his vnreuocable sentence, that we be all fooles till God haue inlightened vs? It is true that wee perceiue it not: but the scripture saith that God knoweth all the thoughts of the wise, and what saith he of them vpon the knowing of them? That 40 they be but vanitie and leasing. And so we haue two things to

marke in this text.

First we must vnderstand, that if there be any drop of good and right vnderstanding in vs, it is the speciall gifte of the holie Ghost, and we cannot challenge the praise of it to our selues, except we will be traytors to God, in robbing him of that whiche belongeth vnto him. Seeing it is so, what is to be saide of free will, which is so highly magnified amongst the Papistes? For when they speake of free will, they meane the reason that men haue to be so wise as to choose the good, and to eschewe the euill. But on the contrarie parte, beholde, here is God, which telleth vs that till such time as he haue made vs to profite in his schoole, we be all fooles, yea euen they that think them selues wisest. And so is all foolish ouerweening beaten downe, & men must be faine to vnderstand, that vntill God haue called them to to his trueth, they be voyde of all reason and wisdom. That is 30 one point. And therewithall we haue to marke also, that there is none other meane to make vs walke in the right way, then the vtter bereeuing of vs of all our owne selfe weenings. And why? For we weene we do well: but in the meane while God auoweth vs to be fooles. And therefore let vs no more deceiue our selues with our deuotions as men term the, to say: To my seeming this is rightfull. For when we shal haue satisfied

satisfied men, God will beneuer y more contented with vs for it. That (say I) is the seconde reason which we must gather vpon this part of the text, namely, that we must not trust to our owne weenings, but walke according to gods ordinance, assuring our selues y whatsoever we imagine to be goodly, & to haue some likelihood of wisdom & reason, will be but follie and leasing before God. Now S. Paule addeth that all be disobedient: yea, or else haue bene: like as when hee sayeth that all are fooles, he sayth also that they be likewise rebels: and that is to disgrace men vtterly, by shewing that there is nothing in them but starke naughtinesse. First, they want wisdom: and againe, though they knewe the good & had discretio [to vse it:] yet are they frowarde & malicious, and walke cleane contrary to that whereunto GOD would guide them. Now then, we be not only corrupted in our vnderstanding, so as wee cannot see: but also we haue such an inclination to naughtinesse in all our affections, as wee go cleane contrarie to that which God commaundeth. What remaineth more? Now let vs go praise our freewill & self vertues: yet see we that God disalloweth vs in all respects, til he himselfe haue changed vs. True it is, that this rebelliousnes appeareth not alwayes, men play the hypocrites, and counterfet so cunningly, as they

may well be praised of y worlde, yea, and they seem euen to them selues to be verie deuout towards God. Yea, but they do but beguyle them selues, till they haue the newe heart that y Prophets speake of. Nowe it were a needelesse thing for God to giue vs a newe heart, if the heart that we haue already were good.

And therefore let vs knowe that til God chaunge it, & renewe it through out, there is nothing in it but stark naughtinesse before. Ye see then how we ought to be beaten down, & to seek y goodnesse at Gods hande which is fathered vpon him: to the ende y we feede not our vices through vaine ouerweening & presumption. And S. Paul addeth in fewe wordes, that they bee strayed away or deceiued, that is to saye y they be blind wretches, till God haue set them in the way of saluation. And his saying so, is to cut off all the vaine imaginati-  
 ons of wisdom which men do boast of. Ho, say they: is it meete I should be condemned so? I see  
 no reason why. Wel, sayeth S. Paule, though men stande neuer so much in their owne conceites, yet cease they not to be disallowed of God. And why? For they deceiue themselues. And it is as a dubbling of the condemnation which he did set downe before, when he called vs al fooles. Then  
 is our follie double at such time as it is not knowen to vs, & that we be loth to be conuicted of it

Hhhh. that



that we might be reformed of it. And therefore looke to whome soeuer God hath beene so gracious as to reclaym them, let them vnderstand, that if there be any drop of goodnes or vertu in the, they brought it not with them from their mothers wombe, neither is it an inheritaunce had from flesh and bloud: but it is the speciall gift of God. As touching y<sup>e</sup> diuersities of lusts and pleasures, let vs note, that S. Paul hath not onely set downe *many lustes and pleasures*; but also sayeth that they be diuerse. And why? Because we be tossed & turmoyled with passions that seeme in manner vnpossible to matche together. As for example. There is a man <sup>20</sup> that is both a niggard & a whore maister, and a drunkarde. Howe can these agree together? For they bee vices that fight one against another. A man that is giuen to niggardlinesse, coulde finde in his heart welneere to starue for hunger. He thinketh that all that euer he eateth is lost, and hee woulde gett it out of his <sup>30</sup> guttes againe, if it were possible. And yet notwithstanding, if he be giuen to whorehunting, hee will spare for no cost, so he may satisfie his inordinate lust. In like case is it with a vainglorious person or with a drunkarde that is wrapped in his lewdnesse, and hath no more respecte of anye thing than a brute beast. Ye see <sup>40</sup> then that there be vices of such diuersitie or contrarie working,

as by all likelyhood, they agree no more then fire and water, and yet notwithstanding there are men to be founde, in whome all those vices reigne, though they bee so diuerse. That therefore is the thing which Saint Paule meant to betoken in this text, in saying that euery one of vs is not onely intangled in some vice, but also that wee haue lustes of contrary working one to another, which fight altogether against God, and yet cease not to tolle and turmoyle to and fro on all sides. And like as wee see the waues rushe one against another when there is a tempest in the Sea: Euen so is it with our lustes.

And here wee perceiue what a miserie it is, that the diuell not onely holdeth vs in thraldome to carrie vs away to all euill: but also sporteth him selfe with vs, as if wee were Apes, and had neyther stay nor modestie in vs, and maketh vs not onely to goe out of our selues, to set vs together by the eares, but also to haue such an horrible confusion within vs, that wee carrie as it were a gulf of Hell with vs in our soules and bodies. Therefore when wee feelee those broyles and wicked lustes, setting them selues so one against another. Let vs consider what our wretchednesse is, till God haue looked vpon vs with his infinite mercie, to bring vs backe to himselfe. And therewithall, let

let vs beare in minde what hath  
 beene sayed vnto vs; namely that  
 here Saint Paule speaketh not of  
 any one man alone, but general-  
 ly of all mankynd. Nowe final-  
 ly he setteth downe, *that they were*  
*spitefull, hating one another, & full*  
*of enuie and roughtnesse.* This is  
 not apparant to eyesight, in all  
 such as are yet strangers to God 10  
 and his worde: but yet is y<sup>e</sup> roote  
 of it alwayes in vs, vntil GOD  
 haue rid vs of it. And for prooffe  
 thereof, whence commeth the  
 true loue which wee beare to-  
 wardes our neyghbours? Com-  
 meth it not of the knowledge  
 which wee haue, that God is  
 our father, and that therefore  
 wee ought to bee knitt and vni- 20  
 ted one with another? They  
 then that haue turned their bac-  
 kes vnto God, will not regarde  
 to loue one another. Yea, and e-  
 uen the Heathen men sawe this  
 full well, (I meane such of them  
 as were of the sharper sighted  
 sort,) that is to wit, that every  
 man is giuen to loue him selfe.  
 It is (saye I) a common disease, 30  
 wherewith all men are attainted,  
 till GOD cure them of it, name-  
 ly, for euery man to haue good  
 liking of him selfe, and to loue  
 him selfe. And what impor-  
 teth the loue of our selues? The  
 hating of other men. For if I  
 loue my selfe, I will seeke mine  
 owne profite, and I must needes  
 do one man wrong and another 40  
 man harme. And againe, they y<sup>e</sup>  
 haue such a wel-lyking of their

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selues, must needes be poysoned  
 with pryde, to holde skorne of  
 their neyghbours. For they  
 thinke there is neither vertue,  
 nor wisdom, nor any com-  
 mendable thing but in themself-  
 ues. And therefore let vs marke  
 well, how it is not without cause  
 that concerning those which  
 haue such a well-lyking of them-  
 selues, Saint Paule sayeth they  
 be worthily hated, because they  
 be full of malice and enuie. 20  
 Will wee then haue charitie and  
 louing kindnesse in vs, so as wee  
 imagine not any euill to our  
 neyghbours? Firste, it standeth  
 vs on hande, that our Lord re-  
 fourne vs by his holie spirite. 20  
 And then, will wee bee cleare  
 from enuie? Let vs beware that  
 wee haue an eye vnto GOD.  
 For hee must bee saint to looke  
 yppon vs firste of all, according Gal. 4. 9.  
 as Saint Paule declareth in an-  
 other place, saying: You haue  
 knowen GOD, or rather are  
 knowen of him. In so muche  
 that no man shall ever put forth  
 him selfe or come vnto GOD,  
 except God of his owne free  
 goodnesse preuent him. And  
 therefore let vs beare in mynde,  
 that when wee bee full of enuie  
 and malice, wee bee worthie to  
 be hated, and do hate our neigh-  
 bours vntill our Lord haue dra-  
 wen vs to him.

Lo how our armes are blazed  
 to the end we should al learne to  
 humble our selues before God,  
 and to confesse that it must

Hhhh.ii.

needes



needes bey God vsed great mercie and inestimable louing kindnesse towards vs, when hee vouchsafed to inlighten vs. For in what other taking dooth hee finde vs; then cleane contrary to him and to all goodnesse. This is the thing that Saint Paule teacheth here in the firste place. Nowe hee addeth y that when Gods goodnesse and loue towards men appeared, hee saued vs, [howbeit] not for y workes sakes which wee our selues had wrought. For what righteousness haue wee, other then God putteth into vs by his holie spirit. Then is there nothing to be seene in this behalfe, but only Gods mere grace, and all that euer men can bring on their part, must go for nothing. This is the reason whereby Saint Paule intendeth to perswade vs to bee patient, and to beare meekeley & gently with the faultes and imperfections that are in our neighbours, and specially in those whom God hath not yet inlightened with the faith of his Gospel. And by the way wee must gather a generall lesson vpon the wordes of S. Paul which is, y wellspring & beginning of our saluation is Gods owne onely goodnesse. When I say, onely goodnesse, I meane to exclude all the goodnesse y men imagin the selues to haue. True it is, y euen the ignorantest persons of al, will graunt (as they needs must of necessity) that if God should not

shewe mercie towards vs, wee should be all forlorne and cast away. But yet in the meane while they cease not to challenge some power to themselves, so as they will not yeld vp the whole praise vnto God, but keepe a peece of it to themselves. It is an error y hath reigned alwayes in the world. And euen still at this day it is a common point among the Turkes, Jewes & Papistes: it is an article of their faith, y men can not attaine to saluation, vilesse they bee helped by Gods mercie: but yet in y meane while they cease not to haue this false and diuellshe opinion, that wee also must concurre therewith, that is to say, y wee must worke on our side, & be as it were Gods marrows, & therupon they imagin preparations. Among y Papistes it is a saying, y men cannot merite or deserue til god haue preuented them: at least wile y not merite of full worthinesse. And why? for God must be faine to begin (say all of the) but yet haue we good forwardnes & good motions in our selues. A man cannot wil any good, because his hart is infected aforehand: but yet may he bring a willingnes to do good. Although hee haue not a settled purpose, yet may he haue I wot not what good [inclination] in him, yea, euen of himself, so as he may say, I would faine haue a good will. After y maner do y Papistes imagin: & in the same plight are the Jewes & all others their likes. But

But contrariwise, behold here is God, who telleth vs that hee maketh none accompt of any worke when he vouchsafeth to call vs, but to vse his own meere mercie. Saint Paul saith not that our workes might haue profited vs, and that God needed no more but onely to haue supplied our want: he goeth not away 10 so with such partenership: for that were a robbing of God of parte of his praise. Men cannot challenge any thing to themselves be it neuer so little, but that God is so much abated. But S. Paule cutteth of all such occasions, and sayeth, it is not by our workes. How is it then? Euen of his mercie: and that is to the 20 ende to beat downe al presumption the better. He sayeth: *The workes that we had wrought.* By this saying he bringeth vs backe to consider, that God cannot be beholden vnto vs, specially seeing he hath already auowed that wee be fooles, & rebels, and de- 30 ceined, and full of lewde desires, and that the diuel doeth so possesse vs, that there is nothing in vs but thraldome vnto sinne and naughtinesse. What can we deserue? What bring wee to God to binde him to vs? [Nothing.] But herewithall S. Paule doeth taunt mens hypocrisie, where- through they bleare their owne eyes in challenging some praise of goodnesse to themselves. And 40 what is the cause therof, but that they looke not into themselves?

As for example, the doctours of Poperie do nowe adayes stoutly preach their freewill, and their good foreworks, & their merits. And what causeth all this? That they be but dalyers, such as neuer entred into their owne consciences. Looke mee vpon a vyle ribawd or a drunkard that is sap- 10 ped in all manner of naughtines: he wil be preaching of all y vertues both cardinall & diuine: and yet hee neuer summoned him selfe before God, to saye, what am I? In what taking am I? Therefore S. Paule mockes men here for blynding themselves so wil- fully, & for shutting their eyes that they might not see their 20 own lewdnesse. But by y waye we be warned, y if euery of vs looke into him selfe, wee may be our owne Iudges to condemne our selues in all things, so as it is not for vs to reserue so much as one myte of praise to our selues. For it is sayed, that it was not [done] for any workes of our owne doing. And afterward he 30 addeth, *In righteousness.* As if he should say, whē men boast them selues of the doing of any good: it is because they come not to Gods ballance: for often times we take vice to be vertue. But let vs consider what God sayeth of it: for there is none other com- petent Iudge but he, nor none o- ther vpon whose determinate 40 sentence we may stande. Now God sayeth, that rightuousnes is the yelding of obedience vnto

Hhhh. iij.

his



his lawe, that is to say, a full and perfect framing of our whole life, according to the things that God commaundeth. That is the righteousness which he alloweth. But let vs come nowe to the thing that is tolde vs here, that is to wit, that God will haue vs not onely to walke vprightly & vnrebukably before men, but also to be pure and cleane from all euil affectiōs, And who is so? [No man.] We see then that it is not a superfluous speeche, when S. Paule speaketh of the workes which are in righteousness. As if he should say, that men oversleepe them selues too much, when they furnishe themselves to haue any vertue wherewith to binde God to drawe them to him: yea verily, for they neuer yet wist ne tasted what true righteousness is. And therefore hee sayeth, that all must be fathered vpon the goodnes & loue which God beareth vnto man. His putting of goodnesse in the first place, is to shewe that we be gods enemies, vntill hee vse his free mercie towardes vs. True it is, that the redeeming of vs by the blood of our Lorde Iesus Christ, was, because GOD spared him not, for the loue that he bare vs: according to Saint Iohns saying in the thirde Chapter, that God so loued the world, that he gaue his onely sonne to the death for the saluation of wretched sinners. But yet must wee vnderstande, that this loue of his was

free bestowed. For (as hath bene declared already) men deface Gods glorie as much as is possible. And when they haue confessed that if God had not loued them they had bene lost: they demand therevpon, and wherefore is it that hee loued vs? Because [say they] he founde some goodnesse in vs. Although wee were not worthie: yet were wee not so quite shake off as though we had not wherefore to be called to him. Nowe then, to the intent to rid men from al vaine presumption, & that they might be utterly abased in themselves: Saint Paule not only sayeth that the redeeming of vs proceeded of the loue of our God, yea, even of a fatherly loue: but also addeth that there went a goodnesse of his before, which was cause of his purposing to bee at one with vs, and of his receiuing of vs to mercie, notwithstanding, that we were utterly wicked & quite marred, and were at warre with him, and had deserued that he also should haue shewed him selfe anemie, yea, even a deadly enemie to vs. That is y thing which wee haue to remember vpon this streine. Howbeit, the thing which Saint Paule uttereth cannot be declared as nowe: namely, that the said loue of god appeared, not onely in the coming of Iesus Christe into the worlde, and in his taking of humane fleshe vpon him: but also in that y Gospell was preached,

to the ende that wretched vnbe-  
leevers might be made partakers  
of that inestimable benefite: like  
as at this day Gods goodnesse &  
loue appeare vnto vs, in that it  
pleaseth him to drawe vs to his  
flocke, and to gather vs together  
from out of the horrible scatter-  
ing wherein we were, to the in-  
tent that by being in his house  
and in his Church, we might bee  
sure of the heritage that is pre-  
pared for vs in heauen. The  
thing then, which wee haue fur-  
ther to consider, is that vppon  
our knowing of the free good-  
nesse, or of the fatherly loue of  
our God, which proceedeth of  
his goodnesse, wee must vnder-  
stande that he sheweth the same  
openly vnto vs at this day. And  
why? For the preaching of the  
Gospel is as a lampe to giue vs  
light, that wee may knowe the  
things that were hidden from vs  
before. For vntill wee haue  
knowledge of Gods good will:  
we be as good as buried in dark-  
nesse: but yet is GOD so well  
mynded and louing vnto vs, that

thereby we knowe that he com-  
meth vnto vs, and intendeth to  
imbrace vs as his children, and  
that he receiueth vs in such wise,  
as we ought not to doubt, but  
that he procureth our saluation,  
and that wee haue the certeintie  
of his trueth, when hee sendeth  
vs his worde.

Nowe let vs fall downe before  
the maiestie of our good God,  
with acknowledgement of our  
faultes, praying him to make vs  
so to feeble them, as euery of vs  
may learne to bee the better sorie  
for them, not only to condemne  
them with our mouthes, but also  
to be sorie all our life long for  
the naughtinesse that is in vs: &  
that wee may perceiue that the  
goodnesse which God hath put  
into vs, is not because of any  
righteousnesse of our owne, nor  
through our owne purchase, but  
is giuen vs of his owne meere  
free goodnesse, to the ende that  
wee should thanke him for it, &  
more and more giue our selues  
vnto him, praying, &c.

### The 16 Sermon vpon the 3. Chapter.

- 4 But when the goodnesse and loue of God our Saviour towards men ap-  
peared: he saved vs,
- 5 Not by the workes of righteousness which we did, but by his owne mer-  
cie, through the washing of the newe birth, and the renewing of the ho-  
lie Ghost,
- 6 Which he hath poured out abundantly vppon vs, by Iesus Christ our Sa-  
uour:
- 7 To the ende that being iustified by his grace, we may be heires, according  
to the hope of the endlesse life.

Hhhh.iiij.

I haue



**H**auē declared al-  
readie heretofore,  
howe Saint Paule  
in this text fathe-  
reth y whole cause  
of our saluation vpon Gods on-  
ly goodnesse, to the intent wee  
shoulde learne to acknowledge  
with all humilitie, that it is hee  
to whome wee bee beholden for  
all thinges, and none of vs glorie  
any more in him selfe. For this  
cause he hath excluded all that  
deseruing that men can imagin  
in themselues, saying that wee  
haue not done any worke at all,  
whereby to binde God vnto vs:  
but that wee bee then righteous,  
when it pleaseth him to accept  
vs through his free mercie.

And nowē S. Paule addeth the  
meane, that is to wit, that God  
hath shed out a spirituall wash-  
ing vpon vs, and that the same is  
done by our Lorde Iesus Christ,  
so as we be cleansed from all our  
spottes, and God doeth nowē  
take vs into his fauour and like  
well of vs. Let vs marke well  
then, that hitherto Saint Paule  
hath shewed the welspring of  
our saluation, namely, the loue  
that God did beare vnto vs. For  
vnto that point must we alwayes  
come, whē we wil knowe wher-  
of it proceedeth, that God hath  
drawen vs out of the cursednesse  
wherein wee were by nature.  
Howbeit by the way, forasmuch  
as there is a long distaunce be-  
tweene God and vs: it is requi-  
site for vs to haue the meane set

foorth, whereby wee may with  
most ease come vnto him: And  
that meane is our Lorde Iesus  
Christ, with all the grace of his  
holy spirite. And that is y mat-  
ter which wee haue to create of  
nowē. But yet we must alwayes  
beare in minde this vnion of the  
principall cause, with that which  
is added here: that is to wit, that  
God hath not onely loued vs,  
but also vttered his loue, & shew-  
wed vs how we may attaine vn-  
to him, and inioy the saluation  
that hee offereth vs. And it is  
sayed expressely, *that hee hath  
shed out vpon vs the washing of the  
newbirth: and the renewment of  
the Holie Ghost:* yea, and that  
all this is done, *by our Lorde Iesus  
Christ.* It is verie true, y when-  
soeuer wee will finde the meane  
of our saluation, we must begin  
at the sonne of God. For it is he  
that hath reconcyled vs to God  
his father: it is he that hath wa-  
shed vs with his blood: it is hee  
that hath purchased vs rightu-  
ousnesse by his obedience: it is he  
that is our aduocate, and by  
whome wee finde grace at this  
day: it is he that bringeth vs the  
holie Ghost: it is hee that hath  
gotten vs the adoption whereby  
wee bee made the children and  
heires of God. Wherefore let vs  
note, that wee must seeke all the  
partes of our saluation in Iesus  
Christe: for wee shall not finde  
one drop of it any where else.

Neuerthelatter Saint Paule  
rested not vpon the order, as  
though

though the washing that hee speaketh of were the higher thing: but his intent here is onely to shewe men after a familiar manner, by what meanes they may bee ioyned vnto GOD, and bee made partakers of the saluation that springeth of the fatherly loue that is here spoken of. For wee knowe howe rawe we bee, insomuch that God is faine to stoope to make vs to knowe the things that else shold be hidden from vs: of which sort are all the thinges that belong to our soule helth, which passe our capacitie, and wee bee not able to reach so high as to comprehend them.

Therefore when there is any speaking of Gods spirituall kingdome, it is one of the secretes that are incomprehensible to vs, yea and it is euen as an vnknown language to vs. That is the cause why saint Paule doth as it were chawe our morsells here a forehande vnto vs, that it may be the easier for vs to conceiue the effect of the thinges that hee hath taught vs. His saying then is, that God to serue vs withal, hath shed out a washing vppon vs. As if he should say, y of our owne nature we bee filthie and vnclane, and wee haue nothing in vs but dounge and stinch, that wee bee cursed afore God, and he should needes cast vs off and disdaine vs, yea and driue vs so farre of, as we should be banished from al hope [of returne . . ] The first point

therefore which saint Paule hath shewed vs here, is the vnclannesse wherewith wee bee so defiled, that God must needes as it were loth vs. Nowe let vs goe brag of our selues, and when any man speakes to vs of our saluation, let vs go seeke it in our owne deseruings, seeing that all y euer is infected and defiled displeaseth God: for hee is the founteine of all purenesse and cleannesse. Go to then, seeing there is nothing in vs but starke filthinesse, GOD must needes bee an enimie to vs: howe can we nowe purchase any fauour at his handes by our owne worthinesse? Wee muste therefore conclude, that men are worse than out of their wittes and mad, when they dare father any parte of their saluation vppon themselves, and that they knowe not this infinit and vnmingled grace whereof saint Paule speaketh here.

And after the worde *washing* hee addeth, that it is of *regeneration* [ or newbirth, ] and *the re- newment of the holy Ghost*. No doubt but that in this place saint Paule had an eye to baptism, and meant to set foorth this doctrine vnto vs as it were to bee seene in a glasse. For in asmuch as we bee rude, God is not contented alonly to witnesse to vs by his gospell that wee bee washed and made cleane in the bloude of our Lord Iesus Christe: but also hee hath giuen vs a figure thereof, so that when wee bee baptised, it is as

Habb. v.

much



much as if god had shewed to the eye, that wee of our selues bring nothing to him but vtter filthinesse, and that it is his office to make vs cleane. That then is the thing whiche Baptisme sheweth vs.

And therefore in steede of saying that our sinnes are forgiven vs, and that life is offered vs, <sup>10</sup> faint Paule saith that God hath powred out a washing vpon vs. And so we see howe he bringeth vs backe to our Baptisme, because the grace that is spoken of here, is the easer to bee seene there. Howebeit he sheweth vs therewithall, that the saide washing consisteth not in y visible water: for what a thing were it, if our <sup>20</sup> soules shoulde bee clenfed by an earthly and corruptible element? The water then hath not that power. Yet notwithstanding because of our infirmitie it is for our behoofe to beginne at the water, that we may be lifted vp higher. Yea (I say) wee must begin at the water, but we must not tarie at it. For the signe that is offered to <sup>30</sup> our eyes, serueth to leade vs to the holy ghost, to the ende wee may knowe howe it is from him that the power of baptisme proceedeth. And therefore although he vse such a similitude as I haue spoken of: yet hee sheweth that our trust must not be tied to that, but wee must father the whole effect and perfection of baptisme <sup>40</sup> vpon the holy Ghost. Let that be one point. Howe bee it, hee

sheweth therewithall, what manner of grace of the holye Ghost is obtained for vs in being baptised: that is to wit [the grace] of regeneration and renewment. Nowe this worde regeneration [or newbirth] importeth that we be borne againe, not that wee come new againe out of our mothers wombs: but that God maketh vs new creatures, by vouchsafing to print his image in vs. For what bring wee with vs in that we be the children of Adam, but all cursednesse? But GOD muste bee faine to chaunge vs. And therefore to the ende wee may knowe that there is nothing in vs but naughtinesse, that wee bee vtterly vntowarde, that the <sup>20</sup> thing which we call reason is but starke folly, and that the thing which is termed freewill is but a cursed slauerie vnto sinne: to the intent we may knowe all this to condemne it: it is saide that wee muste bee as it were cast newe againe [in a newe moulede,] and [quite and cleane] chaunged. So yee see what the worde regeneration [or newbirth] importeth. Saint Paule hath expounded it in saying that there is a newnes in vs, and so doeth the scripture also speake of it, and it is a speech common ynough among vs, to say wee must become newe men. Whereby is meant, that vntill we haue renouriced al that wee haue <sup>40</sup> of our father Adam, there is nothing in vs but rebelliousnesse against God, with malice, hypocrisie

crise, and wicked lustes. To bee short, the nature of man as it is now corrupted, is a gulfe of all naughtinesse, till God haue put to his hand to remedie it. And thereto Saint Paule addeth, that all this is done by our Lorde Iesus Christe. For (as I haue declared already) howe should Gods spirite belonge vnto vs, if it were not giuen vs by him which hath the whole fulnesse of it in him? Wherefore let vs vnderstande, that to be washed, wee must become newe creatures, and to bee short, not haue any thing that concerneth our saluation, but of the gifte and by the meanes of our Lorde Iesus Christ, and in his person. The conclusion is, that whosoever our saluation cometh in question, we must alwayes be fully perswaded of this, that wee had perished without all hope of recouerie, if God had not had pittie vppon vs. Therefore let his mercie be esteemed as the principall cause and wellspring of our saluation. But yet woulde not that serue to confirme vs in a right trust. It is true in deede, that the shewing vnto men how that they were lost & vndone but for gods receiuing of them to mercy, is ynough to glorifie god withal, and to make men to abase themselves. For must they not needes bee vtterly cast downe, and yet therewithall be rauished, to consider howe greatly they be indebted to so mercifull a father? So then that onely article were y-

nough to humble men, & to mak them acknowledge Gods goodnesse.

Bnt in the meane while wee coulde not rest vppon God with firme and settled trust, except hee appeared to vs yet further, & vttered his loue more familiarly vnto vs. Wherefore let vs learne to resort to our lord Iesus Christ, who is clothed with our nature to the intent that wee might haue familiaritie with him. He is man to the intent we should not neede to seeke farre. So then, our saluation is set forth when the certaintie which we ought to haue thereof, is treated of. It is true that God must alwayes keepe it in his hand: for were we keepers of it our selues, alas, what woulde become of it? Howe be it, although God preserve our saluation, so as it is exempted from all daungers of this worlde, for so much as it is in heauen, as saith Saint Peter: yet notwithstanding wee haue so familiar warrant of it, that it is euen as sure as though God gaue vs it out of hande. And howe so? Because Iesus Christe ioyneth himselfe to vs, and calleth vs his brethren.

Then muste wee resort thither: if we intende to be grounded vppon full certaintie, if wee intende to call vppon God without any doubting, if wee will bee sure of our adoption, and of our heauenly heritage: wee muste make Iesus Christ our shootean-

ker.

But



But by the way let vs marke for a thirde point, that it is not ynough for vs to haue the [bare] name of Iesus Christe, but wee muste also knowe his office and power: I say we must vnderstand to what ende the heauenly father hath sent him, and what hee bringeth vs. And for that cause doeth saint Paule treate here of the washing where by wee bee renewed and made newe creatures.

Wherefore let vs marke that Iesus Christ is not come vnprovided of y good things that were requisite for the spirituall welfare of our soules: but that the whole perfectnesse of the holy ghost was giuen vnto him, to the intent he should deale thereof to euery of vs according to his portion and measure. It is saide that the spirite of God rested vppon him, euen the spirit of wisdom, the spirite of purenesse, the spirite of discretion, and the spirite of strength.

To bee short, when it cometh to the hauing of al the parts of the endlesse life, there is not that thing whiche wee shall not finde in Iesus Christ: neither can wee come vnto God (as I saide afore) but by meanes of our Lord Iesus Christ. Finally, seeing we haue such a mediatour, wee may be sure that God loueth vs, and auoweth vs for his children. And of wee will knowe howe that is done, let vs come to this doctrine of saint Paules: which is, that see-

ing our Lorde Iesus Christe hauing washed vs by his deathe and passion, hauing shedd his bloude to ridde vs cleane of all our spottes, that they might not appeare any more in the sight of GOD his father, hauing beene crucified to put away sinne and to set vs free from the tyrannie wherein wee were held, doth nowe communicate all those things to vs by the grace and vertue of his holy spirite, it is meete that his death and resurrection shoulde profite in vs: for if wee had not the holy Ghoste, then were Christes suffering vaine.

True it is that his death and passion were of sufficient power to saue vs: but in the meane while wee shoulde bee bereft of it and shut out from it. To the intent then that Iesus Christ may make the fruite of his death and resurrection effectuell in vs: he muste bee faine to make vs partakers of his holy spirite. This is in effect, that whiche wee haue to remember vpon this streine: Now these things deserue to bee discoursed more at large: but diuerse tymes when matters are so prolonged, they bee but darkened by it.

And that is the cause why I haue laboured to gather these thinges into a brieft summe, that euen the rudest might in three wordes conceiue where they shoulde seeke their saluation, and the degrees whiche they ought to goe vp by.

We

Wee muste (I say) vnderstande; first that God the father hath bene pitifull to vs: secondly that wee must bee led to Iesus Christ: and thirdly that we must knowe howe it is that wee haue saluation in Iesus Christ: that is to wit, by the accomplishment of all things requisite for our saluation, and by his present bestowing of them vpon vs through the power and grace of his holie spirit. Now S. Paul addeth further, *that the same washing was poured out vpon vs in all richnesse.* As if he should say, y god dropped it not downe drop by drop, as though he had ben nigardli towards vs: but that he shewed him selfe so bountifull, as wee haue good cause too bee contented with it. And this serueth to double purpose. The one is too stirre vs vp the better to exalt and magnifie the riches of our God as they deserue. For although our God followe vpon vs neuer so much, to our seeming it is nothing: wee bee as it were locked vp, so y instead of widening our hearts, affections, and thoughtes to receiue Gods grace that is offered vs: wee (as I said) bee so snarled in vnbeliefe, and vnthankfullnesse, that GOD can finde no such accessse nor enterance vnto vs, as were requisite; that his gracious giftes might bee receiued according to their worthinesse. For this cause speakes hee here of the abundance whiche wee haue in

our Lorde Iesus Christe, in so much that if wee conceiue well Gods mercie as it is vttered in him, wee shall haue both length and breadth ynough wherewith to fill and satisfie vs throughlye.

And secondly hee intendeth also to withdrawe vs from all the vaine trusses, where in wee wander too much. Howe many are there that rest themselues wholly vpon Iesus Christe? It is true indeede that we wil confesse him to bee our saulour, and that it is hee by whome wee be reconciled to God, but yet therewithall wee seeke other helpes besides, and we haue neuer done, because men are given so much to raunging, and can not rest wholly vpon Iesus Christ, & assure themselues that all the perfection of their welfare consisteth in him. Saint Paule sheweth vs here, that our vnthankfullnesse must needes bee too shamefull, sith wee be not satisfied with the goodnesse that GOD sheweth vs in his onely sonne. And why? For in him there are such riches, that it must needes be saide that wee be vnstable, when we cannot holde our selues ynto him. Those are the two reasons why saint Paule did set downe the word *Richly*. Now he had saide, that God saued vs: and afterwarde hee addeth, *so the ende we should be made sure of the endlesse life according vnto hope.*

Wee must make these two matters to agree: namely that GOD hath



hath saued vs, and againe, that he will haue vs made heires according to the hope. Nowe first of all he hath shewed vs here, that on the behalfe of God and of our Lorde Iesus Christe our saluation is alreadie perfect, and there is no want in it: and yet notwithstanding that wee possesse it not as yet but by hope: as yet wee haue not the full perfourmaunce of it in effect.

These therefore are the two pointes that wee haue to marke. The one is that as soone as wee beleue in Iesus Christ, by and by wee bee passed from death vnto life, as it is saide in the fift of Saint Iohn. And wee muste not imagine as the Papistes doe, that Iesus Christe hath but opened vs the gate of saluation, and that it is in our power to enter if wee list: and that he hath but begonne, and it is in vs to make an end.

Those are wicked and accursed blasphemies. But let vs assure our selues that our saluation is throughlye perfected, at leastwise on Gods behalfe. Neuerthelesse wee inioy it not as yet, for it behoueth vs to fight heere in this mortall life, we muste bee in trouble and vnquietnesse, insomuche as it seemeth that wee bee inuironed with a thousande deathes, and that wee bee plunged in the gulf of hell.

Our saluation therefore is hid-

den, as it is saide in the eight to the Romaines: but yet for all that, wee cease not to bee heires by hope: that is to say, wee bee sure that although God exercise vs, and wee feele our owne infirmities whiche might cast vs into anguise of minde and doubting, yet doe wee steadfastlye beleue that GOD altereth not, and for as much as hee hath chosen vs, and giuen vs assurance of his adoption, our hope whiche wee haue in him, feedeth and mainteyneth the certaintie of our faith: and as in respecte of that wayting, the inheritance is presently ready for vs, and there remaineth no more but to take possession of it when the day shalbe come.

Nowe wee see what the doctrine of this text is. It remaineth that wee put it well in vre, and that as ofte as any man speakes to vs of GODS mercie, wee assure our selues that all the trust of our owne desertinges is beaten downe, and consequentlye all our glorie defaced, so as we haue not whereof to vaunt our selues, because wee bring nothing vnto GOD but receiue all thinges of him.

Here with all let vs knowe also, that wee coule not conceiue the goodnesse and loue of our GOD if wee had not a pledge of it in our Lorde Iesus Christ.

And

And therefore let vs not enter into high and profounde speculations, when wee desire to bee assured of our saluation, as wee see many fantasticall heades doe, whiche are neuer contented till they haue raunged about both heauen and earth: But let vs hye vs to Iesus Christe: for GOD beareth with our weakenesse in this that hee will haue vs to bee grounded vppon his onelye sonne, so as wee neede not to make any long circuites to come vnto our Lorde Iesus Christe, for hee is come downe hither vnto vs, in so muche that hee was abased beneath all men, according to the saying of the two and thirtie Psalmes, that he was the scorning stocke of the world and made naked as a worme of the earth.

Elay. 53. 8. Againe it is saide by the prophete Esaie, that hee was figured like a lazerman. And wherefore? To the intent that wee might receiue the grace that hee offereth vs. And howe was hee so abased? Saint Paule also vseth the same word too the Phil. 2. 7. Philippians. He ceaseth not to allure vs to him dayly, yea and that so familiarly and with as greate gentelnesse and kindnesse, as can bee deuised. For hee willeth vs by his Gospell to come, but yet it is with incouraging and beseeching of vs, as saynt Paule sayeth in the second

to the Corinthians.

Seeing then that our Lorde Iesus Christe is so louing, and that this message is daily brought vs that hee seeketh nothing but to account vs as members of his bodie, and that this saying ought to sounde continually in our eares, come vnto mee all yee that are wearie and ouer loden, and I will refreshe you, and yee shall finde rest to your soules: seeing it is so, I say: let vs not willfully runne astraye, but let Iesus Christe bee our shootearker, for wee cannot doe amisse in resorting vnto him. Againe when wee knowe that wee be reconcyled to GOD the father by his meanes and haue full righteounesse: let vs vnderstande likewise that hee distributeth all those thinges vnto vs by his holy spirit.

The first point is to holde our selues contented with Iesus Christe, so as wee add not any thing to the grace that hee bringeth vs, nor deale as the Papistes doe, who when they haue confessed that Iesus Christe is Mediatour, doe seeke to the He saints and She saintes to be their patrons and aduocates, and catch holde of the merites of the Apostles and Martirs, and it seemeth to them that the satisfaction of our Lorde Iesus Christe is nothing, vnlesse they adde peeces and morcelles to it.

Mat. 11. 28

And



And againe they beare themselves on hande also, that their own merits wil make a good galimallfrie, they be not cōtēted with the perfect sustenance that is giuen them for their soules in y sonne of God: but they ad also their owne sawces whiche they haue deuised of their owne heade and braine.

But let vs on our side haue a care to be fully satisfied with the ritches of Gods goodnesse, whiche hee hath layed foorth for vs in the person of our Lorde Iesus Christ. And therewithall let vs vnderstande, that (as I haue saide afore) Iesus Christe communicateth not his grace vnto vs, except hee haue made vs 20 partakers of his holy spirit. Nowe then what shall it auaile vs that our Lorde Iesus Christ hath shed his blood, if we bee not washed with it by the holy Ghoste? For after that manner also doth saint Peter speake of it in his first Epistle. What shall it auaile vs that Iesus Christ hath taken away sinne, and the tyrannie of the diuill by being crucified: if we bee 30 not gathered together vnto him by the grace of his holy Ghoste? So then, let vs pray our good god to put vs in possession of the thing whiche hee hath purchased for vs by the death and resurrection of our Lorde Iesus Christe hys sonne, by sheading out the giftes of his holy ghost vpon vs. 40 Ashowe? First by being inlightened with faith, that wee may

knowe that God is our father, and bee assured in our selues, of his goodnesse: [Secondly] by hauing the spirite of the feare of God, that wee may renounce our owne wicked lustes and affections, and dedicate our selues to the seruing of him that ought to haue dominion ouer vs:

10 [Thirdly] by hauing the spirite of strength and constancie, to fight against all the assaultes that Sathan shall make vpon vs, and to outstande all temptations.

And [finally] by hauing the spirite of wisdom to keepe vs from all the craftes and wiles of our enimie. To that point muste we come, that the death and passion of our Lorde Iesus Christe may profite vs, and that his resurrection may haue his full power and effect in vs. And by the way let vs vnderstande, that all these thinges are witnessed to vs in baptisme. And therefore if wee feele our selues destitute of the giftes of the holyc ghost, let vs not doubt but wee shall haue them if wee require them. For why? GOD beguyled vs not when hee ordeined the signe of baptisme, for there wee haue as it were a pledge, that hee is not nigardly towardes vs, but powreth out largely (at leastwise as hee knoweth to bee for our behoofe) all the giftes that wee 10 want and haue neede of. Doe we then perceiue want of strength in vs?

Per-

2. Pet. 4. 1.

2. Pet. 4. 1.

Plal.

Perceiue wee that there is darknesse of ignorance in vs? Perceiue wee that wee be so snarled in this world, as wee can not attaine to the spirituall thinges? Let vs run vnto God, and let our baptisme guide vs thither. For (as I saide) there our Lorde sheweth vs, that hee will not faile vs in any thing, so we flee to him for refuge. But **10** herewithall let vs marke on the other side, that the [bare] receiuing of baptisme is nothing. When wee shall haue receiued the visible signe, whereto will it serue vs, but to our greater condemnation, if we haue not the effect of it also? And that shall bee laide to our charge. If wee finde any default, we must condemne our owne vn- **20** believe better then we doe. And now S. Paule attributeth the power of our renewment and regeneration, to this washing that hee speaketh of: howe be it, he speaketh to the faithfull, which thrust not Gods grace away, but open their mouthes, that hee may fill them, according as we be exhort- **30** ed to doe in the Psalme. And therefore let vs marke well, that the vnbelieuers are like a stoppt pot. God powreth his giftes vpon them, but they receiue them not. For they bee so fast stoppt, that there is no entring into them, or else they be as hard as rockes. It may rayne a whole day vpon a rocke, and yet the rocke will bee neuer the wetter within, bycause **40** it is too hard.

Even so is it with all those that

refuse Gods grace. But if we haue our mouthes open by faith, wee shall be filled. And therefore it is not for naught that S. Paule telling his tale to the faithfull, saith that God hath powred out this spirituall washing vppon them, and made them partakers of it. Loe, howe wee ought to put the doctrine in vrc, which is contained here. But now let vs come to the last speech, where he saith, *That we be saued*: yea, and that is bicause wee bee heires through hope. Saint Paule sheweth wher- vpon our faith is grounded, and wherein it consisteth: namely, in being y<sup>e</sup> heires of God. For, to speak properly, our saluatiō is not ours but by title of inheritance. Nowe wee bee not heires by nature, but by adoption, bycause it pleaseth God to take vs for his children: for wee be borne the children of wrath, that is to say, we be cursed, and so farre vnable are we to call God our father, that hee vtterly reiecteth vs. But yet for all that, hee forbeareth not to adopt vs. **30** And howe? S. Paule sendeth vs backe to our Lord Iesus Christe, who not without cause is called the onely sonne of God. For he is his onely sonne, euen by nature, that title belongeth to him of right. Howbeit, forasmuch as wee be grafted into his bodie, and are become his members: we also are adopted. From thence is it that our inheriting of the kingdome of heauen proceedeth. Are wee heires? Then are we saued: How- **40**

III.

beit



beit, let vs marke that it is yet but by hope. It standeth vs in hand to be put in minde of that: for God will not haue vs to be idle in this world. Albeit that he haue perfected our saluation, in the perion of his sonne: yet will hee leade vs to it by the order that hee hath set: which is, that whē we haue once receiued assuraunce of his goodnesse, and receiued the thing that he offereth vs by his Gospel, that is to wit, that wee bee iustified by his meere grace: he will also keep vs occupied in fighting against Sathan, and that not for one day onely, but so as we must still goe through with all the battels that God listeth to put vs to, all the time of our life: and moreouer, strue to forsake all our owne affections, lustes, and desires, yea, & all our owne wisdom. For the thing wherin god intēdeth chiefly to trie our obedience, is by our thrusting of our own selfelikings vnder foote, so as we bee not too wise in our own conceit, but contrariwise seeke to submit our selues wholly vnto him, so that where as our lustes carrie vs here and there, wee may haue a bridle to reyne vs backe, and spite of our teeth be as dead in respect of our selues, that our affections reigne not ouer vs, but that GOD may haue the maistrie. So then, seeing it is Gods will to keepe vs occupied after that sort all the days of our life: let vs learne to repaire to that whiche is spoken concerning hope. And why? For if a man

tell vs that we be saued: yet wee see how the diuell ceaseth not to procure our decay, and that hee hath meanes [ynough to bring it to passe,] if wee be not preserued by the wonderfull power of our God. Againe on the other side, wee see what myseries are round about vs, and that our life is so wretched, that the very Infidells are in better case then we, & their state seemeth happier, then the state of Gods children. All these things wee see. And therefore it were ynough to dismay vs, if wee were not certified of the thing y S. Paule telleth vs in this text, that is to wit, that wee be made heires by hope. That (say I) is the meane to maintaine vs in the certaintie of our faith, in so much that if we be mocked in this worlde by the vnbeleeuers, and they worke vs a thousand spites and outrages: yet notwithstanding, we must not cease to assure our selues, that we be in Gods fauour. And againe, although our life be hid, and we seeme ready to be ouerthrowen, and be as sheep led to the slaughter (as it is said in the eight to the Romanes) and be trampled vnder foote, reiected of the world, and scorned of all men: yet let not that let vs to take holde by faith, of the heritage that is prepared for vs in heauen, and to conclude therevpon, that although wee seeme to bee vtterly yndone, yet we shal not fayle to be still saued. And why? For our saluatiō is in a good and sure hand; God is y keeper

per therof. Yea verily: but yet are we assayed on all sides. [What for that?] Yet shall wee not bee a pray vnto Sathan, for as much as God the Father will vtter his strength to defend vs: and again, our Lorde Iesus Christe will execute his office, bicause hee hath taken the charge of vs. And wee knowe howe he hath said, that he will not suffer any of all them to perish which are giuen vnto him, and that for as much as God is almightie, therefore our saluation also is exempted from all danger. Loe, wherein wee may take comfort, loe, whereby wee may defie both Sathan and the world, and all the temptations that shall assaile vs.

To be short, we may boast already of the euerlasting life, notwithstanding, that we be not only at the pitts brimme, but also at the very point to be tumbled in, and threatened with death euery minute of an houre. But let vs marke also, that by speaking of the endlesse life, Saint Paule intendeth to drawe vs from this world, wherevnto we be wedded too much. There is no man but he desireth to liue, and to be: but we haue not the witte to choose the true life, but wee take holde of a shadowe: as though a man would catch the Moone betweene his teeth, as they say.

The only word *Life*, raiiseth vs in loue with it, but in the mean while we catch but the shadowe of it. For euery man clingeth to

this flightfull life, and the worlde holdeth vs wrapped in it, and in the meane while, wee despise the euerlasting life wherevnto GOD calleth vs, and which is purchased for vs, by the death of our Lorde Iesus Christ. And therefore let vs beare in minde, that we must but passe through this world, and that

10 Saint Paule giues vs here (as it were) strokes in with the spur, to quicken vs vp to seeke the heavenly life, and to make vs runne a pace through this worlde, that wee bee not stayed in it for any thing. And bycause we bee ouer weake, and our witts are not able to mount so high: let vs alwayes looke at our Lorde Iesus Christe.

20 And for as much as wee knowe, that Gods sonne is come downe hither, and will hereafter recciue vs into his glory, yea, and that God hath made him head of the Angels as well as of vs: let vs assure our selues, that although we bee here in this worlde: yet notwithstanding, wee bee but as pilgrimes, and cease not for all that

30 to be citizens of heauen, wherevnto we be led by hope. And for the same cause he saith in another place, that wee bee set alreadie in the heavenly places. And howe? By hope.

So then, let vs marke, that Hope is not a deade thing, nor a light fancie bred of oure owne conceit: but such an inworking of the holy Ghoste, that although wee bee compassed aboute with this corruptible bodye:

IIII. ij. al.



although we feel so heauie a burden, that to our owne seeming we should bee sunke downe to hell: although wee haue so short and dimme a sight as is pitifull: and that all our strength fayle vs: yet notwithstanding, GOD on the contrarie part workes so by the power of his holy spirite, that we be still lifted vppe, and keepe on our way, and trauell forward to the heritage that is prepared for vs, not doubting, but that we shal obtaine thereto, bicause our Lord

Iesus Christ will then appeare, & the saide life which is yet hidden from vs, shall then be reuealed.

Now let vs fall downe before the face of our good God, with acknowledgement of our faultes, praying him to make vs feelee the better, and daily to correct the sinnes and vices that are in vs, so as our whole seeking may bee to rule our liues by his holy commandements, and to profite in them more and more, &c.

### The 17. Sermon, vpon the third Chapter.

- 8 *It is a sure saying: and I would thou shouldest warrant these things: to the intent that they which haue beleened God, may be carefull to goe forward in good workes. These things are good and profitable for men.*
- 9 *But reiect foolish questions, and genialogies, and contentions, and strifes about the Lawe, for they be vnprofitable and vaine.*
- 10 *Cast off a man that is an Heretique, after the first and second warning:*
- 11 *Knowing that he which is such an one, is ouerthrowen, and sinneth condemned by him selfe.*
- 12 *When I send Artemas or Tychicus vnto thee, hye thee to come vnto me to Nicopolis: for I haue determined to winter there.*
- 13 *Bring Zenas the Lawyer, and Apollos on their way diligently, and let them want nothing.*
- 14 *And let ours also learne to continue in good workes for necessarie uses, that they be not fruitlesse.*
- 15 *All they that are with me greete thee. Greete them that loue vs in faith. Grace be with you all. Amen.*



WE haue scene already the doctrine wherein S. Paule commaunded Titus to occupie him selfe. Nowe he addeth for a conclusion, that those are the thinges wherein he must employ him selfe,

and that he must let such thinges alone as are superfluous, and can not edifie Gods Church. Herewithall hee warneth him also to speake the good thinges with authoritie, so as the hearers bee not left in doubt, but may be fully ascertained of them. And nowe neuerthe-

uerthelesse hee warneth him to  
 gaine, that he busie not him selfe  
 about foolish questions, and vn-  
 profitable strifes, which can doe  
 no good at all. And bicause that  
 they which seeke to trouble the  
 Church, will needes haue the last  
 worde, and triumph at it, and by  
 that means might prouoke Gods  
 seruants to step awry, as they say: 10  
 S. Paule saith, he must let them a-  
 lone as they be. Let not such dogs  
 (saith he) win Gods seruants. For  
 what shall a mā gaine [by struing  
 with them], when hee sees them  
 to be past shame, and such as car-  
 rie their owne damnation in their  
 hearts? A man can not reclaime  
 them; it is but lost time: for the  
 diuell possesseth them, and they 20  
 deserue to be giuen vp to a lewd  
 mind, seeing they fight so against  
 God; and despite him euen of set  
 malice. Herevpon he exhorteth  
 the men of Candie, eftsoone to do  
 good. And hereby wee see, that  
 there was greatesse among  
 them, seeing that so greatesse  
 teachers tooke paines with them,  
 and yet for all that, there appea- 30  
 red no effect in their life, but it  
 was with them as though they  
 had neuer heard word of the gos-  
 pell. For this cause S. Paule saith,  
 that they should learne to spend  
 their life in such sort, as mē might  
 perceiue that they had profited  
 in Gods schoole. That is y thing  
 which is contained here in effect.  
 But nowe let vs lay foorth every 40  
 thing in his order. This (saith hee)  
*Is a sure saying: and I will haue thee*

*in warre and these things.* When hee  
 saith, that it is a sure saying, it is all  
 one, as if hee should in the person  
 of Titus warne all Ministers of y  
 Gospel; y they must not set forth  
 any by matters in the church, nor  
 any thing that a man may not rest  
 vpon: but that they must teache  
 such things as are well approued,  
 that Gods children may be edifi-  
 ed by them, and haue an infallible  
 faith, and not a wandring opiniō.  
 But nowe let vs see whereof hee  
 speaketh. He speaketh not of spe-  
 culations, that haue no warrant in  
 the holy scripture, but of things y  
 belong to our saluatiō. And those  
 also be the things that God ment  
 to reueale vnto vs. Let vs note, y  
 god enuied vs not, though he hid  
 those things frō vs, which he hath  
 not shewed vs in y holy scriptur:  
 but hee chose out the things that  
 were best, & most for our behoof.  
 And hereby wee see howe fond a  
 number are, whiche take pritch  
 when they find not al y commeth  
 in their imagination, in the Scrip-  
 ture. Why hath not God spoken  
 of this, say they? Why is not this  
 declared? Why is not such a que-  
 stion resolued? Yes, but God hath  
 set forth the things that he knewe  
 to be for our behoofe. Let vs be  
 contented to hearken to y which  
 he saith, and we shal find no want  
 at all. For what a thing were it, if  
 God should please our fond ap-  
 petites, and fill our itching eares  
 with wind? Again, in what reue-  
 rence should Gods word be had,  
 if it should bee subiect after y fa-  
 shion



shion to our foolish lustes? But  
 sith we see it is the doctrine of our  
 saluation, and that it is so sacred  
 and holy a thing: let vs learne to  
 receiue it, and to handle it, with  
 such feare and humilitie, as becometh vs. And so let vs marke, that  
 whē Paul saith, *It is a fore saying*:  
 his intent is to hold vs within our  
 bounds, that we range not out as  
 we haue bene wont, to seeke the  
 things that God hath not vttered;  
 but holde our selues to that certaintie.  
 Furthermore, he doth vs also to wit,  
 that wee must not bee too bold in  
 vpholding of things, vnlesse we know  
 them. And how may that be auoyded?  
 Men must not in this case bring their  
 owne mother wit, to iudge as seemeth  
 good to them selues: but we must  
 begin at this end, namely, to learn  
 at the mouth of our God: otherwise,  
 our rashnesse will be laughed to  
 scorne in the end. In deede, wee may  
 bee commended for a time, as we see  
 these vaine glorious persons are,  
 which spread out their feathers like  
 Peacocks: but in the end God laugheth  
 their presumption to scorne. Euen so  
 will it befall vs, if we will needes  
 knowe that which is not lawfull for vs,  
 or stand in defence of the thing that we  
 knowe not. But we haue good warrant,  
 to seek knowledge of things that are for  
 our profite. Now then are we sure y  
 the holy Scripture saith it? Let vs  
 aske no more questions, why nor howe,  
 but let it suffice vs, that God hath  
 spoken it. For we see at

what point men are now adayes.  
 Some ouerweening persons, to shew  
 the finesse of their wittes, will be  
 reasoning against God, if they meete  
 with a thing that is darke or hard to  
 them: with howe may that bee? I can  
 not conceiue it. Though they were the  
 greatest clerkes in the world, yet haue  
 they gone too farre, when they checke  
 so against the things that God hath  
 spoken. But we see some beastes which  
 would be taken for great clerkes, by  
 reason of such rebellion. O (say they)  
 my thinkes it is too hard a thing to  
 digest, to say, that God sauerth  
 whome he listeth, and forsaketh whome  
 hee listeth: and againe, that he disposeth  
 of all things in the world, according to  
 his owne will, and that his will should  
 bee the rule therof, and we not made  
 priuie to the reason why hee will haue  
 it so. Very wel, if these things be too  
 darke, learne to humble thy selfe,  
 and learne it with patience, til God  
 hath made thee to profite [in skill.] And  
 on our side, let vs vnderstand, that as  
 long as we be in this world, we see but  
 dimly. (as Saint Paule him selfe saith,)  
 and wee haue but a small taste of it,  
 neither may we haue it in full and  
 vnwanting perfection, till wee bee  
 transfigured into the glorie of God,  
 to see him as he is face to face. In  
 the meane while, let vs walke according  
 to our small capacitie. But these  
 shakragges are not so contented, but  
 wil needs make them selues great  
 clerkes,

1. Cor. 3.  
 12.

clerks, by disputing against God. Howe be it, Saint Paule bridleth vs, in saying, that seeing we haue assurance of Gods truth, we must follow it, and rest wholly vpon it. And therewithall hee will also haue the Ministers to warrant it, so as they must not speake with halfe mouth, but vpholde it to be good, what grudging soeuer there be against it. And although the whole worlde set it selfe against the Gospell, and strue to hinder the libertie thereof, from hauing his full course: yet must they defie all those diuels that set them selues so against God, howe great or high so euer they be: and they that haue the charge to teach vs, must vtter the thinges that are certaine and resolute: and in despite of the worlde and of all the diuelles, God must needes vtter his truth: and what so euer come of it, there must no impediment take place, that the infallible doctrine should not shewe it selfe, yea euen in such wise, as it may be cleare and manifest to the vttermost: neither must they yeald to mens appetites, but although men wauer neuer so much to and fro, the prechers must not swarue from the truth for all that. This is the thing that wee haue to gather vpon this streine. To bee shorte, such as should preache Gods worde, are taught here to put forth nothing which they can not warrant to bee spoken of to God.

And on the other side also,

they be helde in such modestie, as they must not busie them selues about needlesse things. And why? For God hath not reuealed them: he knoweth what is for our welfare. And generally all the faithfull are warned, not to couet to knowe the thinges that our Lord hath concealed from vs. For wee shall but intangle our selues, when wee goe about to rush too farre forth in suche imaginations. Wherefore let vs seeke the thinges that are sound and substanti- all: let vs not cast our selues into the water, where wee can not swimme: scarcely can we goe vpon the lande, and what will become of vs then, if wee cast our selues into the sea? Are we able to beare our selues about the water? Therefore let vs goe where our Lorde hath giuen vs firme ground: that is to say, when hee hath once shewed vs the way by his worde, let vs be contented to hold vs to it, and not preace further then he giueth vs leaue. That is to say, let vs alwayes followe his leading, where his truth giueth vs light: and let vs likewise stoppe, where he hath not reuealed the thinges that hee knewe to be for our behoofe.

Nowe there is also an authoritie whiche Saint Paule commendeth heere. For in saying to Titus, *That hee should warrant those things*: he meaneth that hee should not swarue when men are loath to bee so pressed, and complaine that the preacher



are too importunate vpon them. Although (saith he) that y<sup>e</sup> worlde bee grieued at it, yet cease not thou to keepe on still thy way. And therefore let vs haue an eye to the things that may edifie, and specially let vs bear in mind what our Lorde commaundeth vs, and the things that he will haue vs to be out of doubt of, and let vs alwaies warrāt that with inuincible constancie, and if any man go about to turne vs from it, that we shuld not teach as our Lord hath commanded vs: let vs sticke to it, and preach the things that are for mens welfare & profit. And hereby he sheweth to them, y<sup>e</sup> can not abide to be well edified to their saluation, what an vnkindnes it is to refuse the benefit that God offereth them. For if our Lord spake of none but darke things, & such as we could not fasten vpon: there were some cause to complaine, as though he busied vs about speculations y<sup>e</sup> required much trauel, & in the end we shuld be neuer the wiser for them, nor fare any whit the better by them. We might be grieued at such things. But when as our Lorde stoupeth downe to our rudenes, & teacheth vs familiarly, not only as a father doth his little children, but as a nurse that lispeth, to y<sup>e</sup> end to be vnderstood of her childe y<sup>e</sup> is not yet come to good discretion: I say, when as God sheweth vs y<sup>e</sup> grace: & moreouer, teacheth vs in such wise, as there is not any thing superfluous in his word, nor any thing wherof

we may not gather good fruit to our welfare: when wee see that must we not needs be very destitute of wit, and of too froward a nature, if we can not skill to profite our selues by it? Let vs marke then, that on the one side S. Paule telleth the shepherdes of the Church, that in executing their charge, they must neither seeke pomp nor glorie, nor passe what wil be best liked, or best receiued, but what is most for the common welfare of al men. And therewithal also, that the faithfull when they come to a Sermon, must not look to haue their fancies fed: (for if y<sup>e</sup> preacher shuld go about to content them so, he should bring th<sup>e</sup> nothing but winde) but consider thus with them selues: this is for my profit: therefore it behooueth me to receiue it. And therefore let vs aduise our selues wel. For most commonly we be like sicke folke, which would drinke when they should eate, and bee stirring and remouing, when they should lye quiet in their beds. Euen so wold we haue men to forbear the rebuking of our vices, and wee bee loath to bee scratched where it doth not itch, as they say. When men quicken vs vp to doe good, wee would haue them to let vs alone: if they finde faulte with vs, we burst out into choller: if they lay our offences before our face, we grind our teeth at it, and wold by our good wills neuer heare of them.

But let euery of vs suspect him selfe,

self, and consider what is for our behoofe: not according to his owne sensualitye, for so he shal alwaies beguile himself: but by making God iudge of it, as to whom the determination of the matter belongeth. That is the cause why S. Paule addeth, *that those things are for mens profite*. Now let vs come to that hee speaketh of questions. *Eschewe fond questions*, saith he. Vnder this saying he comprehendeth all manner of things that can do nothing but ingender disputing among vs. It is true that men must needs first inquire, before they can haue y certain doctrine: and it is sayd in the prouerb, y a foole casteth no doubt in any thing. Then is it not only lawful, but also needefull to aske questions for y remedying of our ignorance. And why then doth S. Paule set down this saying as an euil thing? For he termeth the *foolish* [or *fool*] questions: He meaneth (as I touched afore) such things as can breede nothing but strife among vs. For if I inquire of a thing that may be shewed me by Gods word, & receive the thing with a meeke and pliable minde when I shall haue heard it: there is (to speake properly) no questioning like to this. But if I inquire of a thing, and reply vpon it when I am answered, and there is neuer any end of our debating: that is the questioning which S. Paul ment to condemne vnder those termes. Accordingly as we see that such as are faine of reputation, will labour greatly in

seeking out of things that can neuer be resolued. They take some ground, to say, go to, a man might reaso of this matter, a man might treat thus of it: and although an other man determine vpon it, yet will I still finde somewhat to say against him. They that take pleasure in so doing, are of a spitefull nature. I saye that whensoever Gods wisdom cometh in question, his will is to haue vs fully resolued of it. And againe the chief matters are faith and obedience. And we know also, that whereas wee bee full of vnquietnesse and vexation, vntill our Lorde haue shewed vs the waye of saluation: his purpose is to bring our minds to quietnesse.

Seeing then that Gods intent is to repress vs, that our mindes bee not tossed to and fro with trouble: I praye you were it not a reiecting of the inestimable benefit that God offereth vs, if wee shoulde multiplie questions wilfully of set purpose? Again, is it not an unhallowing of his holy worde, when wee woulde make it a ground of strife and debate? S. Paule therefore, to condemne all such dealings the better, saith they be but starke follie. Not that it seemeth so vnto vs: for (as I said) these questioners which are alwayes readie furnished with new matter, and newe questions, thinke themselues very wise, and to win themselues good reputation by it, and the worlde is so abused by them, that he which can best skill



to babble, is most set by. And why is it that Saint Paule sayeth that such questions are al foolish? Hee taketh not follie after the iudgement of men: but looke whatsoeuer is not behoueful, that calleth he foolish, fond, and needlesse.

Therefore let these fine headed doctors which moue manie disputations, stande as muche as they list in their owne conceites, & let the world clap their hands at them for their speculations & subtilties: yet doth the holy ghost giue sentence on them that they be but fools.

For their labour tendeth not to y edifying of Gods people, the mark that they shoot at is not the sauing of mens soules. And surely S. Paule addeth one particular, which expresseth his meaning. *They (saith he) which busie themselves about genialogies, are but fooles.* For there were that had a delight to shewe al their cunning, in y they were able to report howe manie children there were of suche a mans stocke, and againe, how the descentes of them were deuided afterwarde. It is true that sometimes it shalbe verie requisite to treat of Genialogies: but yet must men still haue an eye to sobrietie, in that behalfe. It is not causelesse that Saint Matthewe and Saint Luke haue set downe the pedegree of our Lorde Iesus Christe, how he came of Abraham: yea & S. Luke leadeth vs vp to Adam. Why so? To the intent we shold

know that he is verie man, and againe that he is the holie seede y was prouised to Abraham, and finally the same wherof Dauid had yet more certein reuelation, when the kingdome was stablised in his hande, and that it was tolde him that it should be euerlasting. Ye see then that some declaration of genialogies, or pedegrees is necessarie: but we see with what sobernesse the Euangelistes goe to worke. S. Lukes treating of it is as it were in post, to the intent y me shold not muse too much vpo it. And againe, S. Mat. setteth downe but thre times. As if he shold say, it is ynough if a man vnderstand briefly that our Lord Iesus, which is named Christ, descended of the linage of Abraham and Dauid, & hold himself contented to know that he is the Redeemer that was promised from time to time to y holie fathers. We see then that the holy Ghost holdeth vs short, to the intent we shold not wander out into our needelesse questions.

And so in this on particular, S. Paule sheweth vs that we must holde vs to the thinges that God hath shewed vs. And why? For he knewe full well what was meete for vs. Also he addeth, *Debates and Contentions*. For when men will set forth themselves, it can not be but that some fire must needes kindle by and by: vaine glorie doeth always carrie a thousand debates with it, when men fall once to disputing, as Saint Paule

Paule warneth vs to the Philippi-  
ans.

And therefore let vs not be  
giuen to our owne selfe wil, nor  
to sonde vaine glorie, nor to prea-  
ching one aboue another: but let vs  
seeke to edifie one another. Let  
such as haue the charge of tea-  
ching, indeuour faithfully to fur-  
ther others: let euerie man deale  
foorth the thinges that God hath  
giuen him: let him impart them  
to others, as to the members of  
the same bodie. If we be once at y  
point surely there will be no vari-  
ance among vs. For it is not y-  
nough to obey the trueth, by la-  
bouring that God may haue the  
maisterie, and that both great and  
small may profite vnder him: but  
if we haue climbing and aspyring  
wittes, it can not be but that wee  
must needs carrie fire about vs,  
and the diuell hath no better vp-  
holders then those vaunters of  
themselves: they bee the worst  
plagues in the worlde. If a man  
be glorious, although he had all  
vertues in him, it were better that  
hee were a whoremonger, or a  
dronkarde, as in respect of the go-  
uerning of Gods Church. For  
y whoremonger hath his vice pe-  
culiar to himselfe, and so hath the  
dronkarde also: but when a man  
hath this cursed affectio of vaun-  
tinge himselfe, and of seekinge  
his owne commendation, the di-  
uell must needs raigne, and all  
must needs goe to confusion, if  
God helpe it not of his great  
goodnesse. That is the cause why

Saint Paule hauing spoken of su-  
perfluous questions, addeth that  
wee must also abstaine from all  
strife: for they be thinges that can  
neuer goe alunder, as I haue said  
alreadie.

And now hee will haue Ti-  
tus, *To shunne an heretike after  
once or twice warning of him.* This  
hangeth vpo that which we haue  
treated of asfor. For if we had not  
this warning, it shoulde not bee  
possible for vs to put the doctrin  
in vre which we haue heard. Why  
so? For although I indeuour to  
edifie the Church, & haue apply-  
ed my whole minde to single  
dealinge: yet is it not in mee to  
with holde the curious sort from  
straying, or to restrain the wrang-  
lers from strife, that they shoulde  
not exalte themselves. So then,  
what shall I doe in that case? S.  
Paule saith that if there be any  
which are moued with the spirit  
of ambition, and haue a desire to  
win estimation. We must cut of  
the occasion aforehande. Truely  
there will neuer bee any ende, if  
men credit them: but although  
their mouthes haue beene stop-  
ped, yet they will not cease to re-  
plie still like men past shame: as  
it is to bee scene by experience.  
But yet the matter is not reme-  
died by letting them alone, and  
by reiecting them, and by refu-  
sing to talke with them. Now we  
se what a linking ther is betwixt  
this doctrin, & the thinges I tou-  
ched asfor. But yet must I declare  
better how needful y discretion  
were



were. For when Gods seruants are drawn to cōtention whither they will or no, they be tempted to fall into questions. Truly if it were in them to choose, they had leuer to occupie themselves in declaring Gods will, to shewe simplie the thinges that are good and available for the welfare of al men. Howbeit when they bee  
 10 not suffred to doe so, but are pricked forward and put to shame if they answere not: very well, the inforcing of them in that wise is a lawfull excuse for thē. Yet must they not be shaken downe for it, saith Saint Paule. Therefore let vs mark wel that his warning of Titus to let an heretike alone, is not  
 20 without cause. For why? the deuill is euer readie to stirre vp folke to turne vs away from our office, and to vex vs, to the ende wee might haue no leasure to teache the people, & to edifie them as they had neede. When we haue the holy Scripture in hand, and would go about to handle it purely and to euery mans profit: behold the diuell shutteth the gate against vs,  
 30 & falls to stirring vp of busie bodies to turne vs away from the thinges that were for our benefit and behoof. Now If we should be kept so of ordinarie altogether: what would com of it? Euery day new replies, euery day new matters: & so should Gods trueth be darkened. Wherefore let vs learn to folowe the thing that is com-  
 40 manded vs here, that is to say, to let heretikes alone after twise or

thrise warning of them. But Saint Paul presupposeth y a man must first be knowen to be an heretik, before he be reiected. For what a thing were it if wee should in all cases condemne whatsoeuer misliketh vs? discretion had need to be vsed in this behalfe. And therefore let vs marke, that by an heretike he meaneth all such as cannot find in their hearts to consent to Gods trueth, and which separate themselves from the vnion of the faith, & stirre vp trouble in the Church. For we heare how he saith to the Philippians, that the faithfull may peraduenture disagree vpon some point, & not consent fully in all thinges: but yet  
 must they then vse mildenesse, & maintaine peace and concord, till God haue reuealed vnto them the things they were ignorant in before. Then can we not know al things: som shal go much forwarder then othersome. Nowe then, shal he that is formost despise the rest, because hee knoweth more than they? what a presumptuousnesse were that? Nay, it may happen that hee which is best practised in the holy Scripture, and to whome God hath reuealed most of his secretes, shalbe ignorant in some one point. And therefore it behoueth vs to beare one with an other in such cases. All they then which agree not with vs, must not be cōdēned for heretiks: but y  
 40 heretiks are thei y band themselves against gods trueth, & turne away frō y principles of our faith, & frō the

Phil. 1. 17.

the things that are called the substance of our Christianitie, and by that meanes doe separate folke from the bodie of our Lord Iesus Christ. These therefore that doe so scatter the Church, and trouble the buylding of god, those are termed heretiks in this text. Nowe whereas S. Paule saith that they must be warned: he speaketh not onely of the warnings that may be giuen them priuately: but also his meaning is that they shoulde be sharply reprobued and conuicted. As for example, if a man be in some errour, he is not by and by an heretik though he haue erred: although (say I) his fault bee verie foule, & he hath somewhat overshoot himselfe, he must be but rebuked. True it is, that his faulte was grosse, and he was not to bee soothed vp in it: but yet howsoeuer the case stand, it is not an heresie where there is no stubbornnes, and where a man separateth not himselfe from the vnion of the faithfull. For there must be a diuision [or cutting of] ere there can be an heresie. Then sith it is so, let vs marke, that if a man bee warned priuately, he is neuer the more an heretike for that: but if he continue wilful, and wil not be reclaimed, then must he come to open and lawfull triall. For those are the warnings that S. Paul speaketh of here. Then if folke haue traueled to reclaime a man, and it appeareth that he rankleth worse and worse, so as he despiseth god manifestly, and seeketh nothing

else but to trouble the Church, & goeth on forward in his naughtines: let vs assure our selues that suche a one is an vrecoverable heretik. And for that cause S. Paul addeth, *That such a man is overthrowen.* He taketh a similitude of a buildinge that is vtterly fallen downe. If there be but some fault in a house, very wel, a man will re-<sup>10</sup>paire it. If the roof be vncouered, if there wante some panell of a wall, or if there be some crauies: a man will remedie it, hee will re-<sup>20</sup>paire it, he wil set it in some good plight againe. But if it be quite & cleane decaied, what shal it boote him to mend it: the more he botcheth it, the more hee increaseth the decaie of it. S. Paule saith that the man which hath not the feare of God, is decaied [or fal down] And soothly if a man erre in something, yet may he be recovered at length, so he keepe stil some roote of y fear of god in him. And experience sheweth it in such as are wandered away after their owne fancies, in so much that it will al-<sup>30</sup>wayes fal out to be true in proof, that if a man bee imbrewed with anie false opinion, and yet haue some feare of God in him, he will be recovered in the ende: for the foundation standeth fast, & therefore the buylding may bee made vppon it againe. But when a man playes the madde bedlem against God, so as his owne diuelishe ambition carieth him away: what shal one preuaile in that case? There-<sup>40</sup>fore we must aduisedly consider and



and discern whether a man be ouerthrowen or no. And how shall ye know that? If after gentle teaching of him, he bee brought before the Church as it were in gods presence, and is there corrected, and yet hardeneth himselfe, and (as the Scripture saith) hath the spirite of bitterness, so as he admitteth not the thinges that are said vnto him; then is he vterly ouerthrowen, and it appeareth that there is not any more wher-  
 on a man may builde. And why? Because there is no feare of God in him to ground vpon. Nowe if such as haue the charge and office to preache Gods worde, be warned to shunne heretikes: let vs note also that the same belongeth 20 to the whol bodie of the Church. For if anie one man set himselfe against an heretike, what shall he do? It is true that he oght to indeuour to bring him vnto God, to the vttermoſt of his power: if ther bee a straye sheepe, it must bee brought home again to the flock. Yea, but if there be a wolfe, will men bring him into the flocke to 30 make hauocke of all? Is it not a mocking of God to say as we see a great number doe, he is a poore stray sheepe, he should be brought backe againe, when men see he is a wolfe or rather a deuill, which seeketh nothing but to turne all vpside downe, & yet in the mean whyle men make a thing of nothing of it? Will we be wiser then 40 God? If we will not vnderstand, our Lord will be reuenged of our

retchelesnesse, and wee shall bee wrapped in the same condemnation with them. See what they gaine which wil needs passe their bounds. Now if it be not lawfull to aduenture too farre for the reclaiming of heretiks when a man sees them past hope of recouerie: what is it to receiue them into ones house, to nourish them, and to shewe them more friendship then if he were their kinsman or brother? Or that suche as are in state of Iustice, which ought to execute their authoritie in punishing and repressing of heretikes, shall maintaine them with tooth and nayle? So that afterwarde they shall come hither shamelessly, to shewe that they defie God in all respectes. Such a man is wel worthie to beare authoritie in a common weale, he will needs be counted a good vpholder of the Gospell, and he shall come to receiue the supper of our Lord Iesus Christ. Such a one [say I] is a Iudas. For thou harbourest the heretikes that haue turned Gods doctrine vpside downe, thou receiuest the, thou fauourest them. And what wil come of it, but that all shall be infected, and come to desolation? Ye see then whereto it behoueth vs to apply this text of Saint Paules, where he sheweth, that when an heretike shall haue bene so warned as wee haue scene, and bene tolde of his faulte with solemne protestations, and as it were in Gods presence, and yet continueth wilfull still: men must

must shun him as deadly plagues, and it is not for any bodie to say, why so? doeth not the Church receiue men to mercy when they belieue & repent? Yea forsooth. But when it appeareth that God hath shut vp som mens mouths & hearts, so as they doe nothing else but blaspheme, rather then shew any toke of repentance, shuld those bee fetched backe againe to the flocke? Nowe we knowe what is the true dutie of the Ministers of the Gospell. They must not onely haue a sweete and amiable voyce, to draw those to the flocke which yelde themselves teachable, and suffer themselves to bee taught: but they must also scarre away the wolves and the theetes: they must haue a [loude] voice to crie out against all them that scatter the flocke. That then is the thing wherevnto Gods seruantes must imploy themselves, if they purpose to execute their dutie. And finally to conclude, S. Paule saith, *Let oures learne to bee excellent in good workes*: according whereunto he had said afore, that they should apply their indeuour to it. He setteth downe this against the foolish ouerweening of a great number, who thought themselves to be able men when they had gazed here and there. O (saith he) ye haue goodly speculations, but in the meane while consider what is the right excellencie of Gods children: it is to profite well in doing good, and to apply their whole studie and endeuour ther-

vnto. Againe he saith, *Let them learne*. As if hee shoulde saye, hithereto yee haue misspent your time: for there hath beene nothing in you but foolishhe vaine glorie, yee haue stood too much in your owne soude conceites.

Nowe therefore it standeth you vpon to followe a newe trade, which is, that hence forth ye must excell in welldoinge and not in babling.

Awaye with y fond curiositie and ambitious desire of selfe estimation, and induour euerie one of you to serue your neighbours turnes. By the name of good workes, hee meaneth as well the Alme deedes as the other helps wherewith wee haue succoured such as stood in neede of vs. Now let vs learne to giue our selues thereunto, and if we haue hitherto beene slowe and rechelesse, yea, and too muche resembled them to whom Saint Paule speaketh: Let vs henceforth knowe that our Lorde keepeth vs in his schoole, to the intent that when he shall haue shewed vs his grace, we may be rauished in loue with him, yea, and so rauished, that thenceforth wee may desire nothinge but to liue fellowelyke with our neighbours, and euerie of vs to haue an eye to his owne abilitie, and to serue one anothers tourne, accordinge to the power that God giueth vs. So shall wee shewe that our receiuing of the Gospell is not in vaine.

Now



Nowe let vs fall downe in the  
presence of our good God, with  
acknowledgement of our faultes,  
praying him to make vs perceiue  
them better then we haue done;  
and that he suffer vs not to abuse  
his holy doctrine, or to vnhalowe  
it by our meanes, so as we should  
take it cleane contrarie to his mea-  
ning, but y we may be edified by it  
in the faith of Iesus Christ; to rest  
wholly vpon him, and to exercise  
our selues in prayer and supplica-  
tion; and that therewithall also

our whole life may bee giuen to  
weldoing, and to the helping of  
our neighbours, and wee learne  
more & more to gather strength  
in the grace of our adoption,  
which God declareth dayly to vs;  
that wee liuing like brothers one  
with an other, may finde him to  
be our father, and he take vs and  
snooe vs for his children. That it  
may please him to graunte this  
grace, not onely to vs, but also  
to all people and nations  
who are of the earth, &c.

Praise be vnto God, Amen.



